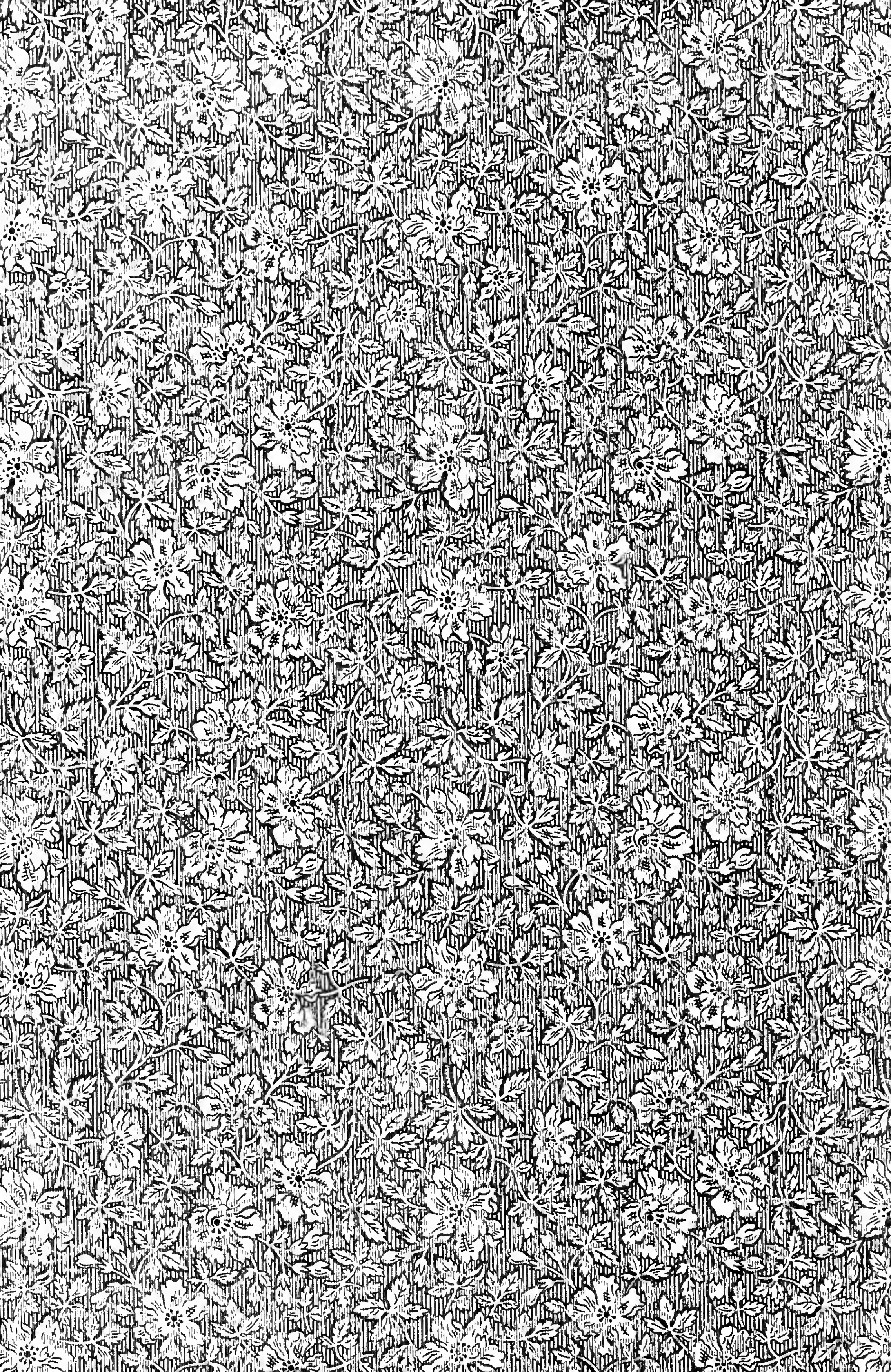
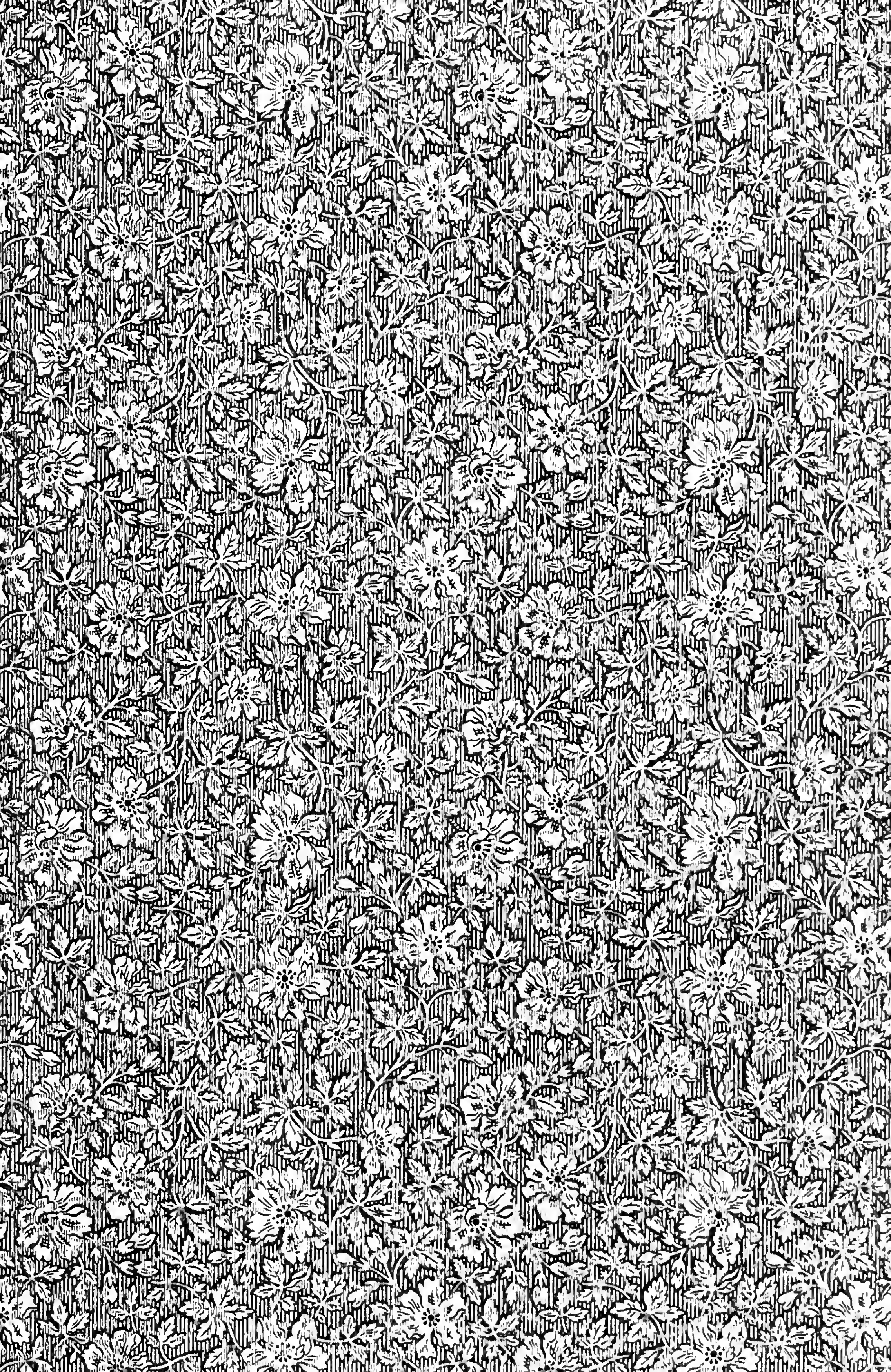
CYCLOPÆDIA
OF
FRATERNITIES





THE

CYCLOPÆDIA OF FRATERNITIES

A COMPILATION OF

EXISTING AUTHENTIC INFORMATION AND THE RESULTS OF
ORIGINAL INVESTIGATION AS TO THE ORIGIN, DERIVATION, FOUNDERS, DEVELOPMENT, AIMS, EMBLEMS,
CHARACTER, AND PERSONNEL OF

MORE THAN SIX HUNDRED SECRET
SOCIETIES IN THE UNITED STATES

SUPPLEMENTED BY

FAMILY TREES OF GROUPS OF SOCIETIES, COMPARATIVE STATISTICS
OF MEMBERSHIP, CHARTS, PLATES, MAPS, AND
THE NAMES OF MANY

REPRESENTATIVE MEMBERS.

COMPILED AND EDITED BY

ALBERT C. STEVENS

ASSOCIATE EDITOR OF THE STANDARD DICTIONARY AND FORMER EDITOR OF "BRADSTREET'S"

ASSISTED BY MORE THAN ONE THOUSAND
MEMBERS OF LIVING SECRET SOCIETIES

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THIS BOOK IS DEDICATED

TO

THAT UNIVERSAL BROTHERHOOD,

TO WHICH, IN TRUTH, BELONG THE GOOD MEN AND TRUE OF

ALL FRATERNITIES.

—THE AUTHOR.

Dicitis omnis in imbecilitate est et gratia, et caritas.—Cicero.

Reason, it is certain, would oblige every man to pursue the general happiness as the means to procure and establish his own; and yet, if, besides this consideration, there were not a natural instinct prompting men to desire the welfare and satisfaction of others, self-love, in defiance of the admonitions of reason, would quickly run all things into a state of war and confusion.—The Spectator, Sept. 1, 1714.

PREFACE

In the Cyclopædia of Fraternities the first attempt is made, so far as known, to trace, from a sociological point of view, the development of Secret Societies in the United States.

Freemasonry, of course, is shown to be the mother fraternity in fact, as well as in name; but particular interest will attach to details connecting many of the more important fraternities with Freemasonry. Broader, and fully as interesting, is the fact that in free and democratic America there are more secret societies and a larger aggregate membership among such organizations than in all other civilized countries.

The probable extent of the influence of secret society life may be inferred from the fact that more than 6,000,000 Americans are members of 300 such organizations, which confer about 1,000 degrees on 200,000 novitiates annually, aided, in instances, by a wealth of paraphernalia and dramatic ceremonial which rivals modern stage effects. More than 30,000 members are annually added to the rolls of Masonic Lodges in the United States; quite as many join the Odd Fellows, and one-half as many the Knights of Pythias; more than 100,000 join other secret societies, the lodges, chapters, or councils of which dot the country almost coincidently with the erection of churches and schoolhouses.

It is rarely that one in ten of the active members of secret societies is familiar with the origin and growth of his own fraternity, and not one in a hundred has a fair conception of the relation of his own organization to like societies, or of the origin and evolution of leading organizations which form the secret society world. For this reason not only the 200,000 new members of such societies each year, but older brethren as well, should find in the Cyclopædia of Fraternities a valuable supplement to all previously acquired information on the subject. So much that is not true has been written about secret societies by their friends, as well as enemies, and so much that is of doubtful authenticity regarding them appears in what have been considered standard works, that an analytical supplementary treatise becomes a necessity.

More than half the secret societies in the United States pay death, sick, accident, disability, funeral, or other benefits. They are an outgrowth of the old English friendly societies and of Masonic influences, and are generally described as beneficiary and charitable organizations, sometimes as fraternal orders. Their total membership is enormous and is growing rapidly. The movement represents a system of coöperative insurance, usually characterized as "protection," and is attracting the attention of not only old line insurance companies, but of legislatures as well.

So important has this branch of secret society life become, that it has been given extended treatment under "National Fraternal Congress," which chapter is contributed by Major N. S. Boynton of Port Huron, Mich. Returns as to the nature of the protection or benefits given, and methods of collecting the same, with costs per capita at various periods, have been furnished by nearly all the large beneficiary societies, and are published in full. The accompanying analysis and comparison are by Mr. Frank Greene, managing editor of Bradstreet's. This feature should prove of exceptional interest to members of beneficiary orders.

One of the revelations of the book is found in the reference to secret sisterhoods attached to beneficiary fraternities, as well as separate societies of women, relatives of members of brotherhoods, numbering altogether about half a million women. Among the larger are the Daughters of Rebekah, the Order of the Eastern Star, Ladies of the Maccabees, the Rathbone Sisters, Pythian Sisterhood, the Daughters of Liberty, the Daughters of America, and others. In addition, there are many beneficiary societies which admit both men and women.

The results of an examination of standard histories of Freemasonry, condensed for the CYCLOPÆDIA OF FRATERNITIES, ignore uncorroborated traditions as to origin and growth, but embody the conclusions of the ablest modern Masonic historians. Supplementary chapters on Freemasonry contain much that is published for the first time. In all of them the view-point is that of the inquiring Freemason, young or old. Too much is left nowadays for the newly-made Master Mason to find out by studying the thousand and one books, good, bad, and indifferent, truthful and traditional, with which the shelves of Masonic libraries are filled. The results of prolonged investigation are embodied in special chapters on "Freemasonry among Negroes," including the English, American, and Scottish Rites; "Freemasonry among the Mormons," containing original matter contributed by brethren familiar with the work of the Mormon Lodge at Nauvoo, Ill., fifty years ago; and "Freemasonry among the Chinese," which phrase acquires a new meaning. Masonic Rites, their origin, growth, and distribution of membership throughout the world, their present condition, relationship, and modes of government, are presented more clearly, perhaps, than ever before.

Scottish Rite Freemasonry, the discussion of which includes a list of the names and addresses of all thirty-third degree Freemasons in the United States, is dealt with so as to make plain much that is misunderstood. The work involved in preparing this chapter necessitated retracing the steps of many who had gone that way before. Master Masons will find the story a brief and clear exposition of what has often been befogged.

Modern Occult Societies are nominally more numerous than their following would seem to warrant. Nearly all have been based upon Masonic degrees or legends. The only noteworthy survivor is the Theosophical Society. Mrs. Annie Besant, successor to Madame Helen P. Blavatsky, writes interestingly regarding this Society for the CYCLOPÆDIA OF FRATERNITIES, making several points which will attract the attention of Masonic students.

As very few among those who have heretofore treated of events during the period 1827 to 1845 have appreciated the part the anti-Masonic agitation played in peopling what may be called the secret society world, this interesting topic is quite fully discussed under the heads, "Anti-Masonry," "College Fraternities," "Patriotic Orders," and "Independent Order of Odd Fellows."

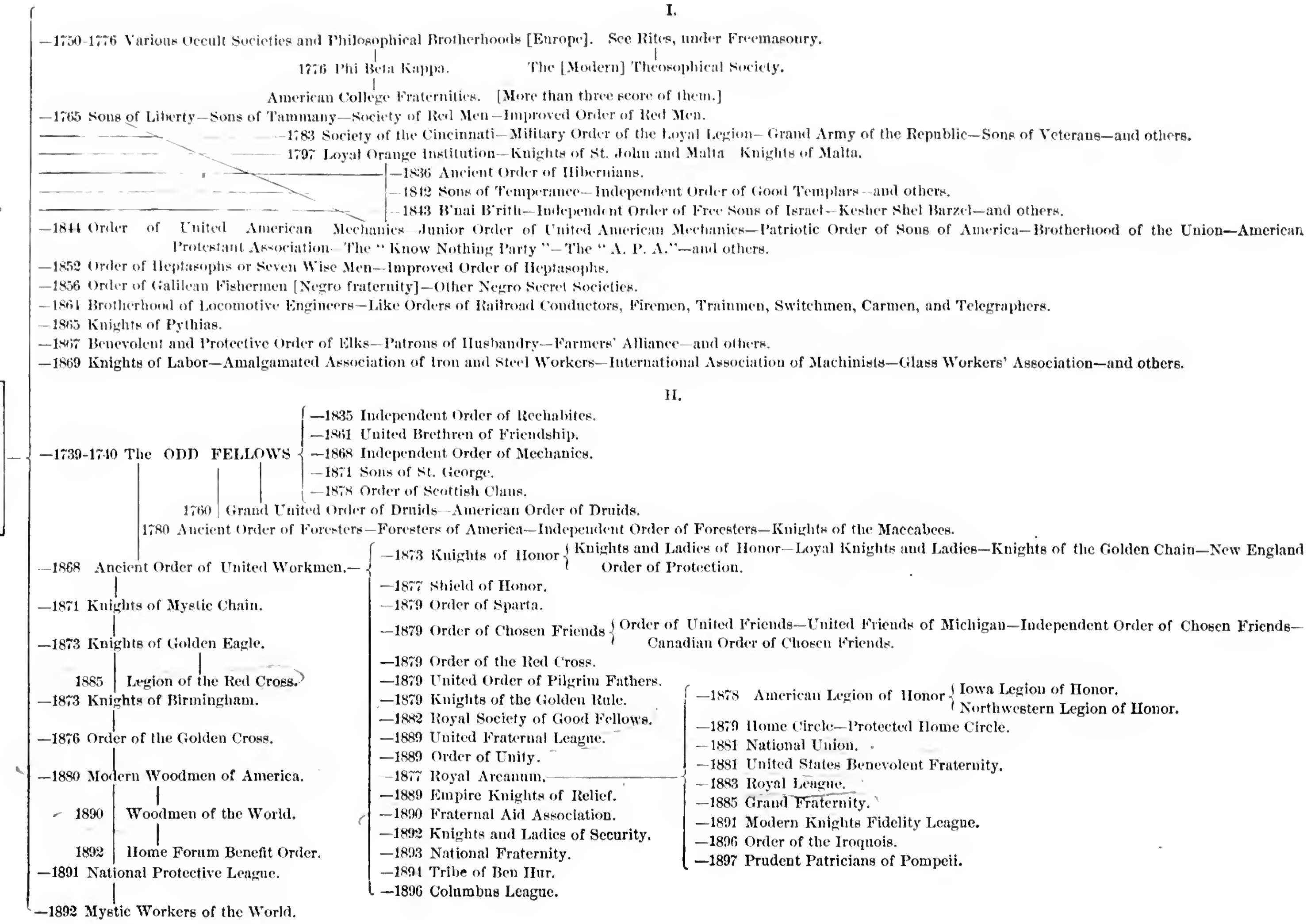
The extent to which the Roman Catholic Church has antagonized secret societies in America is referred to, in part, under "Anti-Masonry;" but its later attitude, looking without disfavor on the formation of private beneficiary and charitable organizations, does not appear to have received treatment elsewhere. The movement is significant in that it constitutes the revival of "a little Freemasonry" wholly within the Church.

Among the original charts, maps, family trees, and other diagrams, prepared for the CYCLOPÆDIA OF FRATERNITIES are the following:

1. Secret Society Membership Map of the United States;
2. Masonic Map of the World;
3. Spread of Freemasonry from England throughout the World;
4. Number of Freemasons in Various Countries;
5. Number of Master Masons in each of the Leading Masonic Rites;
6. Relationship of the English, American, and Scottish Rites of Freemasonry;
7. Legitimate and Illegitimate Scottish Rite Masonic Bodies;

GENEALOGICAL OR FAMILY TREE OF SECRET SOCIETIES.

FREEMASONRY.



I.

- —1750-1776 Various Occult Societies and Philosophical Brotherhoods [Europe]. See Rites, under Freemasonry.
  - 1776 Phi Beta Kappa.
    - American College Fraternities. [More than three score of them.]
  - The [Modern] Theosophical Society.
- —1765 Sons of Liberty—Sons of Tammany—Society of Red Men—Improved Order of Red Men.
- —1783 Society of the Cincinnati—Military Order of the Loyal Legion—Grand Army of the Republic—Sons of Veterans—and others.
- —1797 Loyal Orange Institution—Knights of St. John and Malta—Knights of Malta.
- —1836 Ancient Order of Hibernians.
- —1842 Sons of Temperance—Independent Order of Good Templars—and others.
- —1843 B'nai B'rith—Independent Order of Free Sons of Israel—Kesher Shel Barzel—and others.
- —1844 Order of United American Mechanics—Junior Order of United American Mechanics—Patriotic Order of Sons of America—Brotherhood of the Union—American Protestant Association—The "Know Nothing Party"—The "A. P. A."—and others.
- —1852 Order of Heptasophs or Seven Wise Men—Improved Order of Heptasophs.
- —1856 Order of Galilean Fishermen [Negro fraternity]—Other Negro Secret Societies.
- —1864 Brotherhood of Locomotive Engineers—Like Orders of Railroad Conductors, Firemen, Trainmen, Switchmen, Carmen, and Telegraphers.
- —1865 Knights of Pythias.
- —1867 Benevolent and Protective Order of Elks—Patrons of Husbandry—Farmers' Alliance—and others.
- —1869 Knights of Labor—Amalgamated Association of Iron and Steel Workers—International Association of Machinists—Glass Workers' Association—and others.

II.

- —1739-1740 The ODD FELLOWS
  - —1835 Independent Order of Rechabites.
  - —1861 United Brethren of Friendship.
  - —1868 Independent Order of Mechanics.
  - —1871 Sons of St. George.
  - —1878 Order of Scottish Clans.
  - 1760 Grand United Order of Druids—American Order of Druids.
  - 1780 Ancient Order of Foresters—Foresters of America—Independent Order of Foresters—Knights of the Maccabees.
- —1868 Ancient Order of United Workmen.—
  - —1873 Knights of Honor
    - Knights and Ladies of Honor—Loyal Knights and Ladies—Knights of the Golden Chain—New England Order of Protection.
  - —1877 Shield of Honor.
  - —1879 Order of Sparta.
  - —1879 Order of Chosen Friends
    - Order of United Friends—United Friends of Michigan—Independent Order of Chosen Friends—Canadian Order of Chosen Friends.
  - —1879 Order of the Red Cross.
  - —1879 United Order of Pilgrim Fathers.
  - —1879 Knights of the Golden Rule.
  - —1882 Royal Society of Good Fellows.
  - —1889 United Fraternal League.
  - —1889 Order of Unity.
  - —1877 Royal Arcanum.
    - —1878 American Legion of Honor
      - Iowa Legion of Honor.
      - Northwestern Legion of Honor.
    - —1879 Home Circle—Protected Home Circle.
    - —1881 National Union.
    - —1881 United States Benevolent Fraternity.
    - —1883 Royal League.
    - —1885 Grand Fraternity.
    - —1891 Modern Knights Fidelity League.
    - —1896 Order of the Iroquois.
    - —1897 Prudent Patricians of Pompeii.
  - —1889 Empire Knights of Relief.
  - —1890 Fraternal Aid Association.
  - —1892 Knights and Ladies of Security.
  - —1893 National Fraternity.
  - —1894 Tribe of Ben Hur.
  - —1896 Columbus League.
- —1871 Knights of Mystic Chain.
- —1873 Knights of Golden Eagle.
  - 1885 Legion of the Red Cross.
- —1873 Knights of Birmingham.
- —1876 Order of the Golden Cross.
- —1880 Modern Woodmen of America.
  - 1890 Woodmen of the World.
  - 1892 Home Forum Benefit Order.
- —1891 National Protective League.
- —1892 Mystic Workers of the World.

8. Odd Fellowship, its Branches and Schisms;
9. Orders of White and of Negro Odd Fellows and their Branches;
10. Origin and Relationship of Orders of Foresters;
11. Patriotic and Political Societies, 1765 (Sons of Liberty) to date (American Protective Association);
12. American College Fraternities and their Extension;
13. Relationship of Temperance Secret Societies;
14. Hebrew Secret, Charitable Organizations;
15. Railroad Employés' Brotherhoods, and
16. Labor Organizations.

Students of the curious will be interested in the discussions of anti-Roman Catholic secret societies, societies which favor a silver monetary standard, mystical organizations to teach economics, for the encouragement of recreation, enforcing law and order, for carrying out revolutionary designs, for indulging in eccentricity, and for subverting law and order. The list is not a long one, but is interesting as a sociological record.

The labor entailed in compiling the Cyclopædia of Fraternities has been lightened by the coöperation of members of the societies named; and for much that is meritorious herein, particular credit is in part due to those whose names are appended, to whom the warmest acknowledgments are extended:

Adelnbehagen, Paul, A. F. and A. M., Hamburg, Netherlands.

Allan, F. W., A. F. and A. M., Glasgow, Scotland.

Arthur, P. M., Brotherhood of Locomotive Engineers, Cleveland, O.

Backus, Rev. J. E., Independent Order of Good Templars, Rome, N. Y.

Bangs, Algernon S., United Order of the Golden Cross, Augusta, Me.

Baskett, S. R., A. F. and A. M., Evershot, Dorchester, England.

Bates, John L., United Order of Pilgrim Fathers, Boston, Mass.

Bayley, J., Independent Order of Foresters, Toronto, Ont.

Beck, Charles F., A. F. and A. M., Detroit, Mich.

Bellamy, Marsden, Knights of Honor, Wilmington, N. C.

Bernstein, Paul, American Star Order, New York.

Besant, Mrs. Annie, Theosophical Society, London, England.

Bien, Julius, B'nai B'rith, New York.

Bierce, C. A., Order of the Golden Rod, Detroit, Mich.

Bigelow, Joseph Hill, College Fraternities, College City New York.

Biggs, D. S., American Legion of Honor, Boston, Mass.

Bloss, J. M., Equitable Aid Union, Titusville, Pa.

Bolton, DeWitt C., Knights of Pythias, Paterson, N. J.

Boughton, J. S., Order of Select Friends, Lawrence, Kan.

Bowles, G. F., The Universal Brotherhood, Natchez, Miss.

Boyd, W. T., A. F. and A. M., Cleveland, O.

Brown, F. L., Improved Order of Heptasophs, Scranton, Pa.

Buchanan, James Isaac, A. F. and A. M., Pittsburg, Pa.

Bundy, William E., Sons of Veterans, U. S. A., Cincinnati, O.

Burmester, Charles E., Adjutant-General, G. A. R., Omaha, Neb.

Burnett, D. Z., Knights of Pythias, Washington, D. C.

Burton, Alonzo J., Order of the Eastern Star, New York, N. Y.

Burton, John R., Modern Order of Craftsmen, Detroit, Mich.

Campfield, George A., Independent Order of Foresters, Detroit, Mich.

Carlos, James J., St. Patrick's Alliance of America, Newark, N. J.

Carnahan, Major-General James R., Knights of Pythias, Indianapolis, Ind.

Carson, E. T., A. F. and A. M., Cincinnati, O.
Carter, John M., A. F. and A. M., Baltimore, Md.
Chase, Ira J., Tribe of Ben Hur, Crawfordsville, Ind.
Churchill, C. Robert, College Fraternities, New Orleans, La.
Clancy, J. J., Ancient Order of Hibernians, Trenton, N. J.
Clare, Ralph B., Knights of the Mystic Chain, Philadelphia, Pa.
Clark, E. E., Order of Railway Conductors, Cedar Rapids, Ia.
Clark, Miss F. M., New England Order of Protection, Boston, Mass.
Clarkson, Thaddeus S., G. A. R., Omaha, Neb.
Clendenen, G. W., Mystic Order of the World, Fulton, Ill.
Clift, J. Augustus, A. F. and A. M., St. Johns, N. F.
Coffin, Selden J., College Fraternities, Lafayette College, Easton, Pa.
Colby, Arthur W., College Fraternities, Cleveland, O.
Congdon, Joseph W., A. F. and A. M., Paterson, N. J.
Cotter, Frank G., Actors' Order of Friendship, New York.
Cowen, Thomas B., College Fraternities, Williamstown, Mass.
Cruett, John W., Improved Order of Heptasophs, Baltimore, Md.
Culbertson, William, Knights of the Golden Eagle, Philadelphia, Pa.
Cummings, Thomas H., Catholic Knights of Columbus, Boston, Mass.
Daniels, William P., Order of Railway Conductors, Cedar Rapids, Ia.
Dase, William H., Knights of the Red Cross, Springfield, O.
Day, Fessenden I., United Order of the Golden Cross, Lewiston, Me.
De Leon, Daniel D., Knights of Labor, New York.
Deyo, John H., A. F. and A. M. (negro), Albany, N. Y.
Donnelly, T. M., Woodchoppers' Association, Jersey City, N. J.
Dore, John P., Massachusetts Catholic Order of Foresters, Boston, Mass.
Dorf, Samuel, B'rith Abraham, New York.
Doris, T. C., Ancient Order of the Sanhedrim, Richmond, Va.
Dorwell, R. R., Good Samaritans and Daughters of Samaria, Stamford, Conn.
Dougherty, John, Switchmen's Union, N. A., Kansas City, Mo.
Eavenson, Marvin M., Sons of Temperance, Philadelphia, Pa.
Edelstein, John, A. F. and A. M., Jersey City, N. J.
Edmunds, G., A. F. and A. M., Carthage, Ill.
Eidson, W. R., American Benevolent Association, St. Louis, Mo.
Ellinger, M., B'nai B'rith, New York.
Engelhardt, August, Benevolent Order of Buffaloes, New York.
Everett, D., Brotherhood of Locomotive Engineers, Cleveland, O.
Failey, James F., Order of Iron Hall, Indianapolis, Ind.
Farrell, J. H., Royal Arcanum, Paterson, N. J.
Fields, M. F., A. F. and A. M. (negro), St. Louis, Mo.
Fowler, George W., Ancient Order of United Workmen, Detroit, Mich.
Frantzen, C. J., Royal Benefit Society, New York.
Frost, D. M., Knights of Reciprocity, Garden City, Kan.
Galami, M., A. F. and A. M., Athens, Greece.
Gans, William A., B'nai B'rith, New York, N. Y.
Garwood, S. S., Order of Home Builders, Philadelphia, Pa.
Gaston, Frederick, The Grand Fraternity, Philadelphia, Pa.
Gerard, D. W., Tribe of Ben Hur, Crawfordsville, Ind.
Gildersleeve, Charles E., Order of United Americans, New York.

Glenn, G. W., Independent Order of Rechabites, Sykes, Va.
Goodale, H. G., A. F. and A. M., Jamaica, Queens Co., N. Y.
Gorman, Arthur P., A. F. and A. M., Baltimore, Md.
Graham, Rev. George S., Order of Iron Hall, Philadelphia, Pa.
Gretzinger, William C., College Fraternities, Lewisburg, Pa.
Griest, W. C., The United States Benefit Fraternity, Baltimore, Md.
Griffin, Martin I. J., Irish Catholic Benevolent Union, Philadelphia, Pa.
Gross, F. W., United Brothers in Friendship, Victoria, Tex.
Gwinnell, John M., American Legion of Honor, Newark, N. J.
Hahne, Irvin A., Independent Order of Mechanics, Philadelphia, Pa.
Hamilton, W. R., A. F. and A. M., Carthage, Ill.
Hammer, H. H., Adjutant General, Sons of Veterans, U. S. A., Reading, Pa.
Harburger, Julius, Independent Order, Free Sons of Israel, New York.
Harper, G. S., Order of the World, Wheeling, W. Va.
Harrison, H. Leslie, Knights of St. John and Malta, New York.
Harte, H. M., Knights of Honor, New York.
Hassewell, J. N., Patriotic Order, Sons of America, Scranton, Pa.
Hayes, John W., Knights of Labor, Philadelphia, Pa.
Heller, S. M., Home Palladium, Kansas City, Mo.
Hennessy, J. C., National Reserve Association, Kansas City, Mo.
Henry, William, Order of Amaranth, Detroit, Mich.
Herman, L., Ahavas Israel, New York.
Herriford, Joseph E., International Order of Twelve, Chillicothe, Mo.
Hibben, E. H., Northern Fraternal Insurance Association, Marshalltown, Ia.
Hinckley, George C., College Fraternities, Providence, R. I.
Hitt, George C., Order of Iron Hall, Indianapolis, Ind.
Holden, S. F., Knights and Ladies of America, New York.
Holman, Oliver D., Order of United Friends, New York.
Holmes, M. B., Ancient Order of Hibernians, New York.
Hopkins, A. W., International Order of Twelve, Leavenworth, Kan.
Hucless, Robert, A. F. and A. M. (negro), New York.
Hughes, James L., The Loyal Orange Association, Toronto, Ont.
Irving, E. B., A. F. and A. M. (negro), Albany, N. Y.
Jackson, Thornton A., A. F. and A. M. (negro), Washington, D. C.
Jones, C. C., Adjutant-General, G. A. R., Rockford, Ill.
Jones, Charles R., Order of Equity, Indianapolis, Ind.
Johnston, John G., Order of Pente, Philadelphia, Pa.
Johnston, Thomas E., Order of Knights of Friendship, Philadelphia, Pa.
Keliher, Sylvester, American Railway Union, Chicago, Ill.
Kimpton, Carl W., Order of Unity, Philadelphia, Pa.
King, Charles M., Benevolent and Protective Order of Elks, Paterson, N. J.
Kittrell, L. A., Knights of Pythias (negro), Macon, Ga.
Krape, William W., Knights of the Globe, Freeport, Ill.
Kuhn, John R., Catholic Benevolent Legion, Brooklyn, N. Y.
Lamb, E. F., Order of United Friends of Michigan, Flint, Mich.
Lander, W. F., Knights and Ladies of Azar, Chicago, Ill.
Laurence, R. D., A. F. and A. M., Springfield, Ill.
Lawler, Thomas G., G. A. R., Rockford, Ill.
Lawrence, G. E., National Farmers' Alliance, Marion, O.

Leahy, John P., Union Fraternal Alliance, Boston, Mass.

Leahy, Thomas, A. F. and A. M., Rochester, N. Y.

Lee, J. P., St. Patrick's Alliance of America, Orange, N. J.

Leisersohn, Leonard, B'rith Abraham, New York.

Lenbert, J. G., Grand United Order of Odd Fellows (negro), New York.

Lerch, George L., College Fraternities, Clinton, N. Y.

Levy, Ferdinand, Sons of Benjamin, New York.

Levy, Magnus, Independent Order of American Israelites, New York.

Lockard, L. B., Knights and Ladies of Honor, Bradford, Pa.

Loewenstein, E., A. F. and A. M., New York.

Lunstedt, Henry, Native Sons of the Golden West, San Francisco, Cal.

Luthin, Otto L. F., Royal Society of Good Fellows, Boston, Mass.

Lyon, D. Murray, A. F. and A. M., Edinburgh, Scotland.

McCarroll, F. Liberty, Shepherds of Bethlehem, Newark, N. J.

McClenachan, Charles T., A. F. and A. M., New York.

McClintock, E. S., Ancient Order of the Pyramids, Topeka, Kan.

McClurg, John, Jr., Templars of Liberty of America, New York.

McLaughlin, James J., Massachusetts Catholic Order of Foresters, Boston.

McLean, Alexander, Illinois Order of Mutual Aid, Macomb, Ill.

Mackery, L., A. F. and A. M., Edinburgh, Scotland.

Magill, Joseph R., Grand United Order of Odd Fellows (negro), New York.

Mahoney, John R., Independent Order of Rechabites, Washington, D. C.

Malcolm, Samuel L., Order of United Friends, New York.

Mallard, Rev. Robert Q., College Fraternities, New Orleans, La.

Mann, Dr. D. H., Independent Order Good Templars, Brooklyn, N. Y.

Markey, D. P., Knights of the Maccabees, Port Huron, Mich.

Mason, E. C., Royal Tribe of Joseph, Sedalia, Mo.

Mason, Joseph, Foresters of America, Paterson, N. J.

Mason, J. J., A. F. and A. M., Hamilton, Ont.

Mason, J. W., Protected Home Circle, Sharon, Pa.

Maulsby, D. L., College Fraternities, Tufts College, Massachusetts.

May, William H., Jr., A. F. and A. M., Washington, D. C.

Mendenhall, B., A. F. and A. M., Dallas City, Ill.

Mills, A. G., Military Order of Loyal Legion, New York.

Miner, S. L., National Fraternal Union, Cincinnati, O.

Mitchell, C. W., Knights of the Golden Eagle, Mansfield, O.

Monahan, James, Irish National Order of Foresters, New York.

Moore, E. T., College Fraternities, Swathmore College, Swathmore, Pa.

Moore, R. B., A. F. and A. M., Elizabeth, N. J.

Moorman, Gen. George, United Confederate Veterans, New Orleans, La.

Morse, H. H., Order of Chosen Friends, New York.

Mott, J. Lawrence, Workmen's Benefit Society, Boston, Mass.

Mott, Dr. Valentine, A. F. and A. M., New York.

Mulford, John M., American Insurance Union, Columbus, O.

Mull, George F., College Fraternities, Franklin and Marshall, Lancaster, Pa.

Mulligan, John, Knights of Honor, Yonkers, N. Y.

Mulligan, Ralph R., Knights of Honor, Yonkers, N. Y.

Mundie, P. J., National Union of Iron and Steel Workers, Youngstown, O.

Munger, Frank E., Empire Knights of Relief, Buffalo, N. Y.

Myers, Allen O., Benevolent and Protective Order of Elks, Cincinnati, O.

Myrick, Herbert, Patrons of Industry, Springfield, Mass.

Nason, Edwin H., Shield of Honor, Philadelphia, Pa.

Needham, James F., Grand United Order of Odd Fellows (negro), Philadelphia.

Nichols, John, Templars of Liberty, New York.

Nicholson, General John P., Military Order of Loyal Legion, Philadelphia, Pa.

Nicholson, James B., Independent Order of Odd Fellows, Philadelphia, Pa.

Nielsen, Rennus, A. F. and A. M., Copenhagen, Denmark.

Nisbet, Michael, A. F. and A. M., Philadelphia, Pa.

Noeckel, A. G., The Columbus Mutual Benefit Association, Philadelphia, Pa.

Northcott, William A., Modern Woodmen of America, Greenville, Ill.

Oakes, Henry W., New England Order of Protection, Auburn, Me.

O'Connell, James, International Association of Machinists, Richmond, Va.

O'Connor, P. J., Ancient Order of Hibernians, Savannah, Ga.

Oddi, J. S., A. F. and A. M., Alexandria, Egypt.

Oliver, Edward, Order of Sons of St. George, San Francisco, Cal.

Oronhyatekha, Dr., Independent Order of Foresters, Toronto, Ont.

O'Rourke, William, Catholic Knights of America, Fort Wayne, Ind.

Palmer, Alanson, Eclectic Assembly, Bradford, Pa.

Palmer, George W., Templars of Liberty, Brooklyn, N. Y.

Pancoast, E. H., Shield of Honor, Philadelphia, Pa.

Parker, B. F., Independent Order of Good Templars, Milwaukee, Wis.

Paton, Andrew H., Improved Order of Red Men, Danvers, Mass.

Pearson, A. L., Union Veterans' Legion, Pittsburg, Pa.

Peckinpaugh, Thomas E., Improved Order of Red Men, Cleveland, O.

Pellin, J. F., A. F. and A. M., Havana, Cuba.

Perkins, E. C., Iron Hall, Baltimore, Md.

Perry, John A., A. F. and A. M., Philadelphia, Pa.

Peters, A. C., A. F. and A. M. (negro), Newark, N. J.

Petter, Frank S., Loyal Additional Benefit Association, Jersey City, N. J.

Phillips, Rev. E. S., Ancient Order of Hibernians, Plains, Pa.

Popper, H., Independent Order Free Sons of Judah, New York.

Porter, E. H., College Fraternities, Beloit, Wis.

Post, August, National Farmers' Alliance, Moulton, Ia.

Powell, J. B. R., Modern Knights Fidelity League, Kansas City, Kan.

Powell, M. V., Order of Railway Telegraphers, Vinton, Ia.

Presson, G. S., A. F. and A. M., Berne, Switzerland.

Ramsey, Walter M., College Fraternities, Lafayette, Ind.

Ray, Peter S., M.D., A. F. and A. M (negro), Brooklyn, N. Y.

Reeve, S. Lansing, D.D., American Patriotic League, Brooklyn, N. Y.

Reynolds, Walter D., Sexennial League, Philadelphia, Pa.

Ridings, C. C., Patriarchal Circle of America, Morris, Ill.

Riesenberger, A., College Fraternities, Stevens Institute, Hoboken, N. J.

Robinson, Charles H., Order of Ægis, Baltimore, Md.

Robinson, W. A., College Fraternities, Bethlehem, Pa.

Rodrigues, Francesco de P., A. F. and A. M., Havana, Colon.

Ronemus, Frank L., Brotherhood of Railway Carmen, Cedar Rapids, Ia.

Roose, F. F., Fraternal Union of America, Denver, Colo.

Root, C. J., Woodmen of the World, Omaha, Neb.

Rosenthal, B., Independent Order Free Sons of Judah, New York.

Rosenthal, Henry, Improved Order, Knights of Pythias, Evansville, Ind.

Rosenthal, Morris, Kesher Shel Barzel, New York.

Ross, James C., Knights of Pythias (negro), Savannah, Ga.

Ross, Theodore A., Independent Order of Odd Fellows, Baltimore, Md.

Rousell, Edward, Fraternal Aid Association, Lawrence, Kan.

Rugh, W. J., Ancient and Illustrious Order Knights of Malta, Pittsburg, Pa.

Russell, William T., A. F. and A. M., Baltimore, Md.

Sanders, James P., Independent Order of Odd Fellows, Yonkers, N. Y.

Sanderson, Percy, Order of Sons of St. George, New York.

Sargent, F. P., Brotherhood of Locomotive Firemen, Peoria, Ill.

Saunders, T. W., Independent Order of Foresters of Illinois, Chicago, Ill.

Schaale, Charles F., Patriotic Order of America, St. Louis, Mo.

Schord, Louis G., United Ancient Order of Druids, San Francisco, Cal.

Scott, George, A. F. and A. M., New York.

Scott, George A., National Protective Legion, Waverly, N. Y.

Scottron, S. R., A. F. and A. M. (negro), Brooklyn, N. Y.

Sears, John M., Independent and International Order of Owls, Nashville, Tenn.

Sendersen, W. C., College Fraternities, Gambier, O.

Server, John, Order of United American Mechanics, Philadelphia, Pa.

Shipp, J. F., United Confederate Veterans, Chattanooga, Tenn.

Shirrefs, R. A., A. F. and A. M., Elizabeth, N. J.

Simons, W. N., Order of United American Mechanics, Norwalk, Conn.

Slattery, M. J., Ancient Order of Hibernians, Albany, N. Y.

Smalley, Frank, College Fraternities, Syracuse University, Syracuse, N. Y.

Smith, Adon, Veiled Prophets of the Enchanted Realm, New York.

Smith, D. P., Order of United Friends of Michigan, Detroit, Mich.

Smith, George K., Concatenated Order of Hoo-Hoo, St. Louis, Mo.

Smith, General John C., A. F. and A. M., Chicago, Ill.

Smith, T. J., Knights of the Golden Rule, Cincinnati, O.

Smith, W. J., American Glass Makers' Union, Pittsburg, Pa.

Speelman, H. V., Adjutant-General, Sons of Veterans, U. S. A., Cincinnati, O.

Speth, G. W., A. F. and A. M., Bromley, Kent, England.

Spooner, W. R., Royal Society of Good Fellows, New York.

Stead, T. Ballan, Ancient Order of Foresters, England.

Stearns, John B., College Fraternities, Burlington, Vt.

Stebbins, John W., Independent Order of Odd Fellows, Rochester, N. Y.

Stees, F. E., Patriotic Order Sons of America, Philadelphia, Pa.

Stephenson, Mary H., G. A. R., Petersburg, Ill.

Stevens, D. E., Order of the Fraternal Mystic Circle, Philadelphia, Pa.

Stevenson, A. E., Independent Order of Foresters, Chicago, Ill.

Steward, C. C., Grand United Order of Galilean Fishermen, Bristol, Tenn.

Stewart, James F., Indian Republican League, Paterson, N. J.

St. George, Archibald, A. F. and A. M., Dublin, Ireland.

Stolts, William A., United Order of Foresters, Chicago, Ill.

Stowell, C. L., A. F. and A. M., Rochester, N. Y.

Stringham, LeRoy M., Templars of Honor and Temperance, Ripley, N. Y.

Stubbs, T. J., College Fraternities, Williamsburg, Va.

Suleb, M., A. F. and A. M., Cairo, Egypt.

Sullavou, Emanuel, A. F. and A. M. (negro), New Bedford, Mass.

Sullivan, B. Frank, Order of Heptasophs, or S. W. M., Wilmington, Del.

Sullivan, Timothy F., Catholic Knights of Columbus, Boston, Mass.

Taylor, Harold, Order of Iron Hall, Indianapolis, Ind.

Taylor, W. R., Molly Maguires, Pittsburg, Pa.

Terrell, George, College Fraternities, Middletown, Conn.

Thiele, Theodore B., Catholic Order of Foresters, Chicago, Ill.

Thompson, J. W., Knights of Pythias, Washington, D. C.

Tipper, F. S., Jr., Order of United American Mechanics, Stamford, Conn.

Titcomb, Virginia C., Patriotic League of the Revolution, Brooklyn.

Todd, Quinton, Knights of Birmingham, Philadelphia, Pa.

Tompkins, Uriah W., Home Circle, New York.

Toomey, D. P., Catholic Knights of Columbus, Boston, Mass.

Trimble, John, Patrons of Husbandry, Washington, D. C.

Troutman, Charles E., Union Veterans' Legion, Washington, D. C.

Tyler, C. W., Jr., Order United American Mechanics, Richmond, Va.

Underhill, C. F., Royal Fraternity, Minneapolis, Minn.

Unverzagt, C. H., National Fraternal Alliance, Baltimore, Md.

Upson, Irving S., College Fraternities, New Brunswick, N. J.

Vertican, F. W., Patrons of Industry, Port Huron, Mich.

Waite, G. Harry, Knights of the Mystic Chain, Port Dickinson, N. Y.

Walkinshaw, L. C., College Fraternities, Lewisburg, Pa.

Wallace, Colonel R. Bruce, Union Veterans' Legion, Philadelphia, Pa.

Watkins, James S., Improved Order of Heptasophs, Baltimore, Md.

Weatherbee, J., Order of Railway Telegraphers, Vinton, Ia.

Weeks, Joseph D., A. F. and A. M., Pittsburg, Pa.

Weihe, William, Amalgamated Association, Iron and Steel Workers, Pittsburg, Pa.

Wende, Ernest, M.D., Order of the Iroquois, Buffalo, N. Y.

White, R. L. C., Knights of Pythias, Nashville, Tenn.

Wilson, J. W., National Farmers' Alliance, Chicago, Ill.

Wilson, W. H., Knights of Birmingham, Philadelphia, Pa.

Wilson, W. Warne, Columbian League, Detroit, Mich.

Wood, C. B., Knights of the Golden Eagle, Philadelphia, Pa.

Wood, E. O., Knights of the Loyal Guard, Flint, Mich.

Woodruff, C. S., Templars of Honor and Temperance, Newark, N. J.

Woodward, Rev. C. S., Temple of Honor, Newark, N. J.

Woolsey, George F., United Order of Foresters, St. Paul, Minn.

Wright, George W., Order of Heptasophs, or S. W. M., Norfolk, Va.

Wright, William B., Modern American Fraternal Order, Effingham, Ill.

Young, James, Knights of the Golden Eagle, Baltimore, Md.

Where the origin of so many fraternities has been largely or in part obscured through the want of voluntary chroniclers, and sometimes by reason of the emphasis placed on the legendary accounts of their beginnings, it has often been difficult to arrive at all the facts. The search for truth, however, has been conducted without bias, in an honest endeavor to collate as much as possible of that which may be known concerning this interesting phase of social life.

INTRODUCTION

Very few among the six million members of nearly three hundred secret societies, fraternities, and sisterhoods in the United States are familiar with the origin, history, or function of these organizations. This has been noted by the eminent English Masonic historian, Robert F. Gould, who, on page 157, vol. ii., of his "History of Freemasonry," says: "The members of a secret society are rarely conversant with its origin and history." Many have a fair knowledge of the extent, membership, and the more immediate objects of the societies to which they belong; but the real histories of the origin and development of many of the older organizations have so often been enveloped in mystery, or founded on mythical incidents, or traditions, that the average member, unless particularly interested and willing to devote time and study to the task, seldom becomes a trustworthy source of information as to the fraternity of which he may be a conspicuous and honored representative.

Lengthy and exhaustive histories of some of the older and larger secret societies in the United States have been published, but most of them are expensive and require time and study to enable the reader to become familiar with the details of their contents. In the rush of our latter-day civilization, the busy citizen finds little time to pore over the wealth of incident with which such works properly abound. It has, therefore, remained for the few to know of that which the many have been struggling to accomplish, to learn whence they came and whither travelling.

Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad, and indifferent; but fewer still are able to explain why or how. Those who have an intelligent idea of the relationship of the hundreds of secret societies which have left an impress upon American sociological development in the eighteenth and nineteenth centuries, may be numbered on the fingers of one hand, if indeed there are as many as that; and it is in order to remedy this, to place it within the reach of practically every member of every secret society to familiarize himself with these important particulars, that the task of compiling the Cyclopædia of Fraternities was begun. The importance of such a work may hardly be overestimated, including, as it does, prolonged original investigation of hundreds of traditions and chronicles of many organizations; the examination of all of the best and many other official or authoritative historical and other publications; and last, but not least, the enlistment of the coöperation of hundreds of the best-informed members of nearly all existing and some extinct secret societies, to the end that little if anything may remain undone to present, in proper perspective, a panoramic view of the secret society world in America, which will preserve the sequence and relationship of such organizations.

When it is known that more than 200,000 candidates for membership are initiated every year into American secret fraternities and sisterhoods, 30,000 alone into the Masonic Fraternity, and as many more into the Independent Order of Odd Fellows, of whom, as a rule, 60 per cent. become more or less active members, the need for a comprehensive work which will present the important facts concerning all secret societies from a universal point of view becomes apparent.

Notwithstanding the century's extraordinary development in agriculture, commerce, manufactures, in the arts, in the dissemination of intelligence, in the machinery of finance, and in good government, interest in the older and better types of secret societies has grown with even greater rapidity, if one may judge from the increase in membership and prosperity. This may come in the nature of a surprise to many who know little of the extent or importance of the secret society world, and it gathers interest for every student of mankind in that it suggests an inquiry into the cause of this attraction, and raises the question whether the mystical side to our natures has not expanded relatively more rapidly than that which looks mainly to material comfort.

During the seventeenth century the speculative successors to the ancient English operative Freemasons added to their symbolism, drawn from the workingmen's guilds of the middle ages, many of the characteristics of the older religious and mystical societies. Thus, there may be found in modern Freemasonry traces of the Egyptian, Eleusinian, Mithraic, Adoniac, Cabiric, and Druidic Mysteries, all of which, when undefiled, taught purity, immortality, and the existence of an ever-living and true God. Their ceremonials were divided into degrees in which were conferred secret means of recognition, and each had a legend which, by dramatic representation, impressed upon the novitiate the lesson that the way to life is by death. Masonic symbolism and ceremonials show also the influence of the teachings of the Gnostics, the Kabbalists, Pythagoreans, Druses, Manicheans, and the earlier Rosicrucians. It was between 1723 and 1740 that the parent modern secret society spread from England throughout Europe and into the British colonies. After the American War of the Revolution it became, with one or two political secret societies founded by Freemasons, the direct or indirect source of all secret societies formed in America since that time. With a few exceptions, the like is true concerning secret societies in Europe formed since 1740.

One hundred years ago there were about twenty-five hundred Freemasons in the United States, perhaps five hundred members of the St. Tammany (patriotic) secret societies, and the few scattered members of Phi Beta Kappa at Yale, Harvard, and Dartmouth Colleges. The CYCLOPÆDIA OF FRATERNITIES traces more than six hundred secret societies in the United States since 1797, of which more than three hundred and fifty survive, with a membership amounting to 40 per cent. of the present male population of the country who are twenty-one years of age, in contrast with less than one-quarter of 1 per cent. of the adult male population who were members of secret fraternities one hundred years ago.

MASONIC BODIES.

American Rite: Lodges, Chapters, Councils, and Commanderies.

Scottish Rite: Grand Lodges of Perfection, Councils, Chapters, Consistories, and Supreme Councils.

Concordant Orders: Royal Order of Scotland; Knights of the Red Cross of Constantine.

Non-Masonic Bodies to which only Freemasons are Eligible: Modern Society of Rosicrucians; Sovereign College of Allied Masonic Degrees; Ancient Arabic Order of Nobles of the Mystic Shrine; Mystic Order, Veiled Prophets of the Enchanted Realm; Independent, International Order of Owls, and the "side degree," Tall Cedars of Lebanon.

Dead or Dormant: Rite of Memphis; Oriental Rite of Memphis and Misraim; Rite of Swedenborg; Order of Martinists.

Irregular or Spurious Masonic Bodies: 1. American and "Scottish Rite" bodies among negroes; 2. Cerneau and Seymour-Cerneau "Scottish Rite" bodies.

Also, Clandestine Masonic Lodges; Society of the Illuminati and the Covenant; Freemasonry among the Early Mormons; Chinese Freemasonry in America; Freemasonry among American Negroes; Anti-Masonry at Home and Abroad; Statistics of Freemasonry, and a list of Distinguished Americans who are or were Freemasons.

Various American Military Orders and secret societies, followed by Colonial and Ancestral Orders, take their inspiration from the Society of the Cincinnati, founded

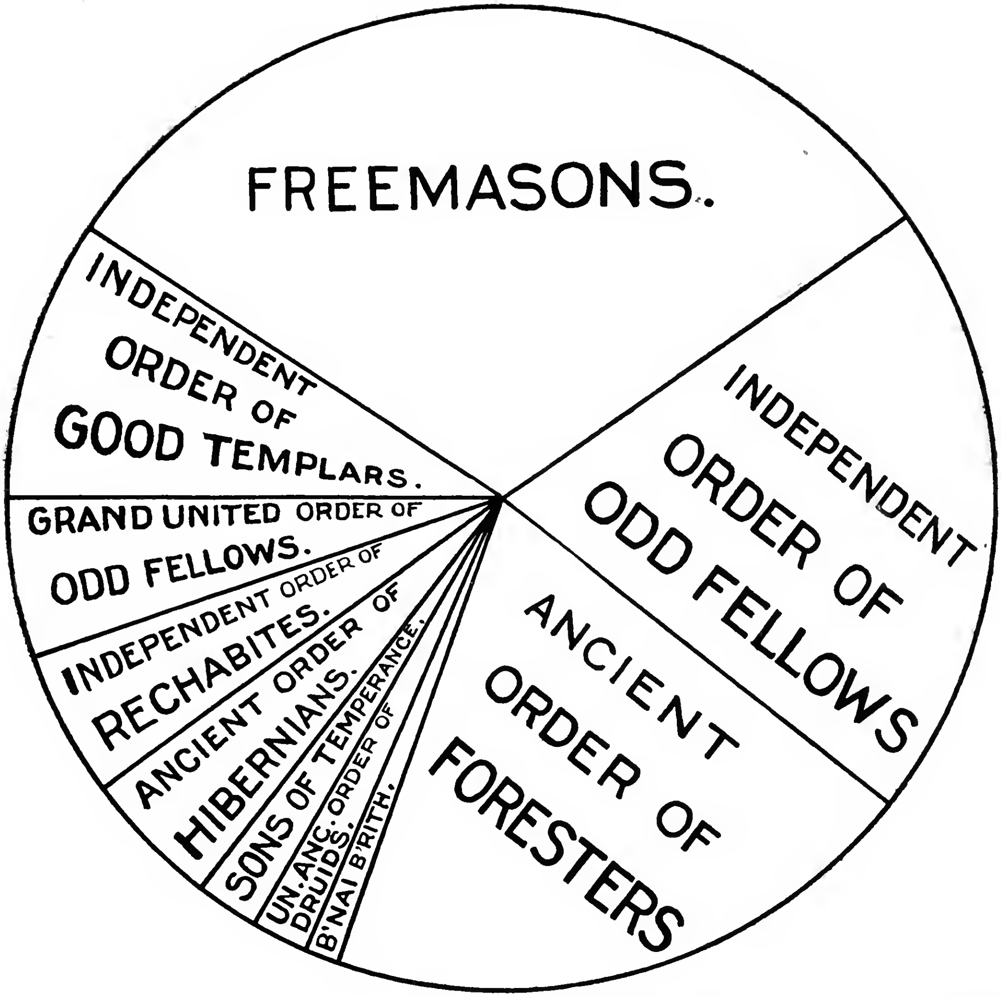


CHART SHOWING RELATIVE SIZE OF VARIOUS INTERNATIONAL SECRET SOCIETIES.

in 1783 by prominent American officers of the War of the Revolution, nearly if not all of whom were Freemasons.

MILITARY ORDERS AND SOCIETIES.

Society of the Cincinnati (War of Revolution).
Military Order of the Loyal Legion.
Grand Army of the Republic.
Sons of Veterans.
Union Veteran Legion.
Women's Relief Corps.
Ladies of the Grand Army of the Republic.
Aid Society of the Sons of Veterans.
Auxiliary to the Union Veteran Legion.
Loyal Ladies' League.
Soldiers' and Sailors' League.
Advance Guard of America, or Grand Army of Progress, and
United Confederate Veterans.

The Sons of Liberty, composed largely of and generally officered by Freemasons, appeared before the War of the Revolution, and was succeeded by the Sons of St. Tamina and St. Tammany Societies, and the latter in 1813 by the Society of Red Men. The Improved Order of Red Men (1834) was a further outgrowth, but with charitable and benevolent rather than political features.

PATRIOTIC AND POLITICAL ORDERS.

Sons of Liberty.
Sons of St. Tamina.
* Tammany Society, or Columbian Order.
Society of Red Men.
* Order United American Mechanics.
* Junior Order United American Mechanics.
Sons of '76 ; Order Star Spangled Banner (Know-Nothing Party).
* Patriotic Order Sons of America.
* Patriotic Daughters of America.
Order of True Americans.
* Daughters of Liberty.
* Daughters of America.
United Sons of America.
* Junior Sons of America.
* Brotherhood of the Union.
Patriotic Order of True Americans.
American Knights.
Order United Americans.
Templars.
Order of American Star.
Free and Accepted Americans.
Order Native Americans.
The Crescent.
National Order of Videttes.
Order of Red, White, and Blue.
Loyal Men of American Liberty.
Sons of the Soil.
* American Protestant Association.
* Junior American Protestant Association.
Loyal Knights of America.
Order of American Freemen.
Benevolent Order of Bereans.
Guards of Liberty.
* American Protective Association (A. P. A.).
* Women's Historical Society.
* Junior American Protective Association.
* Constitutional Reform Club.
* National Assembly, Patriotic League.
* Order Little Red School House.
* American Patriotic League.
* Daughters of Columbia.
* Order of American Union.
Order of American Shield.
* United Order of Deputies.
Minute Men of 1890.
* Knights of Reciprocity.
* American Knights of Protection.
* Templars of Liberty.
* Patriots of America.
* Daughters of the Republic.
* Silver Knights of America, and
* Silver Ladies of America.
* Patriotic League of the Revolution.
Indian Republican League.
Sons of Liberty (2d).
* Loyal Women of American Liberty.
Freemen's Protective Silver Federation.
Minute Men of '96.
Ladies of Abraham Lincoln.
* Lady True Blues of the World (Orange).
* Protestant Knights of America.
* Loyal Orange Institution.
* Women's Loyal Orange Association.
* Royal Black Knights of the Camp of Israel.
* National Farmers' Alliance.
* Order of the Mystic Brotherhood.
* American Order United Catholics (anti-A. P. A.).

The germ of American patriotic and political secret societies may be traced to the Loyal Orange Institution, founded in Ireland in 1795. The latter had Masonic antecedents, and for a few years had the coöperation of individual Freemasons. Its cardinal principle was, and is, loyalty

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* Societies marked with an asterisk are still in existence.

to the occupants of the British throne and opposition to the Roman Catholic Church. It did not appear in the United States as an organization until 1870, but Orangeism did, and the members of earlier American patriotic secret societies (1840–1855) were pronounced "Native Americans" and anti-Roman Catholic. The Orders of United American Mechanics (Senior and Junior), Sons of America, Brotherhood of the Union, American Protestant Association, the Know-Nothing party (Order of the Star Spangled Banner), and others, were conspicuous during the period referred to, and all, except the Know-Nothing party, exist to-day, with others spreading into the American Protective Association movement, which has been conspicuous in American politics.

American college secret societies, better known as Greek letter fraternities, have an indirect connection with the high grades of Freemasonry which were elaborated in the eighteenth century, and in some instances a more direct inspiration from the parent secret society. They constitute a social and literary aristocracy. There are nearly thirty important ones, and twice as many more of consequence. Nearly all have Greek letter titles, usually the initials of a motto. Phi Beta Kappa, the oldest, was founded at the College of William and Mary, Virginia, in 1776, whence it was taken to Yale and Harvard, and thence to other colleges. Rival Greek letter fraternities did not begin to appear until 1825, since which time they have multiplied rapidly. Rivalry between them is keen, and college social life is characterized according as a student is a member of one or another, or of none of them. Many of the best-known names in the professions, in literature and in political life, may be found in the lists of college alumni, members of these fraternities.

COLLEGE GREEK LETTER AND OTHER FRATERNITIES.

Phi Beta Kappa (founded at William and Mary).
Chi Delta Theta (Yale).
Chi Phi (Princeton).
Kappa Alpha (Union).
Sigma Phi (Union).
Delta Phi (Union).
I. K. A. (Trinity).
Alpha Delta Phi (Hamilton).
Skull and Bones (local, Yale).
Psi Upsilon (Union).
* "Mystical 7" (Wesleyan).
Beta Theta Pi (Miami).
Chi Psi (Union).
Scroll and Key (local, Yale).
* "The Rainbow" (Univ. Mississippi).
Delta Kappa Epsilon (Yale).
Zeta Psi (Univ. New York).
Delta Psi (Columbia).
Theta Delta Chi (Union).
Phi Gamma Delta (Wash. and Jefferson).
Phi Delta Theta (Miami).
Phi Kappa Sigma (Univ. Pennsylvania).
Phi Kappa Psi (Jeff., Pennsylvania).
Chi Phi (Princeton).
Sigma Chi (Miami).
Sigma Alpha Epsilon (Univ. Alabama).
Chi Phi (Univ. North Carolina).
Chi Phi (Hobart).
Delta Tau Delta (Bethany).
Alpha Tau Omega (Virginia Mil. Inst.).
Kappa Alpha, Southern (Washington-Lee).
Kappa Sigma (Univ. Virginia).
Pi Kappa Alpha (Univ. Virginia).
Sigma Nu (Virginia Mil. Inst.).
Wolf's Head (Yale).

Local Greek Letter, and other College Societies: Phi Nu Theta (Wesleyan); Kappa Kappa Kappa (Dartmouth); Delta Psi (2d) (Univ. Vt.); Alpha Sigma Pi (Univ. Vt.); Alpha Sigma Phi (Marietta); Hé Boule (Soph. Soc. Yale); Eta Phi (Soph. Soc. Yale); Lambda Iota (Univ. Vt.).

Professional: Alpha Chi Omega (music); Phi Alpha Sigma (medicine); Phi Delta Phi (law); Phi Sigma Kappa (medicine); Nu Sigma Nu (medicine); Q. T. V. (agriculture).

Scientific: Berzelius (Yale); Phi Zeta Mu (Dartmouth); Theta XI; Sigma Delta Chi (Yale).

Women's Societies: Alpha Beta Tau; Alpha Phi; Kappa Alpha Theta; Beta Sigma Omicron; Gamma Phi Beta; Delta Gamma; Delta Delta Delta; Kappa Kappa Gamma; P. E. O.; Sigma Kappa; Pi Beta Phi.

† *Honorary:* Sigma Chi (local, Cornell)

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* Extinct.

† Also Chi Delta Theta (local, Yale), previously named.

Extinct: Alpha Sigma Theta; Delta Beta Xi; Delta Kappa (freshman); Kappa Sigma Epsilon (freshman); Kappa Sigma Phi (sophomore); Phi Theta Psi, all local Yale societies.

Non-Secret: Delta Upsilon (Williams); Gamma Nu (local, Yale, extinct).

The earlier offspring of the Masonic Fraternity included the Odd Fellows (England), 1739; Druids, 1761; and the Foresters, 1780, "friendly" societies, with Masonic thumbmarks on their rituals and in their ceremonials, but differing in that their primary purposes were to pay to members specified sick, disability, funeral, and other benefits. They are conspicuous among hundreds of other English friendly societies, and are the forerunners of the American insurance or secret beneficiary societies, of which there are more than one hundred and fifty. The Odd Fellows were introduced into the United States in 1819, the Foresters in 1834 (later in 1864), and the Druids about 1839. The Improved Order of Red Men, already referred to, is the oldest friendly society of American origin. The B'nai B'rith, a Hebrew friendly or relief society, was formed at New York city in 1843, and has several followers.

BENEVOLENT OR "FRIENDLY" SOCIETIES.

Independent Order of Odd Fellows.
Improved Order of Red Men.
Ancient Order of Foresters.
Foresters of America.
Knights of Pythias.
Grand United Order of Odd Fellows (negro).
United Ancient Order of Druids.
Ancient Order of Hibernians.
Irish National Order of Foresters.
Benevolent and Protective Order of Elks.
Sons of Herman.
German Order of Harugari.
Ancient and Illustrious Order, Knights of Malta.
Actors Order of Friendship.
Concatenated Order of Hoo Hoo.
Artisans' Mutual Order of Protection.
Order of St. George.
Order of Scottish Clans.
Order of the World.
Order of Sanhedrim.
Ancient Essenic Order.
Knights of Pythias of North and South America, Europe, Asia, and Africa (negro).

* *Total Abstinence Friendly Societies:* Independent Order of Rechabites; Sons of Temperance; Independent Order of Good Templars; Royal Templars of Temperance; Independent Order of Good Samaritans (negro), and others.

The Ancient Order of United Workmen, founded in Pennsylvania by a Freemason just after the Civil War, is the original mutual assessment beneficiary (protection in the nature of insurance) secret society, and has had many successful imitators. The total membership of these organizations is about 2,000,000, the aggregate protection is fully $4,000,000,000, and the approximate annual sum paid relatives of deceased members is about $30,000,000. The Knights of Pythias, formed after the Civil War, combines the features of both friendly and the assessment beneficiary societies. Nearly all the twenty-five secret labor organizations, all of which have some of the features of friendly society and other assessment beneficiary plans, were formed within a few years after the organization of the Knights of Labor, in 1868, but the older Total Abstinence secret societies, out of a dozen in that group, appeared about sixty years ago.

MUTUAL ASSESSMENT FRATERNITIES.

Ancient Order United Workmen.
Knights of the Mystic Chain.
Knights of Honor.
Knights of the Golden Eagle.
Legion of the Red Cross.
Knights of Birmingham.
Order of the Golden Cross.
Knights and Ladies of Honor.
Royal Arcanum.
Shield of Honor.
American Legion of Honor.
Order of Chosen Friends.
Order of Sparta.
Order of the Red Cross.
United Order Pilgrim Fathers.
Iowa Legion of Honor.
Home Circle.

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* In some instances with assessment beneficiary features.

Modern Woodmen of America.
Modern Woodmen of the World.
Home Forum Benevolent Order.
Loyal Knights and Ladies.
Order of United Friends.
National Union.
United States Benefit Fraternity.
Protected Home Circle.
Royal Society of Good Fellows.
Knights of the Maccabees.
Knights of the Golden Chain.
Independent Order of Chosen Friends.
Knights of the Golden Rule.
Royal League.
Northwestern Legion of Honor.
Grand Fraternity.
New England Order of Protection.
United Fraternal League.
Order of Unity.
Empire Knights of Relief.
United Friends of Michigan.
Fraternal Aid Association.
National Protective League.
Modern Knights Fidelity League.
Mystic Workers of the World.
Knights and Ladies of Security.
Canadian Order of Chosen Friends.
National Fraternity.
Tribe of Ben Hur.
Columbus League.
Order of Iroquois.
Prudent Patricians of Pompeii.
Home Palladium.
Golden Star Fraternity.
Independent Order of Foresters.
Independent Order of Foresters of Illinois.
Canadian Order of Foresters.
United Order of Foresters of Minnesota.
Pennsylvania Order of Foresters.
Order of Heptasophs, or S. W. M.
Improved Order of Heptasophs.
Order of Continental Union.
American Insurance Union.
Independent Order Chosen Friends of Illinois.
Chosen Friends of Canada.
League of American German Friends.
Order of Select Friends.
Knights and Ladies of the Golden Star.
Loyal Additional Benefit Association.
Knights and Ladies of the Fireside.
Knights of the Globe.
Knights of Sobriety, Fidelity, and Integrity.
Independent Order of Mechanics.
National Reserve Association.
Royal Tribe of Joseph.
Order of Mutual Protection.
National Fraternal Union.
Fraternal Mystic Circle.
American Benefit Society.
Order of Star of Bethlehem.
Knights and Ladies of the Golden Precept.
Western Knights Protective Association.
Light of the Ages.
Order United Commercial Travelers.
Fraternal Union of America.
Ancient Order of Freesmiths.
Improved Order Knights of Pythias.
Patriarchal Circle of America.
Knights of the Loyal Guard.
Native Sons of the Golden West.
Royal Standard of America.
Ancient Order of Pyramids.

Hebrew: Independent Order B'nai B'rith; Independent Order Free Sons of Israel; Order of B'rith Abraham; Independent Order Sons of Benjamin; Kesher Shel Barzel; Improved Order B'nai B'rith; Independent Order Sons of Abraham; Free Sons of Judah; Ahavas Israel; Independent Order of American Israelites, and American Star Order.

Roman Catholic: Catholic Benevolent Legion; Knights of Columbus; Catholic Knights of Illinois; Catholic Order of Foresters; Knights of Father Mathew; Irish Catholic Benevolent Union; Catholic Mutual Benevolent Union; Catholic Women's Benevolent Legion; St. Patrick's Alliance of America, and others.

Negro: United Brethren of Friendship and Sisters of the Mysterious Ten; International Order of Twelve, Knights and Daughters of Tabor; Grand United Order Galilean Fishermen.

SHORT TERM ASSESSMENT SOCIETIES.

Progressive Endowment Guild.
Sexennial League.
Eclectic Assembly.
Royal Benefit Society.
Order of Pente.
Order of Ægis.
Order of Iron Hall, Baltimore City.
Modern Order of Craftsmen.
International Fraternal Alliance.
Order of Home Builders.
Columbus Mutual Benefit Association.
Order of Equity.
National Dotare.

The assessment beneficiary fraternities and sisterhoods have a sentimental as well as a practical basis. In smaller cities they usurp the club, and, where men and women are admitted, form centres from which emanates a vital social influence. Beginning about 1840, after the subsidence of the anti-Masonic agitation, Freemasonry in the United States, as in England and many other countries, has grown and prospered beyond precedent, leaving in its wake more than thirty occult, hermetic, theosophic, or religious brotherhoods or societies. The transplanted English friendly society finds congenial soil here, but is outnumbered by the assessment beneficiary fraternities, many of which admit both men and women. The latter variety of the modern secret society has commercialized the mechanism of older fraternities by carrying on a system of coöperative insurance in brotherhoods designed, in some instances, to advance social or political objects, total abstinence, coöperative buying and selling, the cultivation of patriotism, the protection of the interests of labor, and the propagation of partisan political views. On the whole, it has encouraged the development of practical coöperation more, perhaps, than any other one influence.

MYSTICAL AND THEOSOPHICAL.

Order of the Omah Language.
Temple of Isis.
Society of Eleusis.
Brotherhood of the West Gate.
Order of the Magi.
Hermetic Brothers of Luxor.
Order of the S. S. S. and Brotherhood of Z. Z. R. R. Z. Z.
Order of the Sufi.
Brotherhood of the New Life.
Ancient Order of Osiris.
Esoterists of the West.
Rochester Brotherhood.
Order of S. E. K.
Fifth Order of Melchizedek and Egyptian Sphinx.
Order of the White Shrine of Jerusalem.
Genii of Nations, Knowledge, and Religions.
Altruistic Order of Mysteries.

LABOR ORGANIZATIONS.

"The International."
Knights of Labor.
"Triangle Club."
"The Brotherhood."
Amalgamated Association of Iron and Steel Workers.
American Flint Glass Workers' Union.
International Association of Machinists.
National Union of Iron and Steel Workers.
Knights of St. Crispin.
Order of Commercial Telegraphers.

Railway Brotherhoods: Locomotive Engineers; Conductors; Firemen; Telegraphers; Trainmen; Switchmen; Carmen; American Railway Union.

COÖPERATIVE AND EDUCATIONAL.

The Wheel.
Patrons of Husbandry.
Patrons of Industry.
Sovereigns of Husbandry.
Sovereigns of Industry.
Brotherhood of the Coöperative Commonwealth.

SOCIALISTIC.

Universal Republic of the Earth.
New Order of Builders.
Crowned Republic.
Commonwealth of Jesus.
Order of the Grand Orient.

SOCIAL AND RECREATIVE.

Sons of Malta (extinct).
Oriental Order of Humility.
Sons of Adam (extinct).
Loyal Order of Moose.
Independent Order of Old Men.
Sons of Idle Rest.
The Orientals.
Order of Woodchoppers.
Independent Order of Gophers.

The several law and order, Irish and other revolutionary societies, and various lawless secret associations which have been prominent for brief periods within the century, do not require extended discussion.

REVOLUTIONARY SOCIETIES.

Knights of the Golden Circle.
Ku Klux Klan.
Union League of America.
Fenian Brotherhood.
Clan-na-Gael.
Knights of the Inner Circle.
Brotherhood of United Irishmen.
United Brotherhood.
Irish Republican Brotherhood.
Industrial Army.

Iron Brotherhood.
Order of Reubens (Patriot War).
League of National Armenian Race.

OTHERS.

Order of Mules.
Tramp "Fraternities."
The Camorra.
The Mafia.
White Caps.
Molly Maguires.

Here, in democratic America, we can boast no Order of the Bath or Garter, no ribbon of the Legion of Honor or Iron Cross; but there may well be reason for asking whether decorations of merit created by 100,000 or 500,000 or 1,000,000 members of an organization founded to alleviate suffering, to inculcate good morals, loyalty to country, and to do good unto others—whether such an order of merit is not as honorable as one created by prince or potentate who links his name with ribbon, cross, or wreath? The former are the outgivings of armies which meet in private, but whose purposes of benevolence and peace are known of all, mighty influences for the spread of true fraternity. They are often hardly less resplendent than decorations conferred by royalty, but are often more worthily bestowed.

THE AMERICAN RITE.

The degrees of Knight of Malta and of Companion of the Illustrious Order of the Red Cross are conferred in Priories and in Councils, respectively, organized within bodies of Commanderies of Knights Templars.

The Templar degree is conferred in Commanderies of Knights Templars.

The degrees of Knight of Malta and Knight Templar, of the American Rite, are indebted to the 18°, 25°, 27°, and 30° of the A.·. A.·. S.·. R.·.

The degree of Companion of the Red Cross is indebted to the 15° and 16° of the A.·. A.·. S.·. R.·.

The Cryptic degrees are conferred in Councils of Royal and Select Masters.

The Royal and Select Master degrees were formerly "side" or honorary degrees of the A.·. A.·. S.·. R.·.

The Capitular degrees are conferred in chapters of Royal Arch Masons.

The Royal Arch of Zerubbabel, or English Royal Arch, is indebted to the 13° and 14° of the A.·. A.·. S.·. R.·.

The M. E. M. degree is an American invention.

This Past Master degree is virtual—not actual.

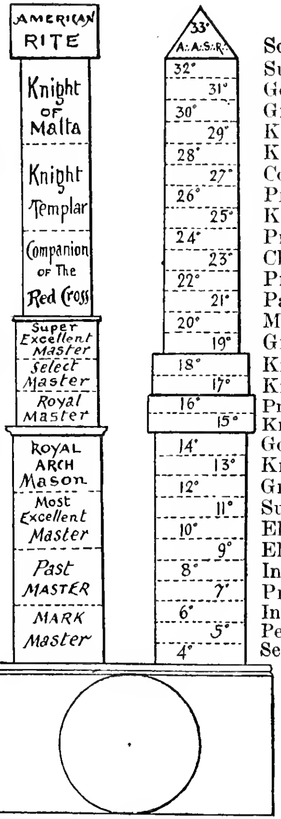
The M. M. degree is an English invention.

The English Rite—the foundation of all Masonic systems.

Master Mason, 3°.

Fellowcraft, 2°.

Entered Apprentice, 1°.


AMERICAN RITE
Knight of Malta
Knight Templar
Companion of The Red Cross
Super Excellent Master
Select Master
Royal Master
ROYAL ARCH Mason
Most Excellent Master
Past MASTER
MARK Master
33°
A∴A∴S∴R∴
32°
31°
30°
29°
28°
27°
26°
25°
24°
23°
22°
21°
20°
19°
18°
17°
16°
15°
14°
13°
12°
11°
10°
9°
8°
7°
6°
5°
4°

ANCIENT ACCEPTED SCOTTISH RITE.

Sov'n Gd. Inspector General.—Conferred in Supreme Councils.

Sublime Prince of the Royal Secret.
Gd. Inspector, Inquisitor Comm'der.
Grand Elect Knight Kadosch.
Knight of St. Andrew.
Knight of the Sun.
Commander of the Temple.
Prince of Mercy.
Knight of the Brazen Serpent.
Prince of the Tabernacle.
Chief of the Tabernacle.
Prince of Libanus.
Patriarch Noachite.
Master ad vitam.
Grand Pontiff.

Conferred in Consistories of Sublime Princes of the Royal Secret.

Knight of the Rose Croix.
Knight of the East and West.

Conferred in Chapters of Rose Croix.

Prince of Jerusalem.
Knight of the East or Sword.

Conferred in Councils of Princes of Jerusalem.

Gd. Elect Perfect and Subl. Mason.
Knight of the 9th Arch.
Grand Master Architect.
Sublime Knight Elect.
Elect of XV.
Elect of IX.
Intendent of the Building.
Provost and Judge.
Intimate Secretary.
Perfect Master.
Secret Master.

The Ineffable degrees are conferred in Grand Lodges of Perfection.

Master Mason, 3°.

Fellowcraft, 2°.

Entered Apprentice, 1°.

The English Rite—the foundation of all Masonic systems.

CHART SHOWING SIMILARITIES, CONTRASTS, AND RELATIONSHIPS OF THE ENGLISH, THE ANCIENT ACCEPTED SCOTTISH, AND THE AMERICAN MASONIC RITES.

I

MASONIC, MYSTICAL, OCCULT, AND THEOSOPHICAL SOCIETIES.

Altrurian Order of Mysteries.—Recently organized at the South. Untraced.

Ancient Arabic Order of Nobles of the Mystic Shrine.—A social and benevolent society with a ritual and history linked to Arabic traditions, in which Oriental mysticism, names, legends, and titles are freely employed. It also has a secret purpose, made known only to those who encircle the Mystic Shrine. None except Masonic Knights Templars or those who have attained the thirty-second degree, Ancient and Accepted Scottish Rite of Freemasonry, are eligible to membership. It is not a Masonic Order and forms no part of Freemasonry, is independent in origin and government, and is associated with the Craft only because it was established by eminent Freemasons and because none but Freemasons of high degree may become acquainted with its mysteries. Dr. Walter M. Fleming, 33°, and William J. Florence, 32°, both of New York, are responsible for the existence of "The Shrine," as the organization is familiarly called. In a letter written by Mr. Florence in 1882, he explains that he was introduced into a meeting of the Order at Marseilles, France, in 1870, by a banker's clerk who "knew him to be a Mason" and could vouch for him as such, where he found many distinguished visitors and members who seemed absorbed in learning "how the French of Marseilles had succeeded in getting possession of such interesting secrets." Then follows a reference to the ceremonies of the evening, the costumes, paraphernalia, and scenic effects, and the explanation that Yusef Bey, the Illustrious Potentate of Bokhara Shrine, at Marseilles, on being begged for a copy of the laws and ritual of the Order, gave them to him a day or two later, when he (Florence) sailed for Algiers. The inference is that the Ancient Arabic Order abroad must have been lax in its regulations twenty-five or thirty years ago, if it permitted distinguished gentlemen who were not members of the Order to visit its Shrines, and presented them with copies of its ritual and laws when they went away. Be that as it may, Mr. Florence went on to Algiers, where, he says, he visited the Shrine of the Mogribins and found another company of Arabs, bankers, merchants, learned Mohammedans, and others "who are passionately fond of perpetuating ancient customs which increase their social pleasures." As he gives no account of being initiated into the Ancient Arabic Order, and intimates that his being a Freemason was sufficient to gain admission to Bokhara Shrine at Marseilles, the letter leaves much to be desired. Other accounts of the Order add that Florence returned to the United States in 1871, and suggested to Dr. Walter M. Fleming that they establish "the Shrine" at New York. The latter had already "received detached and mutilated sections of a translation of the ritual," which had been "brought to America by a member," * together with some vague history and ritualistic sections brought from Cairo by Sherwood C. Campbell of New York. But as the Florence ritual "came from Oriental Europe" and "was marked with certain sections of the Koran for notes and allusions" which facilitated revision for use in America, Dr. Fleming, with the assistance of Professor A. L. Rawson, compiled the work which became the foundation of the Order in America. Dr. Fleming recounts the incidents connected with organizing the Shrine in the United States, as follows:

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* The ritual now in use is stated to be "a translation from the original Arabic" found "in the archives of the Order, at Aleppo," whence it was brought in 1860 to London by Rizk Allah Hassoon Effendee, and later placed in the possession of Dr. Fleming, to whom jurisdiction over the Order for America was given by the Arabic scholar named. In Arabia this ritual is known as the "Pillar of Society," and called the "Unwritten Law," in distinction from the Koran, or "Written Law."

> Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politico-religious order of Bektash of Oriental Europe. A monitorial, historic, and explanatory manuscript he also received there. It did not embrace the esoteric Inner Temple exemplification or obligation, nor the "Unwritten Law," which is never imparted to anyone except from mouth to ear. Shortly afterward Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matter from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple under the domain of the Crescent and first became possessor of the esoteric work, the "Unwritten Law" and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of "Memorial Ceremonials." But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Professor Albert L. Rawson these, with others received afterward through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and myself received authority to introduce the Order here.

On June 16, 1871, at Masonic Hall, No. 114 East Thirteenth Street, New York City, Messrs. Fleming and Florence conferred the "new Order" upon the following Scottish Rite Freemasons: Edward Eddy, 33°; Oswald Merle d'Aubigné, 32°; James S. Chappell, 32°; John A. Moore, 32°; Charles T. McClenachan, 33°; William S. Paterson, 33°; George W. Millar, 33°; Albert P. Moriarty, 33°; Daniel Sickels, 33°; John W. Simons, 33°; Sherwood C. Campbell, 32°; who, together with Albert L. Rawson, 32°, "Arabic translator," September 26, 1872, instituted Mecca Temple, A. A. O. N. M. S., the first or parent Temple in the United States. As "the next session" was held January 12, 1874, it may be seen that the Order did not grow rapidly in the first few years. On January 4, 1875, Damascus Temple, Rochester, N. Y., was organized, which gave some impetus to the Order, and Dr. Fleming, Potentate of Mecca from 1871 until 1886, invested the following thirty-third degree Freemasons with the prerogatives of Past Potentates, to enable them to coöperate actively in establishing subordinate Temples: Orrin Welch, Syracuse, N. Y.; John D. Williams, Elmira, N. Y.; Charles H. Thomson, Corning, N. Y.; Townsend Fondey, John S. Dickerman, and Robert H. Waterman, Albany, N. Y.; John F. Collins, New York, N. Y.; John L. Stettinius, Cincinnati, O.; Vincent L. Hurlburt, Chicago, Ill.; Samuel H. Harper, Pittsburg, Pa.; and George Scott, Paterson, N. J. In June, 1876, an Imperial (governing) Council was organized at New York City, with the following list of officials: Walter M. Fleming, New York, Imperial Potentate; George F. Loder, Rochester, Deputy Potentate; Philip F. Lenhart, Brooklyn, Chief Rabban; Edward M. L. Ehlers, New York, Assistant Rabban; William H. Whiting, Rochester, High Priest; Samuel R. Carter, Rochester, Oriental Guide; Aaron L. Northrop, New York, Treasurer; William S. Paterson, New York, Recorder; Albert P. Moriarty, New York, Financial Secretary; John L. Stettinius, Cincinnati, First Ceremonial Master; Benson Sherwood, New York, Second Ceremonial Master; Samuel Harper, Pittsburg, Marshal; Frank H. Bascom, Montpelier, Captain of the Guard; and George Scott, Paterson, Outer Guard. Meetings of the Imperial Council have been held annually, and officers elected triennially. At the fifth session of Mecca Temple, January 16, 1877, there was a large increase in membership, and it was announced that the Imperial Council had perfected its "ritual, statutes, history, diplomas, dispensations, and charters;" that "members, Temples, deputies, and representatives now extend from the extreme east to the west, and from the north to the south of our jurisdiction," and that the Order was destined to become, what has proved to be the case, "a most popular and powerful one in America." In that year there were four Temples represented at the Imperial Council, and dispensations were granted to form others. In 1879 Mecca Temple took on new life, largely through the efforts of Augustus W. Peters, Charles H. Heyzer, and Joseph B. Eakins, who laid the foundations for the elaborate ceremonial, gorgeous scenic effects, and realistic dramatic renditions of the ritual of the Order, which have since distinguished it. By the end of 1879 there were reported thirteen Temples, with a total membership of 438 Nobles, since which time the progress of the Order has been one of uninterrupted prosperity. At a public installation ceremony at Mecca Temple in 1884, many ladies were present, and so great was the interest that ladies' receptions have since been a feature among entertainments for which the Shrine is noted. To give them permanence they have been invested with a ceremonial, and gatherings of this character are now known as Courts of the Daughters of Isis. This organization was formed October 30, 1888, to cultivate social relations between ladies of the Nobles of the Mystic Shrine. Its government is independent, under the jurisdiction of Mecca Court, from which other Temples may receive charters enabling them to establish Courts.

The extension of the Mystic Shrine during the past ten years has exceeded all precedent among like societies. Temples have been established at leading centres in all States, each with a distinctive Arabic or other Oriental name and form, rallying points not only for prominent Freemasons who reside at those cities, but veritable Meccas of hospitality, good fellowship, and true brotherhood for all visiting Nobles. Not the least characteristic among agreeable features of the Order are the pilgrimages by members of one or more Temples to sister Temples, or to distant points of general interest, which, with sight-seeing, and the extension and reception of Shrine hospitality, usually provide enjoyable excursions of a week or a fortnight's duration. Pilgrimages from all over the country to sessions of the Imperial Council, by special trains bearing Nobles decorated with fezzes and crescent tiger-claws, constitute invasions of objective points which the inhabitants thereof seldom, if ever, forget. It is likewise an amiable custom to organize family theatre parties at least once each year. In some instances the Nobles, who are decorated with fezzes and claws, and are accompanied by wives and families, require the entire seating capacity of theatres, and it is not infrequent that one or more of those behind the footlights on such occasions are entitled to, and do wear, the mystic symbols of the Order. These entertainments are supplemented annually by carnivals, at which only children of the Masonic "nobility" are admitted, to be entertained by members of the Order. With the annual public receptions and carnivals, where the decorations include scenes from Arab life and a wealth of Oriental ornamentation, the general public at larger cities is familiar.

It is difficult to analyze and reconcile the somewhat fragmentary accounts of the origin and development of the Arabic Order of which the Shrine is said to be a descendant, and it may well be doubted whether such a task can be successfully performed. The "Origin and History of the Ancient Arabic Order of the Nobles of the Mystic Shrine," compiled and collated by Dr. Walter M. Fleming and William S.

Paterson, copyright, 1894, by Andrew H. Kellogg, New York City, states that it was instituted by Kalif Alee, "cousin-german and son-in-law" of Mohammed, in the year 644 A.D., at Mecca, Arabia, "as an Inquisition or Vigilance Committee to dispense justice upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations;" evidently a sort of Arabic Vehmgerichte, or twenty-first degree. The ceremonial in this organization was crude, membership being acquired on taking the "Arab oath." It is declared to have had a continuous existence in Oriental countries, and "now gathers around its Shrines the best educated and most cultivated classes among Mohammedans, Hebrews, and Christians." Dr. Fleming writes that "it is derived from a politico-religious order of the Arabic Mohammedans which extends all over Europe, termed the Bektash;" but in the "Origin and History" it is stated that the Bektash are merely among the "most honored patrons of the Nobles," whom it protected "in a time of great peril." The Bektash are said to number several hundred thousand, and to have headquarters at Cairo, Damascus, Jerusalem, Smyrna, Constantinople, Adrianople, Teheran, Benares, Tangier, Oran, Mecca, and at other cities in the far East. The chief of these dervishes at Mecca is declared to be the principal officer of the Arabic Mystic Shrine. It will justly surprise many students of "Secret Societies of All Ages" to learn that Adam Weishaupt, the founder of the Illuminati in Bavaria, in 1776, is claimed "among the modern promoters of the principles of the Order" of the Mystic Shrine in Europe, as well as Frederick the Great, Mirabeau, Goethe, Spinoza, Kant, Lord Bacon, Cavour, Mazzini, Garibaldi, Victor Emanuel, and others, most of whom are known to have been Freemasons. It would seem as if this discovery would have been sufficient to enable the founders of the American Order to have explained why the Society abroad had long been carried within the Masonic body, and to have given it, had they so desired, a distinctly Masonic alliance. Some of the recognized Orders appendent to Freemasonry have had less right to claim that honor. But as membership in the Order of Nobles of the Mystic Shrine in America is confined to Freemasons, its founders here may be regarded as having builded with discretion, ingenuity, and wisdom.

The jewel of the Order is a crescent, generally made of the claws of the Bengal tiger, united at the bases with a gold setting. The sphinx is engraved on one side, and a pyramid, urn and star on the other. The emblem may also bear the date of the owner's initiation into the Order and an Arabic motto, "Kuwat wa Ghadab;" or in Latin, "Robur et Furor;" and in English, "Strength and Fury." The crescent is usually suspended from a scimitar, and holds a star pendent between its drooping horns. The crescent has been a religious emblem in all ages in the East, and in some countries is a political ensign. The ancient Greeks used the crescent as "an emblem of the universal Mother of all living things." The Shrine for esoteric reasons employs the crescent with its horns pointing downward: "The setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind." The origin of the universal use of the fez among Moslems, whence, of course, Shrine members get it, is told as follows:

> When pilgrimages to Mecca were interrupted by the Crusades, about A.D. 980, the Mohammedans west of the Nile journeyed to Fez (or Fas), in Morocco, as to a holy city. Among the flourishing manufactures of the city was a head-covering called tarboosh, now known as a fez, which was dyed scarlet, for the students in a great school at that city. In that way it became a mark of learning, and gradually displaced other forms and colors of hats. It was carried in all directions by caravans, and thus became the distinguishing head-dress of Moslems in every part of the empire.

During the past eight years the Order

in the United States has grown at the rate of fully 4,000 members annually. On January 1, 1899, its total membership was about 50,000, distributed among seventy-nine Temples at as many cities.* Its Christmas donations to the poor and to benevolent institutions recently amounted to over $26,000, in which none of the secret relief extended to sick or distressed Nobles is included. One of the most important and characteristic features of the Order is found in its generous donations to Freemasons in need of assistance, which is done so secretly that the world never hears of it, and few beyond those in immediate interest ever know of it. Mohammedanism is not advocated by the ritual of the American Order, but the same respect is inculcated for Deity as in Arabia and elsewhere.

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* *Temples of the Mystic Shrine.*—Alabama : Birmingham, Zamora Temple, First Wednesday, March, June, September. Arizona : Phœnix, El Zaribah Temple, First Monday, November, December, January, February, March, April. Arkansas : Pine Bluff, Sahara Temple, First Wednesday. California : Los Angeles, Al Malaikah Temple, Third Friday ; San Francisco, Islam Temple, Second Wednesday. Colorado : Denver, El Jebel Temple, March, June, September, December. Connecticut : Bridgeport, Pyramid Temple, Second Wednesday, except July and August ; Hartford, Sphinx Temple, Second Thursday. District of Columbia : Washington, Almas Temple, Call of Potentate. Florida : Jacksonville, Morocco Temple, First Friday after Third Tuesday. Georgia : Atlanta, Yaarab Temple, Third Wednesday ; Savannah, Alee Temple, Call of Potentate. Idaho : Boise City, El Korah Temple, Second Thursday. Illinois : Chicago, Medinah Temple, Monthly ; Peoria, Mohammed Temple, Second Tuesday ; Rockford, Tebala Temple, Fourth Wednesday. Indiana : Indianapolis, Murat Temple, Fourth Friday. Iowa : Cedar Rapids, El Kahir Temple, on call ; Davenport, Kaaba Temple, First Tuesday. Kansas : Leavenworth, Abdallah Temple, First and Third Friday ; Salina, Isis Temple, Third Tuesday. Kentucky : Louisville, Kosair Temple, Second Monday. Louisiana : New Orleans, Jerusalem Temple, Quarterly. Maine : Lewiston, Kora Temple, Fourth Thursday, January, May, September, November, December. Maryland : Baltimore, Boumi Temple, 29th, 30th, or 31st. Massachusetts : Boston, Aleppo Temple, Call of Potentate ; Springfield, Melha Temple, Fourth Thursday, except July and August. Michigan : Grand Rapids, Saladin Temple, Call of Potentate ; Detroit, Moslem Temple, First Tuesday ; Marquette, Ahmed Temple, First Wednesday. Minnesota : Minneapolis, Zuhrah Temple, Fourth Friday ; St. Paul, Osman Temple, May 25th, October 20th, January 19th. Mississippi : Meridian, Hamasa Temple, Fourth Thursday. Missouri : Kansas City, Ararat Temple, First Wednesday ; St. Joseph, Moila Temple, Fourth Wednesday ; St. Louis, Moolah Temple, Third Wednesday. Montana : Helena, Algeria Temple, Second Thursday. Nebraska : Lincoln, Sesostris Temple, Second Saturday ; Omaha, Tangier Temple, Fourth Friday. New Mexico : Albuquerque, Ballut Abyad Temple, Second Monday. New York : Albany, Cyprus Temple, subject to call ; Brooklyn, Kismet Temple, on call ; Buffalo, Ismailia Temple, 29th ; New York, Mecca Temple, Call of Potentate ; Rochester, Damascus Temple, four times a year ; Troy, Oriental Temple, Third Friday ; Utica, Ziyara Temple, First Wednesday ; Watertown, Media Temple, Second Monday. North Carolina : Charlotte, Oasis Temple, no stated time. North Dakota : Fargo, El Zagal Temple, every Thursday. Ohio : Cincinnati, Syrian Temple, Call of Potentate ; Cleveland, Al Koran Temple, Pleasure of Potentate ; Columbus, Aladdin Temple, Second Thursday ; Dayton, Antioch Temple, uncertain. Oklahoma : Oklahoma, India Temple, Third Thursday. Oregon : Portland, Al Kader Temple, Fourth Wednesday. Ontario, Canada : Toronto, Rameses Temple, August, November, April. Pennsylvania : Erie, Zem Zem Temple, Call of Potentate ; Philadelphia, Lu Lu Temple, First Wednesday ; Pittsburg, Syria Temple, Call of Potentate ; Reading, Rajah Temple, Fourth Wednesday, except July and August ; Wilkesbarre, Irem Temple, Third Wednesday. Rhode Island : Providence, Palestine Temple, Fourth Monday, December, March, June, October. South Dakota : Deadwood, Naja Temple, First Saturday, March, June, September ; Sioux Falls, El Riad Temple, Third Wednesday. Tennessee : Chattanooga, Alhambra Temple, Third Friday ; Memphis, Al Chymia Temple, December and March. Texas : Austin, Ben Hur Temple, Friday after appearance of Crescent in the West ; Dallas, Hella Temple, Third Thursday. Utah : Salt Lake City, El Kalah Temple, Third Wednesday. Vermont : Montpelier, Mount Sinai Temple, Second Friday, March, June, September, December. Virginia : Richmond, Acca Temple, Fourth Thursday, except June, July, August. Washington : Spokane, El Katif Temple, First Wednesday ; Tacoma, Afifi Temple, Third Wednesday. West Virginia : Charleston, Beni Kedem Temple, Second Thursday ; Wheeling, Osiris Temple, Second and Fourth Friday. Wisconsin : Milwaukee, Tripoli Temple, Second Wednesday. Wyoming : Rawlins, Korein Temple, Last Friday.

Ancient Arabic Order of Nobles of the Mystic Shrine of North and South America.—This is a social and fraternal organization of negroes, which seeks to parallel the Ancient Arabic Order of Nobles of the Mystic Shrine. (See the latter.) As the A. A. O. N. M. S. admits only Freemasons who are Knights Templars or have received the thirty-second degree, Ancient and Accepted Scottish Rite, so the A. A. O. N. M. S. of North and South America receives only those who have taken the higher degrees conferred in negro Masonic bodies. (See Freemasonry among Negroes.) The Grand Council of the A. A. O. N. M. S. of North and South America was instituted at Chicago, June 10, 1893, by John G. Jones and others. It is declared that Mr. Jones is the first negro in the United States to receive the Shrine degree, and that it was conferred upon him by "several members of the Grand Council of Arabia" who were in Chicago "in attendance at the World's Fair." It is likely that Jones and associate negro Nobles received their Shrine ritual in the same manner as the negro Knights Templars obtained theirs. In 1895 a meeting of the Grand Council of the A. A. O. N. M. S. of North and South America was held at Chicago. Its officials were some of the more active negro Freemasons in the United States. The list is as follows: John G. Jones, Chicago, who presided; Joseph H. Shreve, Chicago; D. W. Dempsey, Chicago; Robert H. Hucless, New York; J. W. Dunmore, Chicago; W. W. Madden, Baltimore; W. P. Floyd, Indianapolis; D. F. Seville, Washington, D. C.; Thomas W. Logan, Kansas City, Mo.; B. M. Shook, Cleveland; Rev. Dr. J. B. Stansberry, New York; James H. Lewis, New York; M. L. Hunter, New York; J. F. Scott, Chatham, Ont.; E. A. Williams, New Orleans; S. S. Scott, Pueblo, Col.; Thomas P. Mahomet, Omaha; Joseph S. Custis, New York; J. D. Scott, Fort Worth, Tex., and John Coleman, Water Valley, Miss. At the same meeting it was planned to organize a women's auxiliary, to be known as the Daughters of the Pyramid. There were twenty-three Temples represented and more were to be instituted.

Ancient Order of Freesmiths (Der Alte Orden der Freischmiede).—According to old charters which are alleged to be still in existence in the Supreme body in Germany, this German secret society carries its organization back more years than almost any other similar body. The extreme secrecy with which its proceedings and traditions are surrounded renders it somewhat difficult to obtain detailed information concerning it. Various published accounts profess to trace its origin as far back as the eighth century, to Westphalia, which, at that time, included the region between the Elbe and the Rhine, and the present Republic of Switzerland. It will interest Scottish Rite Freemasons, as well as other students of the subject of secret societies in the Middle Ages, to learn that this brotherhood is said to have originated in the Vehmic Courts, and that the claim is made that this secret organization, the Freesmiths of to-day, has had a continuous existence ever since. Whether it has or not, it presumes, like some other and better known secret societies, to supply the links between the time of the Vehmgerichte and to-day. The American branch of the society declares that the Vehmgerichte flourished from the reign of Charlemagne, mostly in Germany, where it exercised a considerable influence between the twelfth and sixteenth centuries, in putting down the lawlessness and disregard for authority which prevailed there. It constituted courts for the protection of the innocent and oppressed, which were as easily approached by the humblest as highest. The Vehmgerichte became an immense power, not only throughout Westphalia, but elsewhere in Germany; and while, from the point of view of the present time, it was a lawless organization, it was, as a matter of fact, a society of the most law-abiding of that time, designed to bring to justice the evil-doer of whatever rank in society, and to see that punishment was meted out. The Freesmiths, while claiming direct descent from these Vehmic courts, carry their existence far enough back to date from the period when the courts were used for the execution of justice, ignoring the period when they became, as they afterwards did, in the hands of the nobility, instruments for unworthy purposes. One of the latest of the Vehmic courts was that held at Celle, in Hanover, in 1568, although it has been heard of at later dates. It is related that Jerome Bonaparte in 1811 abolished one of the later forms of the Vehmgerichte in Austria, at which time it was known as Der Alte Orden der Freischmiede. But the Order was in existence in other portions of Germany at the time, where it is still continued, and had a large membership. A candidate for initiation into the Order was required to be a Christian, never to have been excommunicated or outlawed, and not a party to any trial before the Vehme. He was required to take a solemn oath to support the Holy Vehm, to conceal its proceedings "from wife and child, father and mother, sister and brother, fire and wind, from all that the sun shines on and the rain wets, and from every being between heaven and earth, and to bring before the tribunal everything within his knowledge that fell under its jurisdiction." He was then invested with the signs by which the members recognized each other, and presented with a rope and a knife, upon the latter of which were the letters S. S. G. G., supposed to mean Strick, Stein, Gras, Grein, or Rope, Stone, Grass, Grain. One variety of Vehmic court held its meetings openly, while the proceedings of the other were secret. The former took jurisdiction in civil suits and others of trivial character, while the latter took charge of crimes of more serious nature. The accused in the procedure of these courts was cited by having the summons nailed over his door at night, or, if it was not known where he lived, by fastening four copies at a cross-road near his supposed residence. None but the initiated was admitted during the sessions of the secret court, and any one found present who was not a member was put to instant death. The only punishment inflicted by the secret court was death; and in case the convicted accused was not present, the first of the initiated to meet him was bound to put him to death and leave the knife with the cabalistic letters beside the body, to show the deed was not a murder. With the revival of law and order and legal procedure, Der Alte Orden der Freischmiede is declared to have taken the place of the Vehmgerichte, with some of the more deadly characteristics of the latter left out, and some of the benevolent features of more modern secret societies incorporated.

The first Lodge of the Freischmiede in the United States was organized in Baltimore in 1865, and a second one was formed in Washington in 1866. After the organization of the third Lodge in this country, which was in Philadelphia in 1867, the Order took on a rapid growth. There are thousands of members of the society in this country to-day, but comparatively little is known about the institution, and members thereof appear chary about giving information. It apparently avoids publicity, not only regarding its affairs, but regarding its membership and location. Lodges are believed to be established in almost every State in the Union, which are governed by State or Grand Lodges, and the latter are controlled by the Supreme Lodge of the United States, which is said to meet regularly "on the first hour of every leap year." The Lodge rooms are called Smithies, and represent the firmament, the presiding officer being the Sun, the second in command the Moon, and the third, etc., representing other planets or heavenly bodies. The ritual of the Order has no religious characteristics, a recognition of a higher power being the only requisite from those seeking admission. The objects of the society are intellectual development, the extension of wisdom and toleration, sick benefits and life insurance. The lower body in the organization is entitled the Free Masters and contains six degrees. The regalia is composed of a red sash with three stars. After an honorable career in the Order for a year, the degree of Grand Marshal is conferred, with a black sash and seven stars. After that comes the Grand Master degree, with the blue sash and seven stars, when the member is entitled to wear his sword. The highest degree bestowed is entitled Cavalier, and is conferred after three years and an examination in astronomy and the sciences. Only a Cavalier may become President of a Supreme Lodge, the emblem of which degree is the Cross of the Knights, a sash of red, black, and blue with all the stars, and a sword and a dagger. These officials exercise somewhat the same prerogatives as Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, having access to all the bodies and their archives, and being entitled to special honors at all visits. Like so many younger secret societies, this one possesses a motto in three words—Truth, Fidelity, and Secrecy (Wahrheit, Treue, unde Schwiegen). The obligations of the Order require every member to assist unfortunate or distressed brethren. Lodges pay five dollars weekly in case of sickness of members, $125 in case of the death of a member's wife, and $500 to the heirs of a member in case of his death. A recently published list of officials of the Supreme Lodge of the United States included the following: Grand Honorary President, William Schlumpf of New York; Grand Marshal, William Drexler of Paterson, N. J.; Grand Counsellor, Jacob Himmelsbach of New York; Grand Secretary, William Mertz of Paterson, N. J.; and Grand Treasurer, Emil Baumgarten of Paterson, N. J.

It is only fair to state that there are no reasons for believing that the Ancient Order of Freesmiths have had any more direct connection with the Vehmgerichte of the Middle Ages than have any of the *haute grades* of the Ancient and Accepted Scottish Rite of Freemasonry, and there are several external evidences that the founders of the Freesmiths have patterned after some of the emblems and ceremonials of the *Rite Ecossais.* There are, however, reasons for crediting the inspiration of the Freesmiths to some of the earlier workingmen's guilds in Germany.

Ancient Order of Osiris.—In the history, objects, and aims of this modern American Order, published in 1887, no mention is made of its headquarters. It is governed by a Supreme Tribunal, and deals in Lesser and Greater Mysteries, all of which are declared to have been instituted in virtue, with the noblest objects in view. Its watchwords are Truth, Justice, and Equity, and it seeks to clothe the naked, feed the hungry, educate the orphan, and "to know each other and ourselves."

Anti-Masonry.— Organized opposition to Freemasonry has shown itself in three forms since the revival in 1717, when the four London Lodges united to form a Grand Lodge. The first came and still emanates from the Roman Catholic Church; the second, from one or more offshoots of the Scotch Presbyterian Church; and the third was conspicuous in the United States for a decade after the disappearance of William Morgan of Batavia, N. Y., who, it was said, was about to disclose the secrets of the Fraternity. Almost all political antagonism to Freemasonry in Europe may be traced to the influence of the Roman Catholic Church. During the seven years from 1717 to 1724 the Fraternity attracted the attention of many Englishmen of learning and title, when, on September 3, 1724, the London "Daily Post" announced the appearance in that city of a secret society described as the Ancient and Noble, or, the August and Noble Order of Gormogons. It was declared to be of Chinese origin, founded "thousands of years" prior to Adam, and the printed account set forth that a Chapter would be held at Castle Tavern, Fleet Street, where "no Mason" would be received as a member "till he had renounced" his "novel Order" and been "properly degraded." Six weeks later the same paper stated that "many eminent Freemasons" had "degraded" themselves (renounced their Fraternity and burned their gloves and aprons) and joined the Gormogons.

Several theories have been advanced to account for the existence of the Gormogons. The first, that it was a creation of the Chevalier Ramsey, an ardent Freemason and a Roman Catholic, and another, that it was the beginning of what took shape as the schismatic branch of English Freemasonry about the middle of the last century, are both regarded as unworthy of consideration. The third theory, that it was a "Jesuitic," that is, Roman Catholic, invention, designed to offset the growing popularity of Freemasonry, was, and still is, believed to be the true explanation, particularly as the Society of Gormogons disappeared in 1738, the year in which Pope Clement XII. issued his famous bull against Freemasonry. It was on April 28, 1738, that Pope Clement XII. published his bull, entitled *In Eminenti Apostolatus Specula*, containing the following words:

> For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces or elsewhere, under pain of excommunication *ipso facto* for all acting in contradiction of this, and from which only the Pope can absolve the dying.

On January 14, 1739, a still more stringent edict was issued for the Papal States, death and confiscation of property, without hope of mercy, being the penalty. De Cormenin, in his "History of the Popes," refers to the "pleiad of philosophers" which had ranged itself around Voltaire, "battling in the breach against the civil and religious authority of popes, bishops and priests," Montesquieu, Rousseau, Diderot, d'Alembert, and others compelling "the third estate, the nobility, and even a great part of the French clergy to march in their progressive route to the conquest of a new order of things." The political movement, he declared, "though less apparent than the religious, was not the less real. Secret associations were everywhere organized to labor for the overthrow of kings and priests," and "Rome was so moved" by this revolutionary tendency that "Clement XII. declared war on secret societies and fulminated a terrible bull against the Freemasons who had established Lodges in England, Scotland, France, Germany, and Italy." These statements indicate that Clement was unable to distinguish between a secret, pacific, non-political, benevolent brotherhood and secret political associations. De Cormenin relates that Pope Clement's bull against Freemasonry prohibited "his subjects" from affiliating with or being present at Masonic assemblies, from inducing anyone to join the Fraternity, and from "rendering aid, succor, counsel, or a retreat" to a Freemason "under penalty of death;" which, in part, refers, probably, to the supplementary bull of 1739, applying to the Papal States. "These proscriptions," De Cormenin says, gave Freemasonry an "extraordinary lustre, and Europe was soon covered by a prodigious number of Lodges." The reasons for issuing this, the first of a long list of bulls against Freemasonry, are thus set forth in the document itself:

> We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed under the name of Freemasons into which persons of all religions and all sects are indiscriminately admitted, and whose

> members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings.

The bull further declares that these societies had become suspected of being hurtful to the tranquility of the state and to the safety of the soul; that if the actions of Freemasons were irreproachable they would not so carefully conceal them from the light; and all bishops, superiors, and ordinaries were enjoined to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm." Three years before this, in Amsterdam (1735), a Masonic Lodge room was forcibly entered and its furniture destroyed by "a crowd of fanatics" whose zeal had been kindled by "some of the clergy." Although Clement's bull did not meet with a favorable reception in France, in Italy many suspected of being Freemasons were arrested and placed in dungeons, as well as some accused of having furnished an asylum to Masonic Lodges. Like measures to crush the Fraternity were resorted to in Spain and in Portugal, and in 1745 Masonic assemblies were prohibited throughout Switzerland under the severest penalties. In 1748 a Masonic Lodge at Constantinople was demolished and its members were arrested, but ultimately discharged through the interposition of the British Minister. In Scotland, in 1757, the Synod of Stirling debarred all adhering Freemasons from the ordinances of religion, whence, possibly, may be found the origin of some of the opposition to the Fraternity in one or more branches of the Scotch Church. The Papal bull of 1738 was confirmed and renewed by Benedict XIV. in 1751, and by Pius VII. in 1821. Leo XII., in his Apostolic Edict, *Quo Graviora*, 1826, included the acts and decrees of the earlier popes on this subject, and ordered them to be ratified forever. As noted by Gould, in his "History of Freemasonry," Pius VII. spoke to the same effect in 1829, Gregory XVI. in 1832, and Pius IX. in 1846, 1864, and at other dates. Leo XIII. again confirmed these decrees of his predecessors in 1884, and extended the opposition of the Roman Church to the Odd Fellows, the Knights of Pythias, and the Sons of Temperance. About ten years ago the Cardinal at Quebec took steps to prevent Roman Catholics in his jurisdiction from joining the Knights of Labor, a secret labor and socialist society, founded by a Freemason, which has some of the outward forms and characteristics of Freemasonry. But so much opposition was excited that, on an appeal to Rome, the action was not sustained. A reply to an inquiry directed to Cardinal Gibbons states that the Fenian Brotherhood and its successor, the Clan-na-gael, are not approved by the Church, in reference to which no explanation is necessary. On January 6, 1895, the Roman Catholic Archbishop of Cincinnati, on the authority of the Holy See, announced the position of that Church with respect to the Odd Fellows, the Knights of Pythias, the Sons of Temperance, and, incidentally, Freemasonry, in part as follows:

> All the ordinaries of the various dioceses of the United States must use their exertions to keep the faithful away from all and each of the three societies called the Odd Fellows, the Knights of Pythias, and the Sons of Temperance. And the faithful themselves must be admonished of this; and if, after the admonition, they still adhere to these societies, and will not leave them effectually, they must not be admitted to the Sacraments. . . . First, these societies seem to have a decided influence to lead Catholics toward Freemasonry, and Freemasonry is under the absolute condemnation and excommunication of the Church. I will not stop to consider the reasons for this, except to draw your attention to the declared and implacable hatred of Masons against the Church and against all religious interests. This is openly and angrily avowed by the leading Masons of Europe, and manifested by their satanic warfare against everything Christian, particularly in Italy and France. In our country this spirit does not seem to prevail; yet there has been no action by the Masons of this

country sufficient to satisfy the Church that they are secured against the infusion of the spirit of their brethren. . . . Now, it is often seen that the active promoters of these societies, now condemned, are also zealous Masons; and if a Catholic is drawn into one of them, he is in continual and familiar association with the admirers of Masonry, and immediately exposed to imbibe their sentiments, consciously or unconsciously. Again, more positively and more strongly do these societies tend to weaken a Catholic's regard for the doctrines of the Church and for her Sacraments and other administrations. . . . They do not, I believe, expressly antagonize the Church's teachings and practices; and Catholics who are in them may probably say very honestly that they have not seen or heard anything opposed to the Church. But these societies do profess to inculcate morality without the help of the Church. They intentionally or unintentionally dispose a man to believe that if he practises the natural virtues—of honesty, truthfulness, sobriety, philanthropy, etc.—then he is all that a man ought to be; and also to believe that he can practise these virtues quite sufficiently by the force of his own will; that he does not need the special helps which our Lord furnishes through His Church. This is called natural religion; that is, such knowledge of God and such practice of a good life as a man can reach by his own natural reason and strength. It leaves out revealed religion; that is, the other truths which God has revealed to man through the sacred Scriptures, through our Lord Jesus Christ and His Apostles. It leaves out the necessity of grace, our redemption from sin through the life and death of the Son of God made man. It leaves out the means of grace given us by God in His Sacraments, the Holy Sacrifice of the Mass, and the other ministrations of the Church. In a word, it leaves out the supernatural end of man and the supernatural means given him to reach that end. Of course, the natural tendency of such an association is to dispose men to think less earnestly about Christianity. And it has, too, been observed, that Catholics frequenting these societies gradually cool in their love for the Church, becoming indifferent to her doctrines and careless of observing her precepts. Some may resist this tendency, but too many yield to it. And the very fact of their seeing nothing in the Lodge to disturb their religion makes them all the more liable to drift down unconsciously. . . .

Referring to the nature of the alleged obligation of one of the condemned societies, the Archbishop continued:

This oath and these penalties apply to all "mysteries which he may hereafter be instructed in." He has no guarantee as to the character of these mysteries. They may be blasphemies against God, or treason against his country, or injustice against his neighbor. Of course, he hopes it will not be so, and the members may say it will not be. But how can a man conscientiously put himself under such an oath and such penalties, with no other protection but their saying? His oath is on record. Their saying is a passing word. . . . Such obligations of blind obedience are contrary to the natural conscience of man.

The formation of a Post of the Grand Army of the Republic at Notre Dame, Indiana, in July, 1897, the membership of which "was composed wholly of Roman Catholic priests," shows striking contrasts in the views of that Church concerning various secret societies. Archbishop Ryan, in replying to a vote of thanks from a Philadelphia Post, Grand Army of the Republic, in 1896, was quoted in the daily papers in part as follows:

I do not believe there was ever any general condemnation of your Order by the Church, although individual bishops may have misinterpreted your constitution. It has no objectionable features that I can see, and is universally acknowledged by the Church at large in the country to-day. Your Order is founded on charitable and fraternal fellowship and patriotism. Patriotism is from God, and the Catholic Church should, therefore, be the first to nurture it.

One significance of this lies in the fact that the Grand Army was organized by Odd Fellows and Freemasons and is largely made up of them; like them, it is "founded on charitable and fraternal fellowship and patriotism," and is secret, has grips, passwords, obligations, and an initiatory ceremony. The refusal of the Church of Rome to condemn the Knights of Labor and the Grand Army of the Republic is, therefore, an apparent triumph of diplomacy. A Roman Catholic Anti-Masonic International Congress was held at Trient, Austria, in September, 1896, "to make known to everybody the immense moral and material evil done by Freemasonry to the Church and to society, and to seek remedy by way of a permanent, international organization against the Craft." In a published letter to the clergy approving that meeting, the coadjutor to Cardinal Taschereau at Quebec denounced Freemasonry as an "infernal sect" and a "diabolical organization." The London "Times" said of the Congress that about eight hundred persons attended it, of whom six hundred were clergymen; and that, while the speeches were moderate, Freemasonry was "attacked as being opposed to the divine law and the Church." Whatever objection the Church of Rome may have to Freemasonry in France or elsewhere on the Continent, where the Bible has been removed from Masonic altars, or where Freemasons have been accused of conspiring against the Pope, it is evident that Pope Clement's bull against Freemasonry in 1738 (renewed and confirmed by all his successors) is feebly enforced to-day. The consequences of an attempt in the United States and the United Kingdom to have it carried out literally would suggest a problem in which a resistible body meets an immovable body.

The Pennsylvania Christian Reform Convention, opposed to secret societies, held at the First United Presbyterian Church, Philadelphia, February, 1894, declared Freemasonry, so-called, the Society of Jesuits, and all societies which impose an oath on members to obey unknown laws, unscriptural, un-Christian and un-American, and membership in them degrading, and implored the State and Nation to declare members of all such societies outlaws.

At a session of the Synod of the Reformed Presbyterian Church, in Philadelphia, in June, 1894, a report was adopted condemning secret societies as being "organized on the principle of secrecy and for the purpose of concealment without previous knowledge of the things to be concealed. . . ."

> Such a society is contrary to the spirit and letter of the religion of Jesus Christ. The grip, the password, the darkened window, the guarded door are not Christlike; and the Christian, especially the minister of Christ, is out of place in such surroundings.* Organized secrecy invites suspicion. Organized secrecy is a menace to society. It naturally leads to ends and means and invites persons that need concealment. Whoever calls any man "Grand Master" makes himself a grand slave. Secret orders not only lord it over their own members, but undertake to dictate on terms of death the conduct of those outside their organization. Let everyone who enters a secret society know that he parts with his liberty, puts his neck under a yoke, and fetters his feet. He virtually says: "I am your beast, drive me: I am your slave, command me; I yield my own will and judgment to others."

Organized opposition to Freemasonry among Protestant religious bodies has not been of sufficient importance to attract public attention during the past fifty years, being largely confined to a few of the minor, schismatic sects. When delegates from several of these bodies meet to fulminate against the Craft, they sometimes call themselves a "Christian Association, Interdenominational, Anti-Secret Convention." Such a gathering was held at Minneapolis, November, 1895, and resolved:

> That, in our opinion, secret societies are condemned by the example and the word of Jesus Christ; that such societies must injure men who compose them, uniting in fraternal fellowship believers and non-believers, and thus tending to separate them from the Saviour of men; that such orders are hostile to the home life, depriving wife and children of the companionship and help of husband and father, and tending to destroy the confidence and sympathy which should be the foundation of home life; that the churches of Jesus Christ are the God-appointed agency for the redemption of the world, and that secret societies tend to destroy them by rivalry and substitution; and that the Lodge oaths are inconsistent with good citizenship, and that good citizens should withstand and oppose them.

Though political persecution of Freemasons and opposition to Freemasonry in

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* In 1891 the total number of ordained ministers in the State of New York who were affiliated Freemasons was as follows: Methodist, 288; Episcopal, 146; Baptist, 112; Presbyterian, 59; Universalist, 31; Congregational, 21; Dutch Reformed, 13; Christian, 13; Lutheran, 11; Jew, 7; Unitarian, 1; Reformed Jew, 1; total, 703.

Europe, South America, and elsewhere abroad have generally been due to Roman Catholic influence, there is an exception in the prohibition of meetings of the society in Russia.

In the United States an Anti-Masonic political party made its appearance in 1827, and was active in some or all of the Middle and New England States for the next ten years. It was the outgrowth of what was known as the "Morgan affair." William Morgan of Batavia, Genesee County, N. Y., who claimed to be but is not known to have been, a Freemason, had a book in press which was said to reveal the secrets of the Masonic Fraternity. He was arrested on September 11, 1826, on a charge of petit larceny, and put in jail at Canandaigua, N. Y. The story goes that he was released on the night of September 12th on the payment of the amount of the execution to the jailer's wife, the jailer being absent, and, guarded by several men, was taken in a closed carriage to Fort Niagara, on Niagara River, where all trace of him was lost, so far as his relatives and the public were concerned. More than a year afterwards, in October, 1827, a much decomposed body of a man was found on the shore of Lake Ontario, not far from the mouth of Niagara River. Morgan's wife, Thurlow Weed, and others who knew Morgan, declared that the body was Morgan's, notwithstanding the family of Timothy Munroe, a Canadian fisherman who was drowned a few months before, were positive that the body was Munroe's. Thurlow Weed, it will be recalled, first rose into political prominence through his connection with the Morgan affair. Both he and William H. Seward, members of the National Republican party, were keenly alive to the opportunity to ride into power through a political party to be created out of the storm to which Morgan's disappearance gave rise. The Masonic Fraternity suffered severely from the outcry against it, and so fierce was the sentiment on both sides that in New York, New England, Pennsylvania, Ohio, and Michigan political parties, church congregations, families, and friends were divided on the issue. The Masonic Fraternity repudiated the acts of individual Freemasons accused of Morgan's abduction, and coöperated with the authorities in an effort to bring the guilty ones to justice; but a whirlwind of public condemnation was aimed at the Craft in general, and would not be stayed. The result was, that during the next few years hundreds of Masonic Lodge warrants were surrendered. The insistence by Weed and others that the body found in October, 1827, was that of Morgan (supposed to have been drowned in September, 1826), helped to fan the political flame which resulted in the formation of the Anti-Masonic party, in which Weed, Seward, and their friends were leaders. When Weed was confronted with the inconsistency of his claim that the body was Morgan's, he is credibly reported to have replied: "It's a good enough Morgan until after election," which has become a stock political phrase to this day. Morgan was never seen, dead or alive, after his abductors left him. In Weed's autobiography he says that John Whitney, one of Morgan's abductors, confessed to him at Albany, in 1831, that Morgan was carried to Fort Niagara with the understanding that Canadian Freemasons would furnish him a retreat in the Dominion, but that they refused to do so, whereupon Morgan was thrown overboard from a rowboat in Niagara River. Weed says he promised the secret would not be divulged while any of the abductors lived. In 1869 Weed says he wrote Whitney, asking for a written account of the affair for publication after Whitney's death, when he learned that Whitney had just died. Weed's account of this did not appear until 1883. Several persons were apprehended for the abduction of Morgan, but none were convicted. The Anti-Masonic party appeared in western New York early in

1827; and in 1828, aided in part by the "good enough Morgan until after election," polled 33,365 votes for Governor of New York State, out of a total of 276,583; and, as Charles M. Harvey, St. Louis, states, "two years later it made such inroads on the New York State National Republican organization that the latter virtually vanished," and the Anti-Masonic party became, for the time being, the only opponent of the Democracy in that State. In Vermont and Pennsylvania it also displaced the National Republican organization, and it secured a strong foothold in Ohio, Massachusetts, and a few other States. The Anti-Masons entered the national field for the Presidential canvass of 1832, by nominating William Wirt of Maryland for President, and Amos Ellmaker of Pennsylvania for Vice-President, by national convention, as early as September, 1831, the first national Presidential convention in our history. Thirteen States, all northern, except Delaware and Maryland, were represented. They met early, to compel the National Republicans to withhold the candidacy from Henry Clay, who was a Freemason. The National Republicans nominated Clay, however, who was badly beaten by Andrew Jackson, who was also a Freemason. Only one State, Vermont, was carried by the Anti-Masons. As a distinct party the Anti-Masons never took part in another Presidential campaign, being absorbed by the Whigs, which succeeded the National Republican party in 1834. In State canvasses in Vermont and Pennsylvania the Anti-Masons remained a factor for several years, electing Joseph Ritner Governor of Pennsylvania in 1835. Some of the organizations known as "American parties" in the past twenty years have had anti-Masonic planks in their platforms, but their votes have been too few to be counted.

Individual prejudice against or objection to Freemasonry, merely because of the secret character of the society, does not call for extended reference, except with respect to such publications as have had sufficient weight to attract general attention. Perhaps the earliest of these was "The Natural History of Staffordshire," by Robert Plot, published at Oxford, England, in 1686, which admitted that "persons of the most eminent quality did not disdain to be of the fellowship." "Masonry Dissected," by Samuel Prichard, was published at London in 1730, and replied to in "A Defence of Masonry," by James Anderson, London, in 1738. Between 1762 and 1768 there was a flood of books attacking the Fraternity, notably "Jachin and Boaz" (1762), "Hiram, or the Grand Master Key" (1766), "The Three Distinct Knocks" (1768), and in the year last named a sermon, also published at London, entitled "Masonry the Way to Hell, . . . Wherein is Clearly Proved both from Reason and Scripture that all who Profess the Mysteries are in a State of Damnation." The final English work of this character appeared a century ago, in 1797, written by John Robison, Professor of Natural Philosophy, and Secretary of the Royal Society of Edinburgh. It was entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies," and owes preservation solely to the permanency of the institution it sought to destroy. The earliest antagonistic publication in France was "La Grande Lumière," the author of which had several imitators, the best known of whom was the Abbé Barruel, who wrote "Memoires pour servir a l'histoire du Jacobinism." Barruel was a priest and a royalist, and was so affected by the results of the French Revolution that he insisted the consequences of that movement were the outcome of the machinations of the Freemasons or Jacobin clubs. But where Robison was calm and dispassionate, Barruel became abusive. Anti-Masonic publications in Spain and Italy have been confined principally to the bulls of the popes and edicts of the Inquisition. In defence of the edict of the Council of Dantzic against the Fraternity, a book appeared in 1764 with the name, "Proofs that the Society of Freemasons in every Country is not only Useless, but, if not Restricted, Dangerous, and ought to be Interdicted." Subsequent anti-Masonic German publications were mostly pamphlets. In the United States like literature began with Morgan's book in 1828, a paraphrase of similar early English books, and was followed by many others with no special claim to attention. An exception is found in "Letters on Masonry and Anti-Masonry addressed to Hon. John Quincy Adams," by William L. Stone, New York, 1832, a Freemason, during a period of intense political excitement, and designed solely to advance the interests of the Anti-Masonic party. The Anti-Masonic party had declared that the Masonic Institution was subversive of good government, and intended for the political aggrandizement of its leaders; yet Stone had the fairness to admit that "the fact is not to be disguised —contradicted it cannot be"—that anti-Masonry had become so thoroughly political that "its spirit was vindictive toward the Freemasons without distinction as to guilt or innocence." Mackey has pointed out that Stone condemned Freemasonry because of the acts of the abductors of Morgan, whereas, "as well might the vices of the Christians of Corinth have suggested to a contemporary of St. Paul the propriety of suppressing Christianity." "Letters on the Masonic Institution," by John Quincy Adams, ex-President, which appeared in the public journals between 1831 and 1833, were collected and published in book form in 1847. The severest competent Masonic criticism of Adams may be found in Mackey's "Encyclopædia of Freemasonry": that he was "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice"—dwelling continually, in his anti-Masonic writings, on "the oath" and "the murder of Morgan"—a victim of the misrepresentations of the Masonic Fraternity. It is hardly necessary to more than refer to the compilations of anti-Masonic documents published by James C. Odiorne and by Henry Gassett at Boston, in 1830 and 1831, respectively.

The recovery of the Masonic Fraternity from the shock of the inquisition instituted by the Anti-Masonic party was slow. So violent was the persecution of adhering Freemasons that many were driven to renounce the society in order to live in peace. Itinerant lecturers found a new source of revenue by pretending to give public representations of Masonic ceremonies; almanac makers filled their publications with corroborative details as to the essential wickedness of Freemasonry; and pretended revelations of the secrets of Lodge, Chapter, Commandery, and of some of the Scottish Rite bodies were peddled about the country by thrifty Anti-Masons. This was from 1830 to 1835, when to confess sympathy or connection with Freemasonry meant social, political, and often religious ostracism. It is of exceptional interest to note (as may be seen by reference to articles under those titles) that during this period the Independent Order of Odd Fellows was practically reorganized and began a more active career; that the Ancient Order of Druids and the Ancient Order of Hibernians were introduced into the United States from England and Ireland, respectively; that the Improved Order of Red Men was organized and reëstablished as at present constituted; that the college fraternities Kappa Alpha, Sigma Phi, and Delta Phi, founded at Union College, Schenectady, N. Y., a few years before, took on rather more conventional secret society forms; that Alpha Delta Phi was founded at Hamilton College, Clinton, N. Y., in 1832, and Psi Upsilon at Union College, in 1833, all leading American college secret societies. In 1831, the year that Thurlow Weed, William H. Seward, and Thaddeus Stevens went as delegates to the Anti-Masonic, the first national Presidential convention, John Quincy Adams, Edward Everett, Joseph Story, and other leading Harvard representatives were so overcome with the anti-secret society feeling, that they induced members of the Harvard Chapter of Phi Beta Kappa to violate their pledges of secrecy as to the "mysteries" of the mother of American college fraternities, and make that organization non-secret. There is food for thought in the fact that none of the members of the two dozen imitators or offspring of the secret society Phi Beta Kappa ever imitated it by formally revealing their secrets on the college campus, and in the further fact that the two college fraternities, founded respectively in 1832 and 1833, one year and two years after the Harvard Phi Beta Kappa affair, were established as secret societies, and remain among the strongest and best of like organizations to this day. From 1832 to 1845, or during the period of greatest excitement due to the anti-Masonic agitation, and for half a dozen years thereafter, the college secret societies continued to multiply and to establish new Chapters, from which an inference is fair as to the probable origin of the Masonic cast given the earlier rituals of some of them—all of those named, and afterward the "Mystical Seven." Late in the thirties and early in the following decade Freemasons began to gather and Lodges to open and do work. The recovery was not rapid, but was steady, and during the ten years prior to the outbreak of the Civil War the Craft regained what it had lost between 1828 and 1840. Since the Civil War the progress of the Fraternity has been so great that all opportunity for successful opposition based on bigotry, ignorance, or prejudice has been removed. One-half the Freemasons in the world are Americans; one man in every thirteen in the country is a member of the Fraternity, and its membership, as a whole, includes representatives of all ranks of society. They are found in general business and in political, professional, and military life; as President or the humblest office-holder; the executive head of a continental system of railways, or signalman; in the bishop, priest, clergyman, lawyer, editor, and physician or the ordinary wayfaring man of commerce, whether proprietor or clerk; as admiral or marine, as general or private. Freemasons constitute a dominant seventh as well as an influence in all other reputable secret societies in the United States. The total membership of all of them, allowing for a proportion belonging to several organizations, cannot be fewer than six million, one-third the total adult population of the country. To such proportions have Freemasonry and like societies grown, that were a tithe of the allegations true which are made against the parent organization by its detractors, society at large would be reaping a whirlwind.

Brotherhood of the New Life.—A mystical, religious, communal society founded by Thomas Lake Harris, at Mountain Cove, N. C., in 1851. It disbanded in 1853, owing to internal dissensions. He formed a second community, in 1858, at Amenia, Dutchess County, N. Y., which shortly after removed to Brockton, Chautauqua County, in the same State. Groups of three or four persons were formed in the Brotherhood, but if affection resulted, the group was broken up. Parents were separated from children, and husbands from wives. Harris was born in England in 1824, but most of his early life was passed at or near Utica, N. Y. He was evidently impressed by the Mormon movement, which began at Palmyra, and by the Fox Sisters' phenomena at Rochester, N. Y. He became a Swedenborgian and a spiritualist. He declared that his journey to North Carolina and the founding of the Brotherhood were direct results of communications from the Lord, and that it was as the direct representative of the latter that he remained at the head of the movement, and held titles to property in trust for the disciples and the community. His followers lived in separate houses and dressed as did people generally, but they wore their hair long, observed the fifth day of the week as a day of rest, opposed marriage, and advocated Platonic love. None of the critics of the Brotherhood has charged them with immorality. Harris's most distinguished disciple was Lawrence Oliphant, over whom, from 1867 to nearly the time of the latter's death in 1881, he exercised a remarkable influence. In 1875 Harris and many of his followers reëstablished the Brotherhood at Santa Rosa, California. There he is said to have overcome his asceticism, and in 1891 was declared to have announced that he had discovered the secret of perpetual youth. In 1892 he left his luxurious home in California, came to New York City, married, and settled down. Some members of the Brotherhood are reported to still live in California and some in Nebraska.

Brotherhood of the West Gate.—A brotherhood seeking to solve "the esoteric mysteries of the microcosm," the restoration of "inner harmony," in the face of which "wealth, fame, and power . . . sink into nothingness." It publishes "The Oracle" at Bridgeton, Maine.

E-soter-ists of the West.—Little is learned of this brotherhood beyond its name, its excessively secret character, and the explanation that the word "west" refers to the Americas. The division of the word "Esoterists" in the title evidently has some particular significance.

Freemasonry.—The Ancient and Honorable Society of Free and Accepted Masons, usually referred to as Ancient, Free, and Accepted Masons, sometimes as Free and Accepted Masons (A. F. & A. M. or F. & A. M.), is a secret fraternity, founded upon man's religious aspirations, which, by forms, ceremonies, and elaborate symbolism, seeks to create a universal brotherhood, to relieve suffering, cultivate the virtues, and join in the endless search for truth. It is the oldest and most widely distributed secret society, having an active membership of 1,400,000 in the more than 25,000 Lodges which, except in Austria and Russia, mark the paths of commerce and civilization throughout the world.

The student of the history of the Craft may be glad to know that Benjamin Franklin, who was a Freemason, wrote of the Fraternity as follows:

> It has secrets peculiar to itself; but of what do those principally consist? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain and are available for use as circumstances require. The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence, and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel social joy and satisfaction that they have been able to afford relief to a brother Mason.

The Fraternity as now organized dates from 1717, when the four old Lodges in London met and formed a Grand Lodge. The most ancient Freemasons referred to in trustworthy historical records were the operative stone masons or builders of the Middle Ages, referred to in England as far back as the eighth century. About three hundred years ago the operative Craft in England, France, and Germany began to disintegrate. This was the natural consequence of not only the Reformation and the Thirty Years' War, but of the completion of the churches and cathedrals upon which the stone masons' guilds had been engaged for several centuries, originally with the assistance of the Church. These bands of traveling builders held a general assembly at Strasburg in 1275, and another nearly one hundred years later, at which laws were framed and a fraternity formed. Guilds were composed of apprentices, craftsmen, and masters, had an initiatory ceremony and a sign. Traveling from city to city throughout Central and Western Europe, they constituted the first, or operative Free Masons, so-called because they enjoyed privileges granted by the Church and civil authorities, owing to their skill in architecture and the character of the edifices they built. When the churches and cathedrals were completed, the guilds began to disappear. In France the guilds, which were more directly the outcome of the Roman occupation of the country, and of the colleges of artificers which accompanied the Roman legions, were abolished about 1536–39. Upon their ruins there arose a new type of workingmen's guilds known as the Companionage. By 1655 this had spread throughout France, divided into three separate fraternities composed of various trades, or, as we would say, unions, the oldest being known as the Sons of Solomon. The other two sprang from the Sons of Solomon, and were bitter rivals. One was known as the Sons of Maître Jacques. Its traditions carried the society back to King Solomon's Temple, and in the untimely death of Maître Jacques is found a striking parallel to the story of Hiram. The Sons of Soubise, an offshoot of the Sons of Maître Jacques, possessed many of the characteristics of the latter. No description of the Companionage was made public until 1841, nearly one hundred and twelve years after the introduction of Freemasonry into France from England, notwithstanding the story of the building of King Solomon's Temple and the death of Hiram formed a part of the legends of the Companionage. The foregoing, as pointed out in Gould's "History of Freemasonry," appears to be the earliest account of the death of the master builder, for there is no reference to the Hiramic legend in Freemasonry until after the formation of the Grand Lodge at London in 1717, more than sixty years after the French Companionage had reached the height of its career.

Among various theories as to the origin of modern Freemasonry, the following have had many advocates: (1) That which carries it back through the mediæval stone masons to the Ancient Mysteries, or to King Solomon's Temple; (2) not satisfied with the foregoing, that which traces it to Noah, to Enoch, and to Adam; (3) the theory that the cradle of Freemasonry is to be found in the Roman Colleges of Artificers of the earlier centuries of the Christian era; (4) that it was brought into Europe by the returning Crusaders; (5) that it was an emanation from the Templars after the suppression of the Order in 1312; (6) that it formed a virtual continuation of the Rosicrucians; (7) that it grew out of the secret society creations of the partisans of the Stuarts in their efforts to regain the throne of England; (8) that it was derived from the Essenes, and (9) from the Culdees.

Whatever may have been believed as to Freemasonry being traceable to any of the foregoing, the results of the investigations of R. F. Gould, W. J. Hughan, and Rev. A. F. A. Woodford of England, D. Murray Lyon of Scotland, Albert Pike, G. F. Fort, Albert G. Mackey, Charles T. McClenachan, E. T. Carson, T. S. Parvin, Josiah H. Drummond, and others in the United States, "Masonic authors of repute and diligent students of Masonic records," make it plain that while the rites and symbols of Freemasonry have great antiquity, speculative Freemasonry, as an organization, is modern, probably not over three hundred years old.

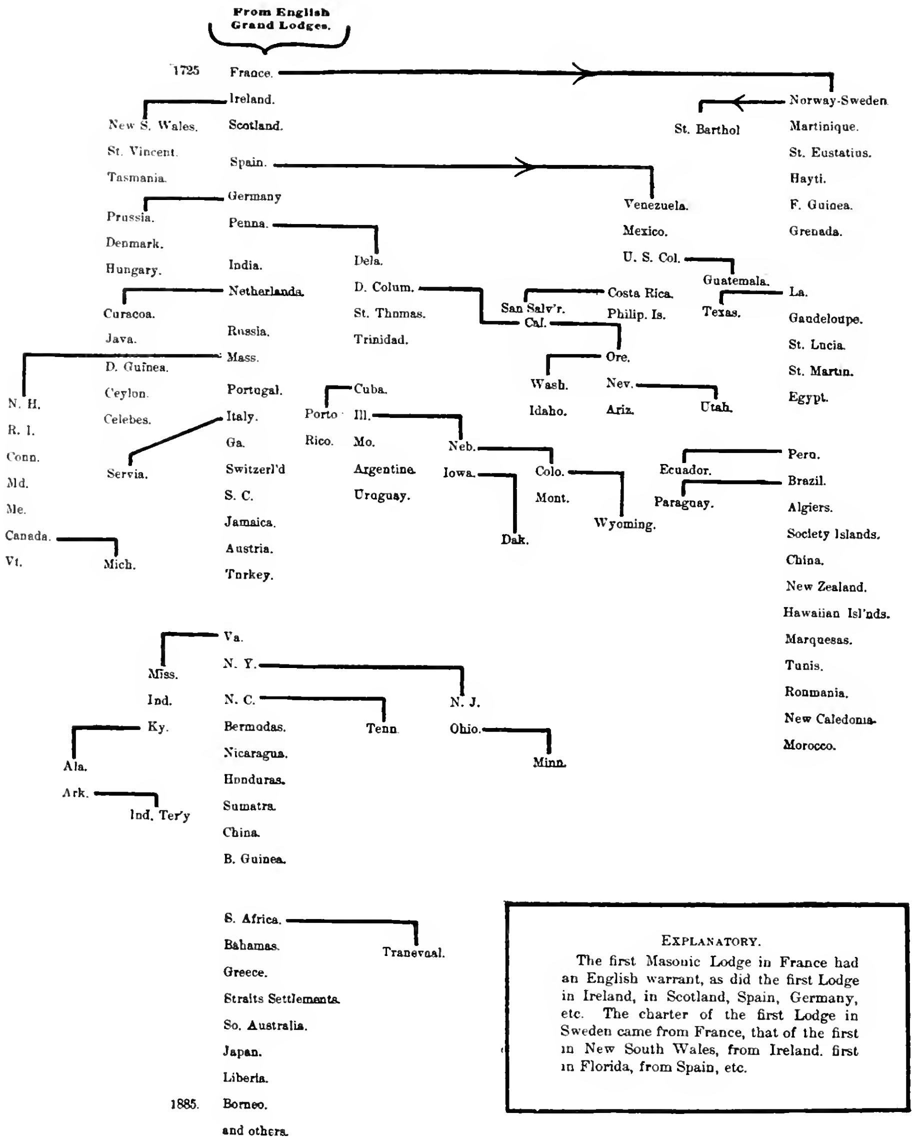
The Essenes, the only one of the three ancient Jewish sects mentioned in the Bible which was not referred to unfavorably, has been regarded by some as the cradle of ancient Freemasonry. It had existed "from time immemorial," but disappeared about 400 A.D. The Essenes are said to have perfected the Jewish Kabbala, to have believed in miraculous cures, to have regarded themselves as temples of the Holy Ghost, and to have been "forerunners of the Messiah." They had secret means of recognition, and taught that all things were not for all men, but there has been no more connection shown between the ancient Essenes and modern Freemasonry than that Masonic scholars and ritualists may have found something in alleged Essenic rites worthy of assimilation in latter-day mysteries. The Culdees were Apostolic Christians, monks of Eastern origin. They were encountered in Ireland about the fifth century, and later in Scotland. They were opposed by St. Augustine, and virtually disappeared in the fourteenth century. They were teachers of civilization, church architects and builders, and it has been claimed they were connected with early Scotch and Irish operative Freemasons. The partisans of the Stuarts were active, and some were prominent Freemasons; but while they contributed something to the rituals of so-called higher degrees, they had no permanent influence upon the institution. The real Rosicrucians were mystics who flourished in Germany, France, and England in the latter portion of the seventeenth century. Contrary to views which have been held, it was not a society, and was not concerned merely in an effort to transform baser metals into gold and to discover the secret of perpetual youth, which symbolized a search for divine truth and immortal life. The Rosicrucians were undoubtedly in advance of their time, but not too much so to borrow freely from the symbolism of the ancient mysteries and of the Gnostics. A number of eminent Rosicrucians were Freemasons, notably Elias Ashmole, the antiquary. What Freemasonry owes to the Rosicrucians may never be known, although something may be inferred by students who are familiar with both societies. (See Freemasonry, Rosicrucians, etc.) Gould (R. F.) thinks Freemasonry may have been tinged with Rosicrucianism through the influence of Ashmole and others, but points to there being no real evidence of it aside from the fact that Freemasonry presents the double and single triangles, the hexagon, the point within a circle, a magical alphabet, and a search for light. The ignorance and superstition of the mass of the people in the seventeenth century led them to regard the brethren of the Rosy Cross, who were theosophists first, and Kabbalists and alchemists afterwards, as dealers in magic and in league with the devil. Those who have favored the theory that modern Freemasonry was the outgrowth of Rosicrucianism have added that so much were the public inflamed against the Rosicrucians that the latter were obliged to shelter themselves under the cloak of Freemasonry, when they gave to the latter a Christian interpretation. By the end of the seventeenth century Europe was covered with pretended Rosicrucians offering to communicate the occult for money. The theory that Freemasonry appeared in Europe upon the return of the Crusaders has long been abandoned, but its successor was a French Templar theory of the origin of the institution, and in some portions of Europe it still finds advocates. It rests on a legend that the Knights Templars, at the destruction of the Order and the burning of Jacques de Molay, fled to Scotland, where they became Freemasons and propagated the rite. The French Ordre du Temple is based upon a modification of this theory, as were the Strict Observance in Germany, and other rites. There is, however, nothing in this except the legend, for Freemasonry as it existed in England in 1717 has been shown to be the result of the evolution of guilds of operative stone masons, who, it is needless to add, could never have derived their rites and formulæ from the original Knights Templars, who were men of rank. The story that the Fraternity was founded at the building of King Solomon's Temple, and has enjoyed an uninterrupted existence ever since, is one of the myths of the organization which has been innocently believed by many, but which does not merit serious attention. The mystical meanings of Masonic references to King Solomon's Temple, not only in the symbolic degrees, but also in the *haute grades*, have not always been understood, even by members of the Craft. The carrying back of the Fraternity to the antediluvian age has been due to an inability to distinguish between an idea and a fact. Societies have existed in all ages of the world for the propagation of truth, morality, and the practice of that which is involved in a universal brotherhood; have risen, flourished, and died. Others have been born, have borrowed from those which went before, and they in turn have died. But he is bold, indeed, who professes to trace an uninterrupted succession or an identity of organization for them all. The earlier English associations of operative builders, who were first called Free Masons in the fourteenth and fifteenth centuries, because of the freedom granted them to work and to sell the products of their labor, may or may not have been the offspring of German stone masons' guilds who built the churches and cathedrals erected in the Middle Ages. The Roman Colleges of Artificers who accompanied the imperial armies on their excursions throughout Europe naturally had an influence on not only the English guilds at the time of the Roman occupation of Britain, but upon the French and German guilds as well. But the Freemason knows of that which could not well have been derived from the mediæval guilds, or from the Roman Colleges, and naturally inquires as to its source. During the sixteenth century the German and French fraternities of traveling builders virtually disappeared. The French Companionage (trades unions) was founded upon the ruins of the latter, but had no known connection with the formation of speculative Freemasonry, so that in the seventeenth and early in the eighteenth century speculative Freemasonry as distinct from the operative Craft, that which indulged only in the symbolism of the work performed by the earlier Free Masons, was confined to Great Britain alone. Nowhere else in the world was it to be found, and whether the association of learned men with the earlier English operative Free Masons was due to an effort on the part of the latter to interest others than those of the Craft to secure immunity at the hands of the nobility or not, it remains true that professional and literary Englishmen, some learned in astrology, alchemy, and Kabbalistic lore, theoretic geometricians, and architect masons, identified themselves from time to time with the declining operative fraternity. A notable instance was the initiation of Elias Ashmole, the antiquary, in 1746, and it is not a mere inference that his joining the society was not the only instance of the kind. This class of membership was honorary at first, whence the term Free and "Accepted" Masons. In 1703 a formal effort was made to change the organization from an operative to a speculative fraternity, as the old English lodges were dying out, only seven surviving the eighteenth century in the city of London. The professed desire was to found a brotherhood which would build spiritual instead of material temples, to become Freemasons as distinct from Free Masons who were workmen or ordinary laborers. When a Grand Lodge was formed at London in 1717, there was, so far as known, only a single ceremonial or degree; but within six or seven years, or by 1724, the three symbolic degrees, Entered Apprentice, Fellowcraft, and Master Mason, had made their appearance. The craft guilds had contributed the square and compasses; their patron saint, St. John the Baptist; a reference to King Solomon's Temple; the two famous pillars; the mystical numbers five, seven, and nine; words and grips and a long and honorable record as builders of English churches and cathedrals under codes of laws for their government, which oral and manuscript tradition carried back prior to the tenth century, when, in 926, it was said that a general assembly of Masons was held at York under the patronage of Edwin, brother of Athelstan, where a code of laws was adopted which became the basis of subsequent English craft constitutions. Notwithstanding allegations that general Masonic assemblies were periodically held at York thereafter, Gould says there is no substantial reason for believing that more than one general assembly (the prototype of the Grand Lodge) was held at York prior to 1717. The English operative Free Masons may be admitted to have preserved traces of the influence of the teachings of the Druids (which see); the Culdees, who also claimed to have been granted a charter by Edwin; of the Roman Colleges, and of the English Church, with the Holy Bible and altar lights; but details of the introduction of the Hiramic legend will probably forever remain a mystery. Yet, with the foregoing in mind, it is evident that Freemasonry includes much that was not in possession of the four old London Lodges in 1717.

The oldest of the ancient mysteries, those practised at Memphis in Egypt, centred about Isis, Serapis, and Osiris, and the lesson taught was that of regeneration through death. Like those which followed, they presented a dialogue, ritual, and contrasts between light and darkness, death and regeneration. The candidates had to undergo purification, trial, failure, and even death before being regenerated amid rejoicings. The Grecian or Eleusinian mysteries (1800 B.C.) represented Demeter (Ceres) and Persephone, and depicted the death of Dionysus with an elaborate ceremonial which led the neophyte from death into life and immortality. Initiates were taught the existence of a Supreme Being and invested with the signs of and membership in a fraternity. The Mithraic or Persian mysteries celebrated the eclipse of the sun god, introduced the signs of the zodiac, the procession of the seasons, the death of nature in winter, and its birth in spring. They were popular in Rome in the earlier centuries of the Christian era, and are said to have had an influence on the Roman Colleges of Artificers, by whom they may have been disseminated. The Adoniac or Syrian mysteries were similar, those in which Venus, Adonis, and Proserpine figured, in which Adonis was killed, but revived to point to life through death. The Cabiric mysteries (1000 B.C.), which disappeared shortly after the Christian era, were practised on the island of Samothrace. The Cabiri were gods, and, in the ceremonial, Atys the Sun was killed by his brothers the Seasons, and at the vernal equinox was restored to life. So, also, the Druids taught of one God and the lesson of the procession of the seasons, and conducted the initiate through the valley of death to everlasting life. The Gnostics are supposed to have included some of the earlier Christians, for their doctrines contain a mixture of Christianity and the Persian religion. They taught by means of symbols, many of which, including a secret reference to Deity, the double triangle, the lion, serpent, etc., are familiar to Freemasons. It will be seen that the Rosicrucians were indebted to the Gnostics even as they were to the Kabbalists. The latter taught a mystical interpretation of the Scriptures, a secret method of treating sacred subjects by means of symbols, and a peculiar use of letters of words based upon their values. The student of the ancient mysteries, all or nearly all of which prior to their perversion taught purity, morality, immortality, and the existence of a Supreme Being, cannot fail to perceive, if in a position to judge, that Freemasonry stands as the successor or repository of much of that which was noblest and best in them. But he also knows of much which this theory does not account for, to explain which one must go to Pythagoras and his celebrated school at Crotona, in Greece, founded A.D. 586. Pythagoras, after being initiated into the Egyptian and Eleusinian mysteries, formed a secret society of his own, with three degrees, in which, among other things, he taught geometry, metempsychosis, and the mystical power of numbers. From these the Rosicrucians borrowed, and from the forms and symbolism of the Kabbalists, Gnostics, and Pythagoreans as perfected by the Rosicrucians, from the Greek, Egyptian, and Oriental philosophy of the Alexandrian school of Neoplatonism, and from the ancient mysteries, Freemasonry has taken enough to mark it with the leading characteristics of all ancient and mystical schools of religion and philosophy—circumambulation, the use of aprons, the forty-seventh problem of Euclid, a cipher, and the lesson taught by the story of the illustrious Tyrian substituted for legends of Osiris, Adonis, Atys, and Dionysus. That Masonic enthusiasts, antiquarians, and ritualists superimposed these relics upon Freemasonry as it had existed for about one hundred years prior to 1717, there can be little doubt. The Fraternity, therefore, presents three classes of symbols: Pagan, derived from the same source as Christianity obtained them; those contributed by the operative Masons, and the exclusively Christian symbols. It also shows traces of the Vehmgerichte, or secret society of Free Judges, which was prominent in Germany in the thirteenth century. The latter was formed to protect the innocent from injustice, held its courts in the forest at night, and executed its judgments without fear or favor. It granted audience alike to noble and peasant, and few were bold enough to ignore its summons or treat its judgments with disrespect. Traces of the society in a modified form were found as late as the present century. (See Ancient Order of Freesmiths.) Its oath was of a most solemn character, binding the initiate to "conceal, hold, and not reveal," etc. Its chief symbol was the arrow, and for a violation of the vow the penalty was death. The introduction into the ritual of Freemasonry, about 1825, of the story of Hiram was a master stroke. If a like legend among the French trades guilds, or Companionage, for sixty-five years prior to 1717, does not explain where the Freemasons of 1717–24 got it, it must be regarded as a most extraordinary coincidence.

Within ten years after the formation of the Grand Lodge of England at London, in 1717, Freemasonry had spread throughout the United Kingdom and the Continent of Europe, to many of the British colonies, and by 1730 to those in America. With the appointment of the Duke of Montagu as Grand Master, in 1720, the impetus given the growth of the institution became pronounced, and, as one author points out, the Fraternity almost lost its breath in the race for popularity. Many men distinguished in the professions, in politics, and as representatives of the nobility, not only in the United Kingdom, but on the Continent of Europe, became members of the Fraternity, and not a few of them were conspicuous as its officers. With prosperity there naturally came antagonisms, for some of which see Anti-Masonry. As early as 1724 the Grand Lodge of England granted a charter for a subordinate Lodge at the ancient city of York, which is presumed to have antagonized a Lodge of Freemasons which had existed there since 1705, as shown by its records, and with little doubt for a period ranging far back into the seventeenth century. The ancient Lodge thereupon constituted itself a "Grand Lodge of all England" (1725), but does not appear to have instituted more than one or two subordinate Lodges prior to 1740, when it became dormant, and remained so for twenty years or more. But it does not appear to have actively opposed the Grand Lodge of England at London, which had been and was still engaged in chartering subordinate Lodges at home and abroad. In 1761 the Grand Lodge of all England, at York, became active again, and chartered a number of subordinate Lodges in two counties in England. Ten years before, in 1751, nine subordinate Lodges holding allegiance to the Grand

Lodge of England seceded from that body, on the ground that the latter suffered subordinate Lodges of its jurisdiction to depart from the ancient landmarks and practise that which had previously been unknown in Freemasonry. The seceders organized a "Grand Lodge of England, According to old Institutions," describing themselves as "Ancients," and the members of the original Grand Lodge of England as "Moderns." The animating spirit of the seceding (Ancient) Grand Lodge was Laurence Dermott, its Grand Secretary, who was an able administrator and executive, but an audacious antagonist. Dermott compiled the "Ahiman Rezon," or Book of Constitutions of the Ancients, in 1756, which he copied from the Constitutions of the original or so-called Modern Grand Lodge, and addressed it to "the Ancient York Masons in England." The rivalry between the two London Grand Lodges, Ancient and Modern, was keen, and at times bitter. The seceders granted many warrants to army Lodges, which bore good fruit by making Ancient Masons in many parts of the world where the English army was stationed during the latter half of the eighteenth century. Dermott was made a Freemason in Dublin about 1740, and testified to his appreciation of the Lodge wherein he was raised by copying its by-laws and using them as the by-laws of the Ancients. He received the Royal Arch degree in Ireland before coming to London, then an unsystematized degree, borrowed presumably from the French, and afterwards utilized it in the Grand Lodge of Ancients. The Moderns likewise suffered from the mania for higher or more degrees which characterized the latter half of the eighteenth century, and thus it was that at the reunion of the Ancients under the Grand Mastership of the Duke of Sussex with the Moderns under the Duke of Kent, Ancient Freemasonry was declared to consist of the three symbolic degrees, Entered Apprentice, Fellowcraft, and Master Mason, "including the Holy Royal Arch."

After the revival of the Grand Lodge of all England, at York, in 1761, it continued neutral to the Grand Lodge of England and that of the seceding body, the Ancients. Late in the last century, after the death of its several subordinate Lodges, the Grand Lodge of all England was discontinued. In 1779 an expelled faction of the Lodge of Antiquity at London (one of the four Lodges which united to form the Grand Lodge of England in 1717), together with a deputation from the Grand Lodge of all England at York, formed another Grand Body under the title, "Grand Lodge of England south of the Trent." But in 1789 the expelled members of the Lodge of Antiquity apologized to the Grand Lodge of England, and, upon petition, were restored to good standing, whereupon the Grand Lodge of England south of the Trent died. With this and the final disappearance of the Grand Lodge of all England, the way was clear for the concentration of efforts of members of the original and of the seceding Grand Lodges looking to reunion. Negotiations to that end were continued over a series of years, and resulted, in 1813, as pointed out, in a United Grand Lodge of England, since which time the Craft in the United Kingdom has been undisturbed by schism or other serious dissension. It is of interest to American Freemasons to note that the expression "York Rite Masons" has little or no basis; that it is, in fact, a misnomer. There was and is no York Masonic rite, and the symbolic Freemasonry which the world knows did not come from the Grand Lodge of all England, founded at York in 1725, but from the Grand Lodge of England, founded at London in 1717. The York Grand Lodge outlived its several subordinate Lodges, and died twenty years before the union of the two great English Grand Lodges from which the world received Ancient Craft Masonry. The expression "Ancient York Masons" is probably derived from Laurence Dermott's "Ahiman Rezon," which was addressed to "the Ancient


From English Grand Lodges.
1725
France.
Ireland.
Scotland.
Spain.
Germany
Penna.
India.
Netherlands.
Russia.
Mass.
Portugal.
Italy.
Ga.
Switzerl'd
S. C.
Jamaica.
Austria.
Turkey.
New S. Wales.
St. Vincent.
Tasmania.
Prussia.
Denmark.
Hungary.
Curacoa.
Java.
D. Guinea.
Ceylon.
Celebes.
Servia.
N. H.
R. I.
Conn.
Md.
Me.
Canada.
Vt.
Mich.
Dela.
D. Colum.
St. Thomas.
Trinidad.
Cuba.
Porto Rico.
Ill.
Mo.
Argentine.
Uruguay.
Neb.
Iowa.
Dak.
Colo.
Mont.
Wyoming.
San Salv'r.
Cal.
Wash.
Idaho.
Costa Rica.
Philip. Is.
Ore.
Nev.
Ariz.
Utah.
Venezuela.
Mexico.
U. S. Col.
Guatemala.
Texas.
St. Barthol
Ecuador.
Paraguay.
Norway-Sweden.
Martinique.
St. Eustatius.
Hayti.
F. Guinea.
Grenada.
La.
Gaudeloupe.
St. Lucia.
St. Martin.
Egypt.
Peru.
Brazil.
Algiers.
Society Islands.
China.
New Zealand.
Hawaiian Isl'nds.
Marquesas.
Tunis.
Roumania.
New Caledonia.
Morocco.
Va.
N. Y.
N. C.
Bermudas.
Nicaragua.
Honduras.
Sumatra.
China.
B. Guinea.
Miss.
Ind.
Ky.
Ala.
Ark.
Ind. Ter'y
Tenn.
N. J.
Ohio.
Minn.
S. Africa.
Bahamas.
Greece.
Straits Settlements.
So. Australia.
Japan.
Liberia.
1885.
Borneo.
and others.
Transvaal.

EXPLANATORY.

The first Masonic Lodge in France had an English warrant, as did the first Lodge in Ireland, in Scotland, Spain, Germany, etc. The charter of the first Lodge in Sweden came from France, that of the first in New South Wales, from Ireland. first in Florida, from Spain, etc.

GRAPHIC CHART, SHOWING THE SPREAD OF FREEMASONRY, BEGINNING IN 1725, FROM ENGLAND TO SOME OF THE MORE IMPORTANT COUNTRIES, STATES, COLONIES, AND PROVINCES THROUGHOUT THE WORLD.

York Masons in England." The Freemasonry of the English schismatics, or Ancients, was more firmly established in Pennsylvania than in any other of the American colonies, where that peculiar type remains without change or elaboration, a curiosity to visiting brethren. In Pennsylvania, naturally, much was formerly heard of "Ancient York Masons," and for that reason the expression acquired vogue. English Freemasonry, consisting of the three symbolic degrees, "including the Holy Royal Arch," forms the English, not the York rite. The Grand Lodge of all England (York), like the rival London Grand Lodges, conferred not only the Royal Arch degree, but that of Knight Templar, as well as detached ceremonials.

With English commerce and the British army, navy, and diplomatic service furnishing currents of communication between England and almost every civilized community, it was not strange, when the popularity of Freemasonry in England between 1823 and 1840 is considered, that the Fraternity spread rapidly to almost every quarter of the world. The dates, locations, and origin of first Masonic Lodges in more important countries, states, and provinces, given in chronological order, enable one to trace its extension.

FIRST MASONIC LODGES.	LOCATION.	CHARTERED FROM.
1725 France	Paris	England.
1726 Ireland	Cork	England.
1727 Scotland	Edinburgh	England.
1728 Spain	Madrid	England.
1730 Germany	Hamburg	England.
Pennsylvania	Philadelphia	England.
India	Calcutta	England.
1731 Netherlands	Hague	England.
Russia	St. Petersburg	England.
1733 Massachusetts	Boston	England.
1735 New Hampshire	Portsmouth	Massachusetts.
Portugal	Lisbon	England.
Norway and Sweden	Stockholm	France.
Italy	Rome	England.
Georgia	Savannah	England.
South Carolina	Charleston	England.
1736 Switzerland	Geneva	England.
Poland	Warsaw	England.
1737 Montserrat		England.
1738 Martinique		France.
1739 Jamaica	Kingston	England.
Antigua		England.
St. Christopher		England.
1740 Prussia	Charlottenburg	Germany.
Malta	Valetta	England.
Barbadoes		England.
1742 Austria	Vienna	England.
1743 Denmark	Copenhagen	Germany.
1747 St. Eustatius		France.
Transvaal	Pretoria	England.
1748 Turkey	Constantinople	England.
1749 Hayti	San Domingo	France.
1749 Rhode Island	Newport	Massachusetts.
1750 Connecticut	New Haven	Massachusetts.
Maryland	Baltimore	Massachusetts.
1753 Virginia	Yorktown	England.
1754 New York	New York	England.
North Carolina	Wilmington	England.
1755 French Guiana	Cayenne	France.
1757 Curaçoa		Holland.
1760 Virgin Islands		England.
Hungary	Presburg	Germany.
1761 Bermudas		England.
New Jersey	Newark	New York.
1762 Dominion of Canada	Quebec	Massachusetts.
Maine	Portland	Massachusetts.
1763 Nicaragua	Mosquito Shore	England.
Honduras	St George's Quay	England.
1764 Grenada	Fort Royal	Engl. & France.
1765 Sumatra	Bencoolen	England.
Delaware	Cantwell's Bridge	Pennsylvania.
1766 Guadeloupe		France.
1767 China	Canton, Hong Kong	England.
1768 China	Cochin	France.
Florida	St. Augustine	Scotland.
1769 Java	Batavia	Holland.
Dutch Guiana	Paramaibo	Holland.
1771 Ceylon	Colombo	Holland.
British Guiana	Georgetown	England.
1772 South Africa	Cape Town	England.
1773 Dominica	Roseau	England.
1781 Vermont	Springfield	Massachusetts.
1783 Ohio	Marietta	A. N. Y. Army L.
District Columbia	Alexandria	Pennsylvania.
1784 St. Lucia		France.
1785 Bahamas		England.
1788 Kentucky	Lexington	Virginia.
1792 St. Thomas		Pennsylvania.
1793 Louisiana	New Orleans	
1794 Michigan	Detroit	Canada.
1796 Tennessee	Nashville	North Carolina.
1797 St. Bartholomew		Sweden.
1798 Trinidad	Port D'Espagne	Pennsylvania.
1800 St. Martin		France.
1801 Mississippi	Natchez	Kentucky.
18— Venezuela	Caracas	Spain.
1802 Egypt	Alexandria	France.
1804 Cuba	Havana	Pennsylvania.
1805 Illinois	Kaskaskia	Pennsylvania.
1806 St. Vincent		Ireland.
1807 Missouri	St. Genevieve	Pennsylvania.
Indiana	Vincennes	Kentucky.
Peru	Lima	France.
1809 Greece	Corfu	England.
Straits Settlements	Penang	England.
1810 Mexico	City of Mexico	Spain.
1811 Alabama	Huntsville	Kentucky.
1815 Brazil	Rio de Janeiro	France.
1816 New South Wales	Sydney	Ireland.
Arkansas	Post of Arkansas	Pennsylvania.
1823 Tasmania	Hobart Town	Ireland.
1824 Mexico (revival)	City of Mexico	Pennsylvania.
Wisconsin	Green Bay	New York.
1825 Argentine Republic	Buenos Ayres	Pennsylvania.
1832 Uruguay	Montevideo	Pennsylvania.
Algeria	Algiers	France.
1833 U. S. Colombia	Carthagena	Spain.
1834 South Australia	Adelaide	England.
Society Islands	Tahiti	France.
1835 Texas	Brazoria	Louisiana.
1840 Chili	Valparaiso	France.
1841 Victoria	Melbourne	England.
1842 West Australia	Perth	England.
Iowa	Montrose	Illinois.
1843 New Zealand	Akaroa	France.
1848 California	Sacramento	Dist. Columbia.
1849 Minnesota	St. Paul	Ohio.
1850 Oregon	Oregon City	California.
Sandwich Islands	Honolulu	France and Cal.
Marquesas	Nukahiva	France.
1851 New Mexico	Santa Fé	Missouri.
1852 Washington	Olympia	Oregon.
1851 Kansas	Wyandotte	Missouri.
1855 Nebraska		Illinois.
Indian Territory	Muscogee	Arkansas.
1857 Ecuador	Guayaquil	Peru.
1859 Roumania	Bucharest	France.
Queensland	Brisbane	England.
1860 Porto Rico	Mayaguez	Cuba.
Tunis	Tunis	France.
1861 Colorado	Golden City	Nebraska.
1862 Nevada	Carson City	California.
Dakota	Yankton	Iowa.
1863 Montana	Bannock	Nebraska.

	FIRST MASONIC LODGES.	LOCATION.	CHARTERED FROM.
1863	Idaho	Idaho City	Oregon.
	West Virginia		Sep. fr. Va.
1864	New Caledonia	Noumea	France.
1866	Japan	Yeddo	England.
	Utah	Salt Lake City	Nevada.
	Arizona	Prescott	California.
1867	Morocco	Tangiers	France.
	Liberia	Monrovia	England.
	Costa Rica	San José	Spain.
1868	Wyoming	Cheyenne	Colorado.
1875	Fiji Islands	Levuka	Scotland.
	Bolivia		Peru.
187-	Servia	Belgrade	Italy.
1880	Philippine Islands	Manila	Spain.
1881	Paraguay	Asuncion	Brazil.
	Guatemala	Carthagena	U. S. Colombia.
1882	San Salvator		Costa Rica.
1883	Celebes Islands	Macassar	Holland.
1885	Borneo	Elopuro	England.

An accompanying chart makes plain the importance of the work done by the earlier English Grand Lodges and by the United Grand Lodge of England in propagating Freemasonry. The English Rite was carried to France in 1725, where it became quite as popular as in England; to Ireland in 1726, and to Scotland in 1727. In 1727 it was also taken to Spain; to Germany, Pennsylvania, and to India in 1730; to the Netherlands and to Russia in 1731; to Massachusetts in 1733; and to Portugal, Norway, Sweden, Italy, and Georgia in 1735; so that within ten years Masonic Lodges had been established throughout the United Kingdom, at nearly all the larger continental cities, at Calcutta, India, and at Philadelphia, Boston, Charleston, Wilmington, N.C., and at Savannah, in the American colonies. All this was the result of the activity of the Grand Lodge of England, with the exception of the Lodge at Stockholm, which was instituted by French Freemasons. Reference to the chart shows that next to English Grand Lodges, French Grand bodies were most active in creating Lodges abroad; after which, in the order named, rank parent bodies in Pennsylvania, Massachusetts, Virginia, Ireland, Spain, the Netherlands, and Germany. Prior to the present century, the American Masonic doctrine of exclusive territorial jurisdiction was practically unknown; and while an accompanying chart indicates the sources of only the first Masonic Lodges, subsequent Lodges were frequently of another allegiance. The Grand Lodge of Ireland is responsible for the first Lodges in New South Wales, St. Vincent, and Tasmania, but has chartered many other Lodges in foreign lands and in British colonies, where some other Grand Body had preceded them; and the like is true of Grand Lodges of England, France, Spain, Holland, and Pennsylvania. A dispute as to whether the first Masonic Lodge in what is now the United States was opened at Philadelphia or at Boston continued for many years, but the weight of evidence is declared, by those who are considered authorities, to favor Philadelphia. The first Lodge at Philadelphia, 1730–31, is believed to have been a voluntary one, as there is no record of its having been chartered until a year or two later. It was in the same year, 1730, that Daniel Coxe of New Jersey was appointed Provincial Grand Master of New York, New Jersey, and Pennsylvania, but he is not known to have ever exercised his authority as such. The first Philadelphia Lodge assumed the prerogatives of a Provincial Grand Lodge of Pennsylvania in 1732, and in 1734 Benjamin Franklin was elected Provincial Grand Master, to which office he was also appointed in 1849 by Thomas Oxnard of Boston, Provincial Grand Master of all North America. In 1764 the Grand Lodge of Ancients, in London, chartered a Lodge in Philadelphia and organized a rival Grand Lodge, which was evidently possessed of more active members than the older Pennsylvania Grand body, which discontinued its labors about 1793. The Provincial Grand Lodge of Pennsylvania, formed by the Ancients, was responsible for the activity shown by Freemasons of that colony in establishing Lodges, not only in the colonies (later the United States), but in other parts of the world, and continues the governing body of the Craft in Pennsylvania to this day. In 1786, following like action in Massachusetts, it declared itself an independent and sovereign Grand Lodge. At Boston, in 1733, Henry Price, claiming authority from the Grand Lodge of England, as Provincial Grand Master of New England, opened a Provincial Grand Lodge, and, with the aid of ten brethren, initiated eight candidates. This Lodge and the Philadelphia Lodge, which initiated Benjamin Franklin in 1734 and subsequently met as a Grand Lodge, became the Mother Grand Lodges of America. The Price, or St. John's, Grand Lodge had smooth sailing until 1752, when several brethren in Boston instituted St. Andrew's Lodge, according to the old usage, without a warrant. This was opposed by St. John's Grand Lodge, and resulted in a schism which lasted forty years. In 1760 St. Andrew's received a charter from the Grand Lodge of Scotland, which widened the breach. In 1769 it united with several Ancient military Lodges in forming Massachusetts Grand Lodge, with Joseph Warren as "Grand Master of Masons in Boston, New England, and Within One Hundred Miles of the Same." In 1773 Joseph Warren was appointed, by the Grand Master of Scotland, Grand Master of Masons for the Continent of America. The death of Warren, at Bunker Hill, resulted in the Massachusetts Grand Lodge declaring its independence and sovereignty, thus becoming the first independent Grand Lodge of Masons in America. In 1792 the Grand Lodge for the Commonwealth of Massachusetts was formed by the union of St. John's and the Massachusetts Grand Lodges, since which time the history of the Craft in that State has not been marked by dissension. (See Freemasonry among the Negroes.) Successors to Daniel Coxe, as Provincial Grand Master for New York and New Jersey, did nothing in an official capacity, so far as has been learned, except to induct their successors into office, until 1754, or 1757, when a subordinate Lodge was established in New York city. This was about twenty years after the Grand Lodge of England had granted petitions for Lodges at Savannah, Ga., Charleston, S. C., and at Wilmington, N. C. A schismatic Grand Lodge of New York appeared in Albany in 1823, the outgrowth of opposition to holding the Grand Lodge exclusively at New York city. Four years later, in 1827, the city and country Grand Lodges compromised their differences and united. H. C. Atwood and others were expelled by the Grand Lodge of New York in 1837, for violation of regulations regarding public parades, which led to the formation of a St. John's Grand Lodge, all the members of which were declared clandestine, and remained so until the union of 1850. A number of other Lodges seceded from the regular Grand Lodge of New York in 1849, and formed a third, known as the Phillip's Grand Lodge. This schism was the outcome of a dispute as to the right of Past Masters to membership in the Grand Lodge. The matter was amicably adjusted in 1858, since which time the Grand Lodge of New York has not suffered from dissension. South Carolina, like Pennsylvania, suffered from the rivalry between the Grand Lodges at London, when, in 1787, an Ancient Grand Lodge was established at Charleston. The breach continued until 1808, when the opposing bodies united, only to separate again in 1809. It was not until 1817, four years after the reunion of the Ancients and Moderns in England, that the warring South Carolina bodies finally healed their differences. In Georgia, where Freemasonry was also introduced direct from England, there were rival Grand Lodges between 1827 and 1839, owing to a controversy growing out of the change of the capital of the State.

Russia is the only country in the world in which Masonic Lodges are suppressed. Austrian prohibition of Masonic gatherings is not enforced in Hungary and only moderately in Vienna. Spanish opposition to the Craft has long since ceased to be active. Representatives of the reigning family, or of the government, in every European country except Russia, Austria, Belgium, and Turkey are members of the Fraternity. The removal of the name of Deity from its lectures by the Grand Orient of France more than twenty years ago, and of the Holy Bible from its altars, was followed by the refusal of English-speaking and other Grand Lodges to recognize members of Lodges chartered by the Grand Orient of France. France, therefore, is outside of the Masonic family.

In the United Kingdom, during the eighteenth century, the adoption of "higher" or additional Masonic degrees was limited to the Royal Arch, Knight Templar, and Mark Master Mason; but in France, very soon after Freemasonry was introduced there, many new degrees and rites made their appearance, in peddling which their inventors did a thriving business. Between 1725 and 1775 hundreds of what were called higher Masonic degrees were evolved and hawked over the Continent. Some were meritorious, but many soon fell into obscurity, while a few still exist in collections of curious outgrowths of that character. In 1754, at Paris, the Chevalier Bonneville brought together and systematized twenty-five of the older and better productions among these high grades, as the Rite of Perfection, under the title, "Chapter of Clermont." Some of them were called Scottish because their legends traced their origin to Scotland. It would have risked exposure to attribute them to English ingenuity. They might have been given an Irish origin, because their authors had to go as far as possible from England and France. But Ireland evidently did not suit the purpose, and so the degrees were called Ecossais or Scotch, and were declared to have been conferred for many years in the north of Scotland. This, too, accounts for the alleged connection of the partisans of the Stuarts with earlier Ecossais Freemasonry, some of its traditions stating that they introduced the degrees into France or were responsible for their creation. In 1758 a Council of Emperors of the East and West was organized at Paris, with a system of twenty-five degrees, and, as stated by McClenachan, "in some way became possessed" of the Rite of Perfection, Chapter of Clermont, "and became its successor." In 1761 the Council of Emperors of the East and West granted a patent to Stephen Morin to introduce this rite (of twenty-five degrees) into the West Indies, after which, in 1772, it united with a faction of the Grand Orient (which controlled the first three degrees of Freemasonry in France), known as the "Old Grand Lodge," which factional Grand Lodge died four months later. In 1779, or seven years later, the Grand Orient officially declared its power limited to the three symbolic degrees, and that it had no official knowledge of so-called high grades. In 1786 the Grand Orient organized and promulgated the French rite of seven degrees, adding to the three symbolic degrees four from the abundant material floating about the Continent. The importance of this is to show that long prior to the French Revolution the Grand Orient of France neither possessed nor claimed to control the Rite of Perfection of twenty-five degrees which appeared in 1754 as a system under the title "Chapter of Clermont," and disappeared with the death of the factional or "Old Grand Lodge." In the Rite of Perfection, Chapter of Clermont, one finds the origin of the Ancient, Accepted Scottish Rite, thirty-three degrees, which was created and first appeared at Charleston, South Carolina, in 1801. Of this rite, Gould (F. R.), in his "History of Freemasonry" (vol. iii., page 273), says: "Although one of the youngest of the Masonic rites, it is at this day (1886) the most popular and the most extensively diffused. Supreme Councils or governing bodies of the rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience." The three symbolic degrees of ancient Freemasonry underlie all Masonic systems or rites, and upon that fact is based the claim of the universality of Freemasonry. The English Rite alone confines itself to the three degrees of Entered Apprentice, Fellowcraft, and Master Mason, "including the Holy Royal Arch," but upon it have been erected the many Masonic systems or rites which during the past one hundred and sixty years have attracted the interest of the Craft.

Students will find extended lists of the more important Masonic rites or systems of degrees, living and dead, in the works of many Masonic historians; but nowhere, so far as learned, has there been given a brief, chronological account of them and their characteristics so as to enable the young craftsman to distinguish between those which have passed away and those which are still practised. There are ten Masonic rites in use to-day. Two of them, the English, which includes the first three or symbolic degrees, and together with the Royal Arch forms the basis of all systems or rites, and the Ancient, Accepted Scottish Rite of thirty-three degrees, are ranked as universal. The American Rite is next in importance, and is practised in the United States and the Dominion of Canada, where are to be found three-fourths of all the Freemasons in the world. The Rite of the Grand Lodge of the Three Globes, Germany, is third in importance, after which follow the French Rite, the Swedish Rite, or Rite of Zinnendorf, Schröder's Rite (in use by a few German Lodges), the French Order of the Temple, the Rite of Memphis (in Roumania, Spain, and Egypt), and the Rite of Swedenborg.

1724. The English, erroneously called the York Rite, is composed of the degrees of Entered Apprentice, Fellowcraft, and Master Mason, the three ancient, symbolic degrees which were practically perfected and conferred as a system about 1724, or shortly after, to which was formally appended the Royal Arch degree, in 1813, at the reunion of the two English Grand Lodges, the change involving a modification of the degree of Master Mason.

1777. The Rite of the Grand Lodge of Three Globes is practised by more than two hundred German Lodges. It consists of the three symbolic degrees and seven others, which are modifications of the German Strict Observance Templar and various Scottish Rite grades.

1777. The Swedish Rite exists only in Norway and Sweden, where it is under the patronage of royalty. It is a mixture of the English and French Rites, of the Templarism of the Rite of Strict Observance, and of Rosicrucianism.

1783. The Rite of Swedenborg is preserved in a few French Lodges. It is founded on Pernetty's Rite of Avignon, which appeared in France in 1760. It involves, like Pernetty's system, much of the mysticism of Swedenborg, who, by the way, was not a Freemason.

1786. The French, or Modern Rite, as explained, consists of the English system, upon which are superimposed four degrees formed from some of the many unsystematized ceremonials practised on the Continent of Europe in the latter half of the last century.

1801. Schröder's Rite is still cultivated by a few German Lodges, notably at Hamburg. It is confined to the three ancient craft degrees and a Select Historical Union of Master Masons for the study of the philosophy of Freemasonry.

1801. The Ancient, Accepted Scottish Rite, referred to elsewhere.

1816. The American Rite, substantially as it exists to-day, may be said to date from the first decade of the present century. It is referred to under a separate head.

1839. The Rite of Memphis, youngest of living Masonic systems, is described under that title.

There are more than 1,400,000 active Freemasons in the world, all of whom, of course, are practically familiar with the three degrees of the English Rite. Of the total, probably 125,000 are in possession of the Ancient, Accepted Scottish Rite, and 118,000 of the American Rite as conferred in Lodges, Chapters (Councils), and Commanderies. There are 27,000 members of the French Rite, 4,000 of the Swedish Rite, 20,000 of the Rite of the Grand Lodge of the Three Globes at Berlin, but only a very few who practise Schröder's Rite, the Rite of Swedenborg, or the French Order of the Temple.

The more important among extinct Masonic Rites are twenty-two in number, thirteen of which appeared in France, six in Germany, and one each in England, Belgium, and Italy.

1748. Rite of Vielle Bru, France, an invention of the adherents of the Stuarts while in exile. The Grand Orient of France killed it by refusing it recognition.

1754. Rite of Perfection, Paris, France; already referred to.

1754. Von Hund's Rite of Strict Observance, Germany, was based on the Templar theory of the origin of Freemasonry, the legend of which taught that every Freemason is a Knight Templar. This Rite, which was drawn from the earlier French Scottish Templar degrees, which ultimately were formed into the Rite of Perfection, into which Von Hund was received in Paris, exercised considerable influence over succeeding systems.

1758. Emperors of the East and West; already referred to.

1765. The Rite of Elected Cohens (Priests), France, was based on the mysticism of the Jewish Kabbala.

1766. The Rite of the Blazing Star revived the legends and ceremonials of chivalry.

1767. Rite of Chastenier, France, theosophical and mystical, was introduced into England, but did not live long.

1769. Pernetty's Rite of Avignon, France, was a revel in mysticism. Pernetty is said to have been the author of the degree of the Knight of the Sun, now the twenty-eighth of the Ancient, Accepted Scottish Rite. His Rite of Avignon had great influence on several which followed it.

1770. Rite of Martinism, France, a combination of Scottish degrees with the speculations of the mystics.

1772. Reformed Rite, a German modification of the Rite of Strict Observance.

1773. Rite of Philalethes, France, based on the Rite of Martinism. It lived about twenty years.

1775. The Philosophic Scotch Rite, France, was a revival of Pernetty's Rite of Avignon, combined with Rosicrucianism and suggestions from the Pythagoreans.

1776. The Rite of the Elect of Truth, France, was philosophical.

1777. The Egyptian Rite, of Cagliostro, was the work of that prince of adventurers and impostors. Cagliostro was made a Freemason in London in 1776, and immediately set to work to form a "Masonic" system of his own, into which he introduced the search for the philosopher's stone, and physical and moral regeneration. He traveled through Europe, establishing Lodges and selling degrees, often to princes, prelates, and philosophers. After a career of monumental effrontery, deception, and dishonesty, he was sentenced to death in 1789 at Rome by the Holy Inquisition, and his manuscript, "Maconnerie Egyptienne," was publicly burned. The Pope commuted his sentence to imprisonment for life. He died in prison in 1795.

1780. The Primitive Rite of Philadelphes (Primitive Rite of Narbonne) was founded at Narbonne, France, by pretended "Superiors of the Order of Free and Accepted Masons." Its degrees were divided into three classes, in which were treated the occult sciences and the rehabilitation and reintegration of man in his primitive rank and prerogatives.

1780. The Rite of Brothers of Asia, German, was composed of a mixture of religious faiths, science, and the reveries of the mystics.

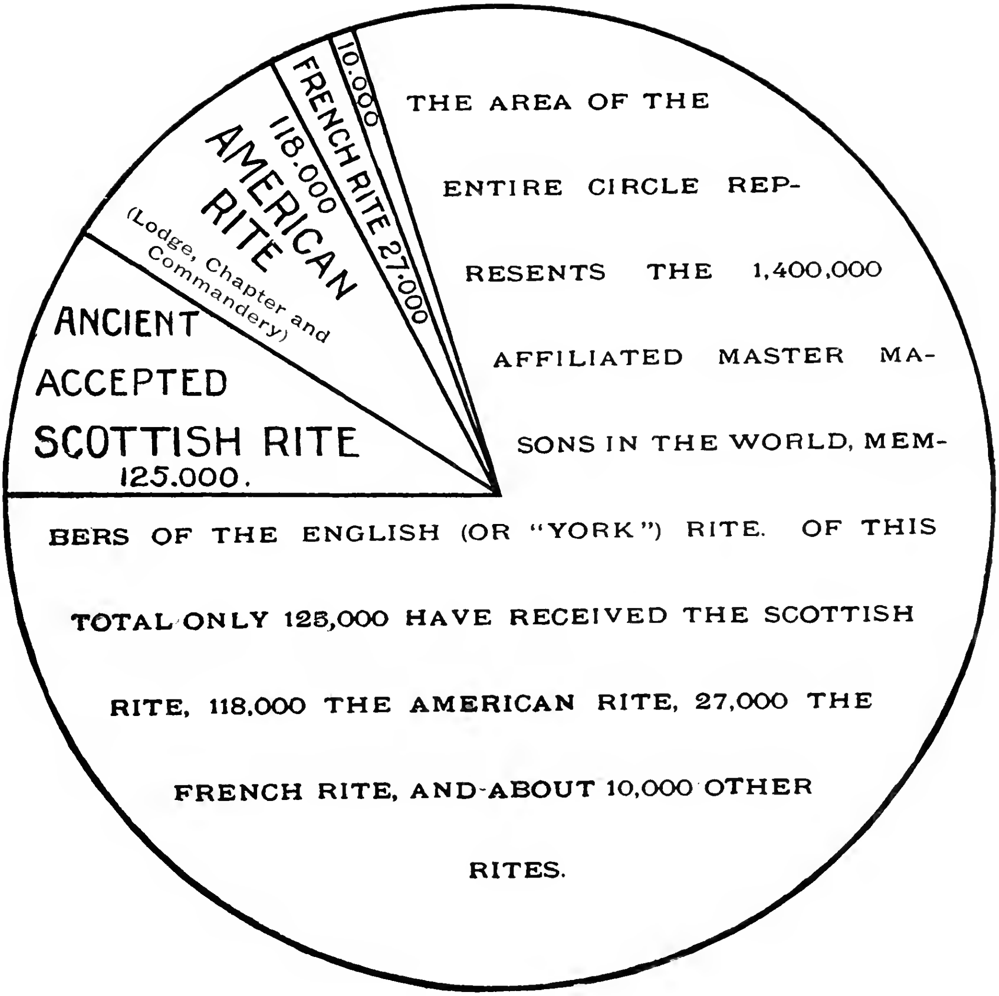


CHART SHOWING THE RELATIVE MEMBERSHIP OF LEADING LIVING MASONIC RITES.

1782. The Beneficent Knights of the Holy City, France, included some of the mystical speculations for which the last century was noted, and the early Scottish degree of Templarism.

1783. Fessler's Rite, Germany, consisted of nine degrees, based on the Golden Rose Croix, the Rite of Strict Observance, and the Rite of Perfection. It professed to be abstrusely learned.

1784. The Reformed Helvetic Rite, Germany, was a modification of the Reformed Rite of 1772, and was used in Poland.

1787. The Rite of African Architects was the successor of a rite with a similar name, 1767. It appeared in Germany and was patronized by Frederick II. Its objects were to rescue Freemasonry from innovation and to study philosophy.

1805. The Rite of Mizraim is referred to elsewhere.

1818. Primitive Scottish Rite, thirty-three degrees, Belgium, was based on the Rites of Perfection and Strict Observance, and followed the Adonhiramite theory as to the principal officers at the building of King Solomon's Temple, which characterized so many of the Continental rites in the latter part of the last century, and still has an influence in some of the minor living rites. It never went beyond the city of its birth.

Freemasonry in the eighteenth century was characterized by its rapid spread from England throughout the world, by the avidity with which able and learned men interested themselves in it, in many instances only to extend, elaborate, or embroider its ritual and ceremonials, and by the schism in England which lasted from 1751 to 1813. It met with the antagonism of pope and pamphleteer, and the exiled Stuarts vainly sought to use it in an effort to regain the English throne. The Order of Odd Fellows made its appearance in London before 1740, a variety of democratized Freemasonry, and was followed by the Druids in 1760 and by the Foresters in 1780, types of the sincerest form of flattery, when judged from the point of view of the Freemason of that day. The Orange Institution appeared at the close of the last century, an open imitator of the Masonic Fraternity so far as some of its forms and ceremonies are concerned. American Provincial Grand Lodges after the close of the War of the Revolution declared their independence of English mother Grand Lodges, and at the end of the century an effort was made to form a Supreme Grand Lodge of the United States with Washington as Supreme Grand Master. Washington's death prevented the success of the plan, and when the subject was brought up again in 1822, it was received with less favor. Between 1827 and 1840 the Craft suffered from political persecution and unreasoning warfare which grew out of the "Morgan excitement;" but beginning in 1843, it grew and prospered beyond all previous records until its growth was checked by the Civil War. Since 1865 its popularity and prosperity in the United States, Canada, Great Britain, the British colonies, and elsewhere throughout the world have been beyond all precedent.

The American Rite.—Practised only in the United States of America and the Dominion of Canada. It adds to the three symbolic degrees of the English Rite, first, the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, which are conferred in Royal Arch Chapters federated into Grand Chapters, and a General Grand Chapter of the United States of America; second, the degrees of Royal Master, Select Master, and of Super-Excellent Master, conferred in Councils of Royal and Select Masters, which have a system of state and general government similar to that of Royal Arch Chapters; and, third, Companion of the Illustrious Order of the Red Cross, Knight Templar, and Knight of St. John and Malta, under the authority of chartered Commanderies of Knights Templars. There are no very marked differences between the Entered Apprentice and Fellowcraft degrees as conferred in the

United States and in England; but while the peculiarity which marks the third degree is met with in every Masonic Lodge, American Lodges have taken marked liberties with it. Several so-called essentials are omitted altogether, and the one which should be universal, if any portion of the degree is to be, is totally unlike anything communicated under that name in many foreign Lodges. American Lodges tend to emphasize the dramatic possibilities of the Master Mason degree, while in England and on the Continent the greater portion of the characteristic part of the degree is communicated. The claim of universality for the English Rite rests on its substance rather than form; for certain "accompanying" words, the letter G, and a most important sign are far from being universal. Where this rite exists, it is recognized by Supreme Councils of the Ancient, Accepted Scottish Rite, which thereupon begin their labors with the fourth degree. In countries where the Ancient, Accepted Scottish Rite preceded the English Rite, the former presents the three symbolic degrees of a genuinely universal type. In Germany and elsewhere on the Continent the work in the third degree has, in some systems or localities, been abused by the infusion of the Adonhiramite theory which made Adoniram rather than Hiram the conspicuous figure. The growth of this heresy in the eighteenth century was due to a confusion of philological and historical data and to the ignorance of those responsible for it. But this alteration, like American changes in the English Rite, has become a part of the tree on which it was grafted, and constitutes something in the nature of local color. The arrangement of the Words in the first and second degrees was reversed by the Ancient, or schismatic, Grand Lodge of England, in order to detect visitors from the rival obedience. The dominance of the Ancient Grand Lodge in the American colonies naturally brought the variation into Lodges here; but in Germany, France, Norway, and some other countries where Freemasonry was introduced prior to 1751, visiting American and English Freemasons find a singular and, to some, inexplicable reversal of what they were taught. The honorary degree of Past Master is conferred only on Master Masons who have been regularly elected and installed Masters of Lodges. It did not take the form of a degree until early in the present century in the United States. It was conferred on actual Masters of Lodges and on Past Masters early in the last century, merely as a ceremonial, and in 1744 began to be referred to as "passing the chair." Its place in Royal Arch Chapters in the United States is referred to hereafter.

Chapters of Royal Arch Masons in the United States confer the capitular degrees of Mark Master, (virtual) Past Master, Most Excellent Master, and Royal Arch Mason upon such Master Masons as apply for and are elected to receive them.* This system, culminating in the Royal Arch, is a purely American arrangement, and is found only in the United States, the Dominion of Canada, and in the relatively few Chapters in Mexico and elsewhere abroad chartered from the United States. The Royal Arch degree in England was originally conferred, probably as early as 1740, in some of the seceding Lodges of 1739 which united in 1751 and formed the Ancient Grand Lodge; for, even in 1740, twenty-three years after the formation of the Grand Lodge of England in 1717, several rebellious Lodges claimed to have secrets in reference to the Master's degree which were unknown in Lodges loyal to the mother Grand Lodge. It must, therefore, have been in Lodges which in 1751 formed the schismatic Grand Lodge that the Master's degree was mutilated to form the Royal Arch, because as early as 1735 all of the original essentials of the Master's degree remained intact. While generally conferred in Lodges as a supplement to the Master's degree for several years after the schism, Royal Arch Chapters ultimately came into existence, and afterward a Supreme Royal Arch Chapter. The Ancients announced the existence of the Royal Arch degree in its "Ahiman Rezon," or book of constitutions, in 1756, but as late as 1758 the Moderns denied all knowledge of it. Dunckerly, the celebrated ritualist, introduced the Royal Arch degree to the Moderns, or mother organization of modern Freemasonry, in 1770, by which it was adopted in 1779, together with a system of subordinate Chapters afterward governed by a Supreme Royal Arch Chapter. At the union of the rival English Grand Lodges in 1813 the Royal Arch of the Ancients was made supplementary to the degree of Master Mason, and in 1817 the rival Supreme Chapters united. From that day to this the English Rite has conferred the Royal Arch on Master Masons elected to receive it, in contrast with the American system, which requires a Master Mason to first receive the degrees of Mark Master, (virtual) Past Master, and Most Excellent Master, prior to being "exalted." Before the Moderns adopted the Royal Arch degree the Ancients had been conferring it only on Masters of Lodges; but both the Moderns and Ancients, in order to popularize the degree, admitted during the latter portion of the eighteenth century, not only actual Past Masters, but those made so by dispensation of a Grand Master for that purpose. This practice was brought to the American colonies by British army Lodges and explains the existence in the American Royal Arch Chapter of the degree of virtual Past Master.

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* The exception is in Pennsylvania, where the Grand Chapter rejects the Mark and Most Excellent Masters' degrees.

The Mark Master's, or fourth degree of the American Rite, is of undoubted English origin, and while conferred only on Master Masons, forms a graceful appendage to the degree of Fellowcraft. It is based on the practice of ancient operative Freemasons of selecting particular marks which they could no more alter or change than they could their names, with which they marked their work, and utilized, as otherwise related, in legendary and historical records. The degree is traced to Dunham, England, 1774, when it was conferred in symbolic Lodges as a side or unsystematized ceremonial. It became popular and spread throughout the Kingdom, but the United Grand Lodges of England (1813) refused to recognize it. Gradually it separated from symbolic Lodges and was conferred in Mark Lodges. In 1856 the English Grand Lodge of Mark Master Masons was formed, which maintains cordial relations with American Grand Royal Arch Chapters. In 1792–93 St. Andrew's Royal Arch Lodge, Boston, incorporated the Mark Master's degree, and the latter soon after appeared as a detached degree in other American Lodges.

The Past Master's degree, as such, which is of American origin and forms the fifth degree of the American Rite, did not appear until the second decade of the present century. Prior to that time Past Masters were those who had actually presided over Lodges or who had received dispensations from Grand Masters permitting them to assume the title to render them eligible to the Royal Arch degree. The advisability of the introduction of the degree into the American capitular system has often been and still is seriously questioned.

The Most Excellent Master's, or sixth degree of the American Rite, an American invention, is supposed to have first appeared at Albany, N. Y., in 1795 ; to have been the invention of John Hanmer, an accomplished Masonic ritualist of England then visiting the Craft, and to have been elaborated by Thomas Smith Webb, Past Grand Master of Rhode Island, the well-known American Masonic ritualist, who left so deep an impress on the formation of what has become the American Rite of Freemasonry. It celebrates the completion and dedication of the first Temple, and so supplies a link between the Master Mason and the Royal Arch degree, of which it is the immediate predecessor.

The essentials of the original Master Mason degree are believed to have appeared in new form, in that which became the Royal Arch, in France, between 1838 and 1840. That the Master's degree prior thereto contained something which gives the Royal Arch its distinctive connection with it, has been shown in many ways, notably in an old French print illustrating an important ceremony in the third degree, in which a Name appears. The origin of the Royal Arch has often been erroneously attributed to the Chevalier Ramsay, one of the learned Freemasons of the first half of the eighteenth century and an alleged partisan of the exiled Stuart. The only reason for believing that Ramsay had anything to do with it was the fact that he had the ability to construct such a ceremonial, and was for a brief period associated with the young Pretender. Beginning about 1738–40 French Masonic ritualists and others began the construction of additional degrees called Scottish, which they superimposed upon the three symbolic degrees. The Chevalier Ramsay, born at Ayr, Scotland, in 1786, was made a Freemason at London about 1728. He was a tutor to the sons of the Pretender in Rome for fifteen months, between 1725 and 1727, after which he returned to England, and was prominent among London Freemasons and literary men until 1737, when he went to Paris. In the same year he delivered his now famous speech on Freemasonry, in which he merely elaborated Anderson traditions as to the origin of the Fraternity. Nowhere did he speak of Templary, but he did advance a theory that some of the Crusaders under Prince Edward, son of Edward III., who had become Knights of St. John in the Holy Land (not St. John of Malta), returned to England, and, under the patronage of the Prince, took the name of Freemasons. He declared that a Lodge was established at Kilwinning, in Scotland, in 1286, but that it afterward declined, and that it was the English Masonic Crusaders who perpetuated Freemasonry. Gould presumes the reference to Kilwinning was a rhetorical flourish due to his Scotch origin and familiarity with Scotland, for the statement requires no refutation. His theory as to the chivalric origin of Freemasonry, whether or not a delicate compliment to the distinguished company he was addressing, was only a theory, for it had no foundation. This address had unlooked-for and somewhat remarkable results. Its first effect was to furnish an alleged authority for the legends of many of the Scottish degrees which appeared in France within the next few years, for the cultivation of the Templar theory of the origin of Freemasonry which they presented, and for their supposititious Scottish origin. A second result was the charge that Ramsay was himself the inventor of Scottish degrees, owing to his friendship for the young Pretender, and that the ulterior purpose of those degrees was to draw adherents to, and gain money for, the claimant of the British throne. This was almost universally believed by otherwise well-informed students of the origin of the Scottish degrees of 1739–50, until Gould, in a careful examination of the subject a dozen years ago, showed its absurdity. Ramsay was a liberal Catholic, and was antagonized by the Jesuits, who were connected with the earlier fabrication of some of the Scottish degrees. There is absolutely no proof that Ramsay sympathized with the Stuarts, and there is much that he did not. That he ever invented any Masonic degree has never been shown. That his speech was used by French degree-makers between 1740 and 1750 to give a status to their creations, and that his name was used for the same purpose, require no argument. After writing two letters to Cardinal Fleury, the French Prime Minister, March 20 and 22, 1737 (see Gould's "History of Freemasonry," vol. iii., pp. 337, 338), urging official protection of Freemasonry, which might well be read, in all sincerity, by Pope Leo XIII., Ramsay returned to London and was not heard of again publicly until his death in 1743. The early Scottish degrees which appeared in France, fabulously attributed to Scotland, though dissimilar in one respect, had a legend in common—that of the discovery of a long lost and Ineffable Word in a secret vault by Scottish Crusaders. In this is found the germ of the Royal Arch degree, not only that of Enoch, the earlier Scottish degree sublimated into the thirteenth of the Ancient, Accepted Scottish Rite of to-day, but of the English or Royal Arch of Zerubbabel. These (French) Scottish degrees, with the vault and Arch, one or more of them, were carried into England, and first heard of at York, in the independent Grand Lodge at that city, whence Kilwinning Lodge, Dublin, received it at the hands of a visiting brother prior to 1744. Laurence Dermott was made a Freemason at Dublin in 1744, and received the Royal Arch degree there in 1746. He modified and introduced it into seceding Lodges at London. The result was the English or Royal Arch of Zerubbabel in distinction from the Royal Arch of Enoch, now the thirteenth degree of the Ancient, Accepted Scottish Rite, into which the Royal Arch became incorporated through having been absorbed into the French Rite of Perfection in 1754, and by the Emperors of the East and West in 1758, from which we get the Ancient, Accepted Scottish Rite of 1801. British army Lodges, most of them hailing from the schismatic Grand Lodge, brought this degree, as well as the Mark, to the American colonies. The first Royal Arch Chapter held here was under that title, "No. 3," at Philadelphia, but the degree was first conferred in St. Andrew's Royal Arch Lodge, Boston, afterward St. Andrew's Royal Arch Chapter, in 1769, and soon after it was found in New York city and at various points in New England. The first Royal Arch Chapter in New York city (independent) was chartered by Provincial Grand Master George Harrison in 1757. The Royal Arch degree, the seventh of the American Rite, constitutes the summit and perfection of symbolic Freemasonry. It is conferred on no more or less than three persons at the same time, and treats of the destruction of the first Temple at Jerusalem and the building of the second Temple, together with important discoveries made on the return of the Jews from the Babylonish captivity. Prior to 1795, the Mark, Most Excellent, and Royal Arch ceremonials were conferred in America as detached degrees, generally in Lodges, that last named sometimes in Chapters held under cover of Lodge warrants. The Royal Arch Chapter was convened at Philadelphia in 1795 by James Molan, in which the four capitular degrees were for the first time conferred as at present, in regular order, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. In 1798 delegates from nine Royal Arch Chapters, six from New England, and three from New York State, met at Hartford, Conn., and formed a Grand Royal Arch Chapter of the Northern States of America, which, in 1806, became the General Grand Chapter of Royal Arch Masons for the United States of America, which meets triennially to this day, and is the governing body of American Grand Royal Arch Chapters, except Grand Chapters in Pennsylvania, where the Grand Chapter is subordinate to the Grand Lodge; in Virginia, founded in 1808, and in West Virginia (1871), where they remain independent. In Virginia and West Virginia what are known as the Council degrees, elsewhere the eighth and ninth of the American Rite (Royal Master and Select Master), are conferred in Royal Arch Chapters. The honorary Order of High Priesthood, first heard of in Pennsylvania in 1825, is conferred by Past High Priests on Royal Arch Masons who have been regularly elected to preside over Royal Arch Chapters.

The eighth, ninth, and tenth, the Cryptic degrees of the American Rite, are the Royal Master, Select Master, and Super-Excellent Master respectively, and are so called because the first two treat of a secret vault.

They are conferred in Councils of Royal and Select Masters which are federated into Grand Councils and a General Council of the United States of America. With few exceptions, Grand Commanderies of Knights Templars do not require the possession of the Cryptic degrees by candidates for Orders conferred in Commanderies. The Cryptic degrees are also worked in England and Canada, where they were taken from the United States, and form interesting supplements to the Master's and the Royal Arch degrees. The Royal and the Select Masters' degrees, formerly unattached, honorary, Scottish Rite degrees, were introduced into America, probably at Albany, in 1767, by Francken (see Ancient, Accepted Scottish Rite); into Charleston in 1783 by Scottish Rite Masons who received them from Francken ; into Georgia in 1796 ; and into New York in 1808, where in 1810 a Grand Council was formed. They were originally conferred at will upon Royal Arch Masons by those empowered to do so, and after 1820 gradually found their way into separate bodies called Councils, convened by Royal and Select Masters for that purpose, although the Supreme Council, Ancient, Accepted Scottish Rite, Southern Masonic Jurisdiction, United States of America, claimed without exercising much jurisdiction over the degrees, until 1870, when it relinquished authority over them to Grand Councils of Royal and Select Masters, which had grown up much the same as did the earlier Grand Chapters of Royal Arch Masons. In Virginia and Maryland both degrees are conferred in Chapters prior to the Royal Arch degree. The Royal Master's degree represents the search by the Fellowcraft Adoniram, prior to the tragedy of the third degree, for that which was to be the reward of faithful craftsmen. In the following degree the deposit is made by the master builder which was brought to light at the building of the second Temple. The origin of the honorary degree of Super-Excellent Master is unknown, but is believed to be native. It has no connection with the two which precede it, and is an elaboration of that portion of the Royal Arch which relates to the destruction of the first Temple by Nebuzaradan.

There have been various theories as to the origin of Masonic Knights Templars, and it is surprising that only within the last thirty years have Knights Templars themselves made the necessary investigation to learn that they never had any connection with the Ancient Military and Religious Order of the Temple. The like is true, also, with reference to the Masonic Order of Knights of St. John and Malta. Among the theories to explain a direct connection between modern Knights Templars and the ancient order, the oldest is that having reference to the Charter of Larmenius. When Jacques de Molay, Grand Master of the Templars, was in prison, he is said to have sent for Larmenius just prior to his death, and to have given him a charter appointing him his successor with power to name his own successor and so perpetuate the Order. In 1682, three hundred and sixty-four years afterward, a society was organized at Paris, called La Petite Resurrection des Templiers. Its members were *bon vivants* among the younger element at the French court, and the organization became so much more conspicuous for the cultivation of licentiousness than the knightly virtues, that it was suppressed by the king. In 1705, perhaps twenty years after its suppression, twelve years before the revival of Freemasonry in England, and twenty years before its introduction into France, the society was revived by Philip, Duke of Orleans, as a secret political organization, and declared a direct continuation of the Order of the Temple which was overthrown and dispersed by Pope Clement V. and Philip the Fair in 1314. The authority for this was the charter of Larmenius, then first made public, with a list of signatures following the name of Larmenius, as alleged succeeding Grand Masters. The Duke tried to obtain recognition for his Order and for the charter from the Portuguese Order of Christ, said to have been formed by a number of De Molay's followers who escaped to Portugal and secured the protection of the king, with permission to continue their Order under the new title. Failing in this, the Orleans-Larmenius Order of the Temple fell into obscurity. It was last heard of as the Société d'Aloyau (Beefsteak Club) about 1789. The Revolution is supposed to have finished it. In 1804–5 several clever, learned, but unscrupulous men came into the possession of the charter of Larmenius through having purchased a piece of antique furniture in which it had been secreted. It was an easy matter to bring the charter down to date, by adding names of alleged Grand Masters, after which the Order of the Temple was again revived (or created), and exists to this day, claiming to be the only true continuation of the original Templars. Its progress was not rapid in the first quarter of the century, and with the introduction of Freemasonry into France these French Templars incorporated the three symbolic degrees as the foundation of their rite. The German Rite of the Strict Observance obtained its Templar Order, as stated in its own legend, through Peter Aumont, one of De Molay's associates who fled to Scotland. This statement and the fact that Von Hund, who founded the rite, had received the earlier (French) Scottish degrees in Paris, prior to establishing his rite, are sufficient to show the fabulous character of the Aumont story. The Swedish Rite attributes its Order of the Temple to Count Beaujeu, a nephew of De Molay, who, it declares, became a member of the Order of Christ in Portugal, went to Sweden, and there revived the true Order of the Temple. This story also is its own authority. The Scotch claim that the modern Scotch Templars descended from Knights of the ancient Order who fled to Scotland after the death of De Molay, and joined the ancient Masonic Lodge of working Freemasons at Stirling. This also is one of those legends which have been repeated so often as to finally gain credence. There was no Knight Templary in Scotland when the young Pretender went there prior to his defeat at Culloden, although it has been so often stated that he was elected Grand Master of the Order of the Temple in Scotland in 1745, that the story has been looked upon as true. English modern Templary is said to have been derived from Baldwyn Encampment at Bristol, which had existed "from time immemorial," or from one or more ancient Encampments at London, York, Bath, and Salisbury, where refugee Knights of the ancient Order made their headquarters; but in the light of modern historical evidence it would be difficult to show that these English centres of ancient Templarism shielded any genuine Knights Templars four hundred years after the death of De Molay; that the haughty survivors of the ancient Order in England united with the operative Freemasons of the sixteenth and seventeenth centuries, or that either as Knights or Freemasons they survived until after the middle of the eighteenth century, when Masonic Templar degrees began to make their appearance from France.

The earliest recorded Temple degree at Baldwyn Encampment is not traced beyond 1779 or 1780, ten years after some sort of Templary had appeared in the United States from Ireland. English Masonic Templary, including the degree of Knight of St. John of Rhodes, Palestine, and Malta (the union of which Orders legend-makers have explained as due to the association of the early Templars and Knights of Malta in Scotland), took shape in 1791, six years prior to the first Grand Encampment formed in the United States, a General Conclave having been organized in that year by Dunckerly, the well-known English ritualist. In 1809 the title was "The Royal, Exalted, Religious, and Military Order of H. R. D. M., Grand Elected Masonic Knights Templars, K. D. S. H. of St. John of Jerusalem, Palestine, Rhodes, etc." This reference to

Herodem and to Kadosch points quite conclusively to the absorption of earlier (French) Scottish degrees. At that period, too, "Lodges of Craft Masons and Chapters of the Royal Arch," it was declared by authority of the Royal Grand Patron, "pretend, by virtue of their respective Charters of Constitution, to admit Knights of the several Orders mentioned, and to confer the Degrees of Rosæ Crucis to the said Orders annexed and thereon dependent;" and, says Hughan, "means were taken to prevent such irregularity."

The clash between the English Supreme Body, which chose to absorb the chivalric degrees, and Lodges and Chapters which, as admitted, had long been conferring them without special authority, would seem to further show that these high grades were derived from the early Scottish degrees and their successors (from which it is admitted English Lodges received the germ of their Royal Arch), and not from surviving ancient Templary in England or Scotland. The Duke of Sussex became Grand Master of the exalted Orders in 1812, and continued to act until his decease in 1843, Colonel Kemeys-Tynte succeeding him in 1846. The Duke of Sussex was evidently not satisfied with what he received in the way of Masonic Templary from Dunckerly, for he asked for and obtained the ritual of the French Order of the Temple, which he used, as Mackey says, only once. He also applied to Alexander II. of Russia, nominal head of a surviving remnant of the ancient Knights of Malta in Russia, and obtained authority to create Knights of that rank in England, which constitutes the nearest approach the English body can claim to any connection with the ancient Knights of Malta. The revival of the English Language of the ancient Knights of St. John, Malta, etc., in England, in 1831, where it had been extinct for nearly three hundred years, brought to life an aristocratic social institution representing the fourth inroad of Maltaism into the modern English Temple and Malta association, the first being from the Dunckerly ritual, the second that imported from the French Order of the Temple, and the third from Russia. In 1846 the Ancient, Accepted Scottish Rite having finally been introduced into England, the Rose Croix and Kadosch degrees were "gradually restored" to that rite. The English Religious and Military Order of the Temple spread throughout the Kingdom, and in 1873 the Prince of Wales was installed Grand Master of the Convent General (founded in 1872), since composed of the Great Priories of England and Wales, Ireland, and Canada. The Scottish fraters declined to join the new organization. Canada withdrew in 1883, and still insists it represents a continuation of the ancient Templars.

It was in the early (French) Scottish degrees of 1739–50, which multiplied and became popular, that a second series of higher grades appeared, those in which Templar and Malta degrees were revived. The (French) Scottish Masters assumed prerogatives not possessed by ordinary Master Masons, such as to sit covered in Lodges, to control elections of officers of symbolic Lodges, and even to usurp the functions of a Grand Lodge; and with the fabrication of a Masonic Knight Templary, in which the novitiate was told that the Ancient Templars fled to Scotland in 1314 and there became Freemasons, was introduced another field of exploration for those who had already delved deep into the arcana of symbolic and Scottish degrees. As Gould says: "Some of these Scots Lodges would appear to have very early manufactured new degrees connecting these very distinguished Scots Masons with the Knights Templars, and thus giving rise to the subsequent flood of Templarism." The Kadosch (Templar) degree was invented as early as 1741 at Lyons, France. It typified the revenge of the Templars, and a modification of it constitutes the thirtieth degree of the existing Ancient, Accepted Rite. By 1745 Masonic Templary had spread over Europe, finally securing recognition in both the York, independent, and the Ancient Grand Lodges of England. It is to this source, then, rather than to Larmenius, Aumont, Beaujeu, or survivors of ancient Templars who fled to England and Scotland that one must look for the Masonic Order of the Temple as we have it in the United Kingdom and the United States to-day. The Order appeared in Ireland prior to 1779, but just how long before cannot be stated. It was only natural that it should be popular in the Catholic city of Dublin, when one considers the evolution of symbolic Freemasonry, originally Christian, into a unitarian and cosmopolitan institution. The definition of Masonic Knighthood, by T. S. Parvin, in the American appendix to Gould's "History of Freemasonry" (vol. iv., p. 557), is as follows: It "is a society eminently Christian, purged of all the leaven of heathen rites and traditions, and to which none are admitted but members of a Masonic body, and such only as profess themselves to be Trinitarian Christians." Hugh McCurdy, Past Grand Master of the Grand Encampment of Knights Templars, United States of America, in an address at the Triennial Conclave at Boston, in 1895, said:

> Modern Templary is a Christian association of Freemasons adhering sacredly to the traditions of the military Orders of the Crusades, strictly following, so far as possible, their principles and customs, yielding obedience to their teachings, and accepting unconditionally their Trinitarian doctrine. The teachings are founded upon the Bible, and a Templar must be a Christian: for, it is said, the practice of Christian virtues is their avowed purpose of affiliation. "*Non nobis, Domine*," is their motto, and "*In hoc signo vinces*" is still their legend.

In Kilwinning Lodge, Dublin, the degree was conferred on Royal Arch Masons under the title "High Knights Templars," whence it went to Scotland, and, strangely, long before 1779, the earliest record of it in Dublin, to America through an Irish military Lodge. The earliest known record of conferring this Masonic Order anywhere is dated 1769, in St. Andrew's Chapter, Boston. During the next thirty years it is traced to Charleston, Philadelphia, New York city, and to other points in the United States, generally being conferred under Lodge, sometimes Chapter warrants. Prior to 1797, there were no American Knight Templar associations authorized to grant warrants for Encampments, as Commanderies were called prior to 1856, so that nearly all earlier Templar bodies here were self-created. There were Knights Templars in New York city as early as 1785, and in Philadelphia in 1794. Temple and Malta rituals, as used in American Commanderies, are purely American, and show something more than a trace of the Rose Croix (eighteenth), the Knight of the Brazen Serpent (twenty-fifth), Commander of the Temple (twenty-sixth), and the Knight Kadosch (thirtieth) degrees of the Ancient, Accepted Scottish Rite, to which the American Temple and Malta rituals virtually owe their origin.

American records of the Red Cross degree, now the eleventh, and the Knight of Malta, the thirteenth and last of the American Rite, are few and far between, prior to the present century, but both are known to have existed at Charleston as early as 1783. The Red Cross is a fabrication by chiefs of the Scottish Rite of an earlier period from what are now the fifteenth and sixteenth grades of that rite. It was formerly practised under the title "Babylonish Pass," has a Jewish and Persian legend, and supplements the Royal Arch. It has no place in any Templar system and should not have been incorporated in one.

The Malta degree is out of place in any secret organization. The Ancient Knights of Malta did not constitute a secret society and were bitter rivals of Knights Templars. In 1856 the Grand Encampment of Knights Templars of the United States declared that the incorporation of the Order of Malta with that of Knights Templars, and the making the one person the possessor of both degrees, was a violation of historic accuracy, and the Malta degree was discarded; but in 1862 it was restored, to be communicated after the candidate had been created a Knight Templar.

The earliest notice of a Malta degree or ceremony in Scotland is that on two old brass plates, said to have been in possession of Stirling Ancient Lodge, but now lost. One related to the first two degrees of Freemasonry; the other displayed Master's emblems on one side, and on the reverse, at the top, the Red Cross or ark; at the bottom a series of concentric rings which suggested a rainbow, except for a keystone, indicating an arch; the sepulchre, Knight of Malta, and Knight Templar. The plates could scarcely have dated back farther than the middle of the eighteenth century, judging from reference to the Red Cross. Scotch Masonic Lodges became acquainted with Templar and Malta ceremonies through Irish brethren who belonged to regiments serving in Scotland about the close of the last century. These degrees were then known as "Black Masonry," and were propagated through charters issued by the High Knights Templars of Kilwinning Lodge, in Dublin. From Dublin Kilwinning arose the early encampments of Ireland, and subsequently the early Grand Encampment, which chartered Lodges in Scotland and England. The refusal of Baldwyn Encampment, England, to confer the Temple and Malta Orders on any but Royal Arch Masons, which rule obtains in like Masonic bodies to this day, has been declared to have given rise to the formation of Encampments in Ireland separate from the influence of the Masonic Fraternity. These Encampments became identified with the Orange bodies early in this century, and subsequently extended their influence to America, through an "Imperial Parent, Grand Black Encampment" of Scotland, a "Grand Lodge," organized about 1844, claiming supreme jurisdiction over a religious and military Order of Malta. (See Non-Masonic Orders of Malta.)

That there was abundant material to enable this independent Scotch-Orange body to produce an Order of Malta is evident from the fact that in 1726 the "History of the Knights of Malta," by De Vertot, was published in Paris; and that from 1495 to 1735 there were no less than thirty publications treating of the statutes, ordinances, and ceremonies of the Hospitaller Order of St. John of Malta. The dramas of the day also characterized the ceremonies of the Order, and in Beaumont and Fletcher's "Knight of Malta" (1646), the ceremonies at initiation and degradation are illustrated and exemplified.

Masonic Knight Templary, then, is connected with the ancient Templars only in name, and through its use of Templar emblems and the names of ancient Grand Masters of the Templars, and of sites rendered historical by them as titles for Commanderies. The American Templar ceremonial is exclusively Masonic in method and arrangement, representing the second, or Christian, in contrast with the first, or Jewish, dispensation. It does not incorporate the ritual of the ancient or of English Templars. It is doubtful whether there was much of any ceremonial in American Templar bodies until in the second decade of the present century. Early American Encampments are known to have had little else than distinctive uniforms, emblems, and an obligation. But in 1814 the Sovereign Grand Consistory of the ancient Scottish Rite of Herodem, established at New York city in 1807 by Joseph Cerneau, a spurious Scottish Rite body, which had no more to do with the independent Templar Encampments of that day than with the New York Chamber of Commerce, presumed to, and actually did, constitute a Grand Encampment of Knights Templars and Appendent Orders for the State of New York. It was the early Cerneau Masons who, without authority, constituted a Grand Encampment of Knights Templars, a body of which they officially knew nothing, and who filched from four Scottish Rite degrees that which, with modifications, gives an impressive and sacred character to the American Temple and Malta ceremonials. A Grand Encampment of Pennsylvania was formed in 1794, twenty years before that in New York, and a second one in 1797, in which State the Grand Chapter, as well as Grand Commandery, recognizes a higher authority in the Grand Lodge. The United States Grand Encampment, that of Massachusetts and Rhode Island, was formed in 1805. In 1816, two years after the formation of the Grand Encampment of the State of New York, which was not even recognized by Encampments in that State for five or six years, a convention of eight Encampments (five from New England, and three from New York State) was held at Hartford, Conn., and the Grand Encampment of Knights Templars, U. S. A., was organized. There were also in existence at that time six other Encampments, which did not take part in the organization of what finally became the Supreme American Templar body, one each at Philadelphia, Pittsburg, New York, Wilmington, Del., Baltimore, and Charleston. Prior to 1865 the growth of the Order in America was slow, but since the Civil War the organization has been very popular, numbering forty-three Grand Commanderies and 115,770 members in 1898, out of about 120,000 in the United States, United Kingdom, and in Canada. Eighty years ago there were probably not more than 500 Knights Templars in the fourteen Encampments in existence in the United States, when the Grand Encampment of the United States of America was formed.

An accompanying table of total membership of the American Rite, members of Lodges, Royal Arch Chapters, Councils of Royal and Select Masters, and Commanderies of Knights Templars, is presented so as to show comparative statistics for countries, provinces, etc. The American Rite exists in its entirety only in the United States. There are Royal Arch Chapters on the American system in the Dominion of Canada, as well as Encampments of Knights Templars, but no Councils of Royal and Select Masters, unless the bodies in New Brunswick are active. There are a few Councils of Royal and Select Masters in the United Kingdom, where the Order of the Temple is also found, with a total membership of about 4,000, as compared with nearly 113,000 in the United States. Out of 768,511 Master Masons in the United States in 1897, 193,629, or 25 per cent., were Royal Arch Masons; and of the latter, 43,478, 5.6 per cent. of the total number of Master Masons and 22.5 per cent. of the Royal Arch Masons, were Royal and Select Masters. The latter degrees are not generally made essential to gain admission to the Templar Order, which explains their comparatively small membership. Six American Royal Arch Masons out of ten, however, are Knights Templars, and one Master Mason out of seven. The strongest Grand Lodges numerically are those of New York, including about one-eighth of all the Master Masons in the country; Illinois, one-fifteenth; and Pennsylvania, one-twentieth —in all, 23 per cent. of the members of the Fraternity in the United States and Territories. New York also reports the largest number of Royal Arch Masons, about one-tenth of the grand total; Pennsylvania being second, with one-twelfth; and Illinois third, with nearly as large a proportion. The Cryptic Rite, including the degrees of Royal and Select Masters, is most popular in Massachusetts, where one-eighth of all who have those degrees are to be found. Ohio ranks next, with one-tenth; Michigan third, with nearly as large a total, and New York fourth in order. The Grand Commandery of Massachusetts and Rhode Island reports more than one-tenth of the total number of Knights Templars in the United States, Pennsylvania about one-tenth, and New York a slightly smaller proportion, after which rank Illinois and Ohio, with about one-twelfth and one-fifteenth, respectively.

TOTAL ACTIVE MEMBERSHIP OF THE AMERICAN RITE OF FREE AND ACCEPTED MASONS.

Total Active Membership, 1897.	Subordinate Lodges.	Royal Arch Chapters.	Councils of R. & S. Masters (1896).	Commanderies of Knights Templars.
Maine	22,085	5,897	2,189	3,153
New Hampshire	8,963	3,335	1,116	2,060
Vermont	9,691	2,650	1,056	1,499
Massachusetts	37,460	13,944	5,294	11,789
Rhode Island	4,890	2,347	1,215	
Connecticut	16,813	5,433	3,212	2,363
New York	90,874	19,400	3,932	11,037
New Jersey	16,094	3,231	413	1,779
Pennsylvania	49,589	15,957	1,815	11,218
Delaware	2,077	595	....	†.......
Ohio	40,839	13,373	4,222	8,071
Indiana	28,430	6,179	2,525	3,526
Illinois	52,509	16,414	2,828	9,518
Missouri	30,606	6,681	701	4,237
Michigan	38,668	12,677	4,006	5,523
Kansas	19,595	5,057	797	3,234
Kentucky	18,367	2,826	752	2,020
Colorado	7,257	2,156	....	1,667
Wisconsin	16,408	1,077	....	2,902
Minnesota	15,428	4,615	734	2,448
Iowa	26,890	7,046	....	4,343
Nebraska	11,836	3,042	371	1,769
South Dakota	4,213	1,529	....	756
North Dakota	2,535	765	....	426
Montana	2,626	663	....	348
Wyoming	1,023	....	....	319
Maryland	7,310	1,662	555	1,132
Virginia	12,652	2,407	....	1,481
West Virginia	5,867	1,115	....	951
North Carolina	10,839	818	89	347
South Carolina	5,725	591	133	†.......
Georgia	17,317	3,266	514	719
Florida	4,393	675	72	†.......
Alabama	11,113	1,007	....	382
Mississippi	9,110	1,388	434	441
Louisiana	5,365	1,005	207	320
Texas	30,567	5,681	....	2,115
Tennessee	17,682	2,755	507	1,091
Arkansas	13,264	1,897	321	122
District of Columbia	5,118	2,192	....	1,534
California	18,298	5,178	901	3,033
Oregon	4,874	1,238	189	415
Nevada	948	228	....	†.......
Washington	4,991	1,141	215	626
Idaho	1,152	....	....	†.......
Arizona	569	179	....	122
Indian Territory	2,908	581	97	123
New Mexico	891	....	....	†.......
Utah	763	....	....	†.......
Oklahoma	1,085	....	....	†.......
† Attached to General Grand Bodies	....	1,133	963	1,562
Totals, United States	768,511	193,629	43,478	112,891
Ontario	23,351	4,977	Dorm't	1,548
Quebec	3,519	487	None	
New Brunswick	1,771	401	No stat.	
Nova Scotia	3,351	673	None	
Prince Edward Island	515	....	"	
Newfoundland	....	....	"	
Manitoba	2,413	....	"	
N. W. Territory	....	....	"	
British Columbia	1,272	....	"	
Totals, Canada	36,195	6,538	....	1,548
England and Wales	See Another Exhibit†	None	797	2,366
Ireland		"	None	968
Scotland		"	"	525
Victoria, Australia	....	"	"	76
Grand Total	1,324,000	200,167	41,275	118,374

† Attached to Grand Encampment.

Ancient, Accepted Scottish Rite, 33°.—Mackey, in his "Encyclopædia of Freemasonry" (p. 697), says of the Rite: "Although one of the youngest of the Masonic rites, having been established not earlier than the year 1801, it is at this day the most popular and most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience." It was constructed at Charleston, S. C., in 1801, out of the twenty-five degrees of the Rite of Perfection, Chapter of Clermont, Paris, 1754, which were absorbed by the Emperors of the East and West, 1758, which body granted a patent in 1761 to Stephen Morin to introduce the Rite of Perfection, twenty-five degrees, into the West Indies and America. Reference to the rise and progress of the fabrication of so-called higher Masonic degrees in France and elsewhere on the European Continent may be found in the outline of Masonic rites and the discussion of the origin of the Royal Arch and Knight Templar degrees. McClenachan declares * that Morin's patent was probably the first Masonic document of the kind ever issued. The best informed Masonic students admit that such a document was issued. According to the existing copy, it empowered Morin to confer the twenty-five degrees and appoint Inspectors of the Rite of Perfection. Morin was an Inspector and a Sovereign Prince Mason (then the twenty-fifth, now the thirty-second degree). The title Inspector referred to an office and not a degree. The Morin patent was signed by representatives of the Council of Emperors of the East and West and by officials of the National Grand Lodge of France who were members of the Council of Emperors. In 1772 the Council of Emperors united with a faction of the Grand Lodge of France, and died a few months later. The Grand Lodge of France declared, in 1779, that it knew nothing of "high degrees," and in 1786 formed the French Rite by adding modifications of four borrowed Scottish Rite degrees to the three symbolic degrees, which system it practises to this day. The importance of this, which is admitted by all except partisan chroniclers who have axes to grind, or are in need of dupes, lies in the fact that existing spurious Scottish Rite bodies in America claim authority for using the Rite of Perfection from the Grand Orient of France. Morin landed in San Domingo in 1762 or 1763, and in the same year established a Council of Princes of the Royal Secret, 25°, and created Henry Andrew Francken Deputy Inspector for North America, 25°, who, in 1767, organized a Lodge of Perfection at Albany, N. Y., thus introducing the Rite of Perfection on the American Continent. This Lodge was dormant from 1774 until 1821, when it was revived, and is still in existence, the oldest high-grade Masonic organization in the world. The next body to confer Sublime or Scottish degrees in this country was a Lodge of Perfection at Philadelphia in 1781. The work of creating Inspectors, 25°, of the Rite of Perfection, progressed rapidly, and by the end of the century, in addition to numerous representative American chiefs of the Rite, introduced here by Morin through Francken, there were some who were merely peddlers of degrees, who traveled about the country making twenty-fifth degree Freemasons "at sight," for a price. Reference to an accompanying chart shows that the filiation of powers over the Rite of twenty-five degrees coming from Morin, took two courses in the Western world. On the one hand it descended through Francken to Hayes (1767–1770), with power covering North America, and thence to Spitzer as Deputy Inspector (1781), to Cohen (1781), Jacobs (1790), Long and Mitchell (in 1795), and to De Grasse Tilly in 1796. On the other, Prevost, who was created Deputy Inspector by Francken (1774), conferred the office on Du Plessis (1790), who made Hacquet an Inspector in 1798. From the latter, Du Potet received the Rite in 1799, and Du Potet made Joseph Cerneau Deputy Inspector, 25°, at Baracoa (1806), "for the northern part of the Island of Cuba." In 1783 a third Grand Lodge of Perfection was established at Charleston by Isaac Da Costa, who had been made Deputy Inspector by Hayes, and in 1792 a fourth like body was formed at Baltimore by Henry Williams. In 1788 a Council of Princes of Jerusalem (fifteenth and sixteenth degrees) was instituted at Charleston by Joseph Myers, Deputy Inspector with authority from Hayes, and in 1799 the first Grand Council of Princes of the Royal Secret, 25°, was formed at Charleston by Hyman Long and others, acting under authority of the chiefs of the Rite at Kingston, Jamaica, which action was approved by the latter in the same year. In 1797 Huet La Chelle, Du Potet, and others opened "La Triple Union" Sovereign Chapter Rose Croix of H. R. D. M., of Kilwinning, Scotland, at New York city. This was not the Rose Croix (eighteenth degree) of the Rite of Perfection, which is now the eighteenth degree of the Ancient, Accepted Scottish Rite, but the second degree of the Royal Order of Scotland. La Chelle came to New York from San Domingo and is not known to have had any authority to establish a Kilwinning Rose Croix Chapter, except by virtue of some old ritual which may have fallen into his hands.

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* American Appendix to Gould's History of Freemasonry, vol. iv., p. 626.

At Charleston, S. C., May 31, 1801, John Mitchell and Frederick Dalcho, as Sovereign Grand Inspectors General, opened a Supreme Council of the thirty-third degree for the United States of America. The Rite of Perfection, twenty-five degrees, was used as a basis for the new, the Ancient, Accepted Scottish Rite, eight degrees being added. The twenty-third degree in the old Rite, Knight of the Sun, became the twenty-eighth in the new one ; the twenty-fourth, Knight Kadosch, became the thirtieth ; and the twenty-fifth, Prince of the Royal Secret, became the thirty-second. The added degrees (except the thirty-third) were selected in part from existing material, and now rank as the twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, twenty-ninth, and thirty-first. Members of the thirty-third and last degree constitute the chiefs of the Rite. The new Supreme Council recognized Morin's patent and created Morin a Sovereign Grand Inspector, 33°. It also recognized the Grand Constitutions of 1762, supposed to have been forwarded to Morin after he left France, a copy of which Morin gave Francken, and was left by the latter in Albany in 1767; and the Secret Constitutions of May 1, 1786, by which Frederick the Great was made the founder of the Ancient, Accepted Rite, 33°, supreme power descending from the Emperor of Prussia to nine brethren of each nation to act as Grand Commanders or Sovereigns of Masonry. By these constitutions it was provided that there should be one Supreme Council, 33°, for each state or kingdom in Europe, one for the West Indies, one also for the French West Indies, and two for (the United States of) North America. In this one finds the origin of the power in the rite possessed by active thirty-third degree Freemasons. The Secret Constitutions have frequently been attributed to the Charleston creators of the rite, and good reasons have been adduced to show that Frederick of Prussia never heard of them, although Pike makes a strong argument in favor of their royal origin in Prussia. Whatever the facts, the legend continues as virile and yet as innocuous as that which attributes so much to our ancient Grand Master, Solomon, King of Israel, in symbolic and Royal Arch degrees. By the end of 1801 the full number of Sovereign Grand Inspectors General was completed, but the new rite was not formally announced to the world until 1803. In 1801 a Council of Princes of Jerusalem, subordinate to the new Supreme Council at Charleston, established a Lodge of Perfection. In February, 1802, Count A. F. A. De Grasse Tilly was granted a patent by the Supreme Council A. A. S. R., 33° (mother Council of the world), to constitute, establish, direct, and inspect Masonic bodies in two hemispheres. Under this he organized a Supreme Council A. A. S. R., 33°, in San Domingo in 1802 (which did not live beyond 1803), and another, the third, at Paris, in 1804. The De Grasse Tilly French Supreme Council continues to this day the governing body of the A. A. S. R., 33°, in France. It carried back to France the new rite of thirty-three degrees, founded on the old Scottish (French) Rite of Perfection, twenty-five degrees, as something entirely new and distinct, a Masonic Rite, as such, of which France had no previous knowledge. De Grasse Tilly, on his arrival in Paris, found Germain Hacquet, 25° (see chart of powers of filiation), who had established the Scottish Rite of Herodem, an offshoot of the unauthorized Kilwinning Rose Croix of Herodem, founded in New York by La Chelle and others in 1797, a degree of the Royal Order of Scotland, having no connection with the Rite of Perfection, and, of course, none with the A. A. S. R. of 1801. To the founding of the new French Supreme Council, Hacquet and his Rose Croix project offered an obstacle and were promptly absorbed. The old Rite of Perfection had been forgotten in France, and came back with eight more degrees—an absolute stranger. The right of Mitchell, Dalcho, and others to organize a new rite of thirty-three degrees may hardly be called in question. The old Rite of Perfection had no governing body, had been forgotten in Europe, and a new rite had been created and carried to France, where the Grand Orient, governing a French system of seven degrees, was the only Grand Body in existence. The Grand Orient, alarmed at the prestige of and the prospects for success of the new rite of thirty-three degrees, a system containing more degrees than had ever been constructed before, made overtures for harmony, particularly as it had utilized in its own system, without warrant, a modification of the old Rite of Perfection Rose Croix degree, the eighteenth in both that and the A. A. S. R. It certainly could have no claim to all of the thirty-three degrees, seven of which it knew nothing about officially, and one, nothing about whatever. The result was a concordat, December 5, 1804, by which the Grand Orient was to have the right to confer the first eighteen degrees; but in 1805 the Grand Orient broke the agreement and claimed the right to control thirty-three degrees. This was resisted, and a long quarrel followed. In 1814, the Supreme Council being weakened by the loss of many influential members (Bonapartists), the Grand Orient, by a *coup d'état*, usurped control of the thirty-three degrees, whereupon the Supreme Council retaliated by resuming control of all the degrees from the fourth to the eighteenth, inclusive.

Political conditions in France resulted in the Supreme Council becoming dormant between 1814 and 1821, during which interval and subsequent thereto the Grand Orient claimed to control thirty-three degrees, until 1862, when peace was restored and the Grand Orient retired to its proper sphere. The action of the Grand Orient between 1814 and 1862 may be likened to an attempt by the Grand Lodge of New York State to confer the degrees controlled by the Grand Chapter or by the Grand Commandery.

In 1806 Antoine Bideaud, 33°, created a Sovereign Grand Inspector General in the Supreme Council instituted by Count De Grasse Tilly at San Domingo, in 1803 (but without authority to act on the continent of North America), organized a Sovereign Grand Consistory, S. P. R. S. 32°, at New York city, of which notice was sent to the mother Supreme Council at Charleston. Bideaud had no right to organize a Masonic body in New York, but he was a thirty-third degree Mason under the authority of a Supreme Council created by the Charleston mother Supreme Council, and his New York Consistory was afterwards made regular by the Charleston body. In 1807 Joseph Cerneau, a French immigrant, who had received the twenty-five degrees of the Rite of Perfection from Mathieu du Potet at Baracoa, Cuba, in 1806, organized a "Grand Consistory of Sublime Princes of the Royal Secret" of the "Scottish Rite of Herodem." Cerneau utilized the Rose Croix Chapter "La Triple Union" of 1797, which was not a Scottish Rite body, in building up his Consistory. Reference to an accompanying chart, and to Cerneau's patent, shows that he had only the twenty-five degrees of the Rite of Perfection when he did this. For that matter, he did not, at that time, claim to have the thirty-three degrees of the Ancient, Accepted Rite. In 1808 the Bideaud body issued to J. G. Tardy a patent as Illustrious Commander, etc., under the statutes, etc., of the Supreme Tribunal of Sovereign Grand Inspectors General, which, while Bideaud was not authorized to do so, is important as showing that the sublime degrees, as created by the A. A. S. R. Supreme Council at Charleston, were being conferred in New York city at that date. In 1812 Joseph Cerneau organized at New York a Supreme Council of Sovereign Grand Inspectors General, 33°, for the United States of America, its Territories and Dependencies, with himself as Most Puissant Sovereign Grand Commander, and from this assumption on his part grew the dissension in Scottish Rite Masonry in the United States which marked many succeeding years. Even a tyro at controversy might well ask where did the man of the twenty-five degrees of the Rite of Perfection get his title, "Sovereign Grand Inspector General," and his "thirty-third degree"? As a matter of fact, he assumed them with the same effrontery that Cagliostro, after receiving the three symbolic degrees, invented his "ancient" Egyptian Rite, with the sole difference that the Italian impostor had the decency to create something instead of pretending to possess degrees which did not belong to him and which he did not have. Cerneau dupes, and others, have declared that Cerneau received his patent from one Martin, "a successor of Morin," who, they allege, had his patent recalled by the Emperors of the East and West in 1766. Cerneau's patent itself is sufficient refutation, but just what advantage would have been gained by Cerneau if it had been so, is not clear. Martin is unknown to the Masonic world other than to purveyors of Cerneau gold bricks. Cerneau received his patent as Inspector, 25°, from Du Potet, and Du Potet his from Du Plessis. Du Plessis was made a thirty-third degree Freemason by Du Grasse Tilly, in 1802, three years after he had created Du Potet an Inspector, and fully four years before Du Potet gave Cerneau his patent. Why did Du Plessis feel it necessary to get another patent in order to secure the thirty-third degree of the A. A. S. R.? Yet Du Plessis was the Masonic grandfather of Cerneau.

The chiefs of the Bideaud (New York) body, among others, were J. G. Tardy, J. J. J. Gourgas, and J. B. Desdoity, to whom Bideaud gave the thirty-second degree; yet they soon found they were not regular, because of Bideaud's lack of authority in New York, and were healed at Philadelphia, in 1807 and 1808, by Du Plessis, who received the thirty-third degree in 1802, from De Grasse Tilly. It was in 1813 that Emanuel De la Motta, a Sovereign Grand Inspector General of the mother Supreme Council, A. A. S. R., 33°, at Charleston, S. C., arrived in New York with full power from the mother Supreme Council, when, with the aid of those who had been connected with the Bideaud body, he organized the Supreme Council, A. A. S. R., 33° (the second in the United States), for the Northern Jurisdiction, with Daniel D. Tompkins, afterward Vice-President of the United States, in the Grand East.

The Cerneau body, a Sovereign Consistory, at first produced its Supreme Council attachment in 1812. It was more active than the De la Motta body. It naturally ignored the Charleston Supreme body, and corresponded with the Grand Orient of France at a period when that body was most anxious to recognize a claimant of any Masonic rite, as it was engaged in an effort to disrupt the Supreme Council of France and so monopolize the latter's system of thirty-three degrees. The character of the Cerneau body of 1814 is illustrated by its presuming to organize the Grand Encampment of Knights Templars of New York. Notwithstanding neither the Supreme Council, Northern Jurisdiction, or the Cerneau body made much effort to popularize the rite prior to 1860, the latter skilfully advertised itself, going so far as to deceive De Witt Clinton into accepting office, a position which he held several years without ever filling it or ever being present at a meeting. Mackey explains that Clinton became "unwittingly complicated" with the spurious (Cerneau) "Consistory," and states how, but "took no active part" in it, and soon "withdrew from all connection with it." A chronological synopsis of the more important events in the careers of Supreme Councils prior to 1863 is given as follows:

A. A. S. R.—U. S. A. *Southern Jurisdiction.*	IRREGULAR SCOTTISH RITE BODIES.
1801. Charleston, S. C., Supreme Council of the United States, formed by Count A. F. A. De Grasse Tilly, John Mitchell, J. B. Delahogue, and Frederick Dalcho; Mitchell, Grand Commander.	
1802. Tableau that year shows nine Sovereign Grand Inspectors General.	
1807. Seven Sovereign Grand Inspectors General.	
	1811. New Orleans. Grand Consistory P. R. S. 32°, organized by regular Supreme Council at Kingston, preceding Cerneau invasion of the South.

A. A. S. R.—U. S. A.
Southern Jurisdiction.

1813.

Commissioned Emanuel De la Motta to organize a Supreme Council at New York city for Northern Jurisdiction, which was done.

1822.

Corresponded with Northern Supreme Council through Rouse and Holbrook. Committee on Correspondence.

1823–24.

Frederick Dalcho, Grand Commander.

1825.

G. F. Yates created a Sovereign Grand Inspector General.

1827.

Acknowledged receipt of documents from Northern Supreme Council and partitioned United States between itself and Northern Supreme Council.

1828–32.

Corresponded with Grand Orient of France until 1832. (Dormant 1832 to 1844.)

1844.

Alexander McDonald, Grand Commander.

1855.

John Henry Honour, Grand Commander.

1859.

Albert Pike, Grand Commander.

1892.

James C. Batchelor, Grand Commander.

1893.

Philip C. Tucker, Grand Commander.

1897.

Thomas H. Caswell, Grand Commander.

A. A. S. R.—U. S. A.
Northern Jurisdiction.

1806.

New York city. Grand Consistory, P. R. S. (by A. Bideaud of San Domingo Supreme Council, established by De Grasse Tilly of the Charleston Supreme Council), afterwards regularized by Southern Supreme Council.

1808.

New York city. Council, Princes of Jerusalem, established by Abraham Jacobs.

New York city. Aurora Grata Grand Lodge of Perfection.

IRREGULAR SCOTTISH RITE BODIES.

1813–55.

New Orleans. A Cerneau Scottish Rite body appeared in 1813 (two years after the Kingston Rose Croix Chapter). After a fight of forty years (during which, in 1839, it became independent), in which it antagonized the Grand Lodge of Louisiana by assuming to warrant Lodges and confer the three symbolic degrees, it united with the regular Consistory at New Orleans, formed by the Supreme Council, Southern Jurisdiction, at Charleston.

1856.

New Orleans. Foulhouze's spurious Consistory formed; short-lived.

SCOTTISH RITE OF HERODEM—U. S. A.
Cerneau.

1807.

New York city. Joseph Cerneau opened a Sovereign Grand Consistory, P. R. S., 25°, which claimed to revive a preëxisting Rose Croix Chapter, Royal Order Scotland.

A. A. S. R.—U. S. A.
Northern Jurisdiction.

1811.

New Orleans. Chapter of Rose Croix, established by authority from the Supreme Council at Kingston.

1813.

New York city. Bideand Consistory organized into the Northern Jurisdiction Supreme Council Sovereign Grand Inspectors General, 33°, by authority of Charleston Supreme Council.

1822.

Letter received from Committee on Correspondence of Southern Supreme Council by D. D. Tompkins of Northern Supreme Council.

1825.

J. J. J. Gourgas, acting Most Puissant Sovereign Grand Commander.

1826.

Northern Supreme Council received oaths of fealty from Camagne, Lawrence, and others.

1827.

Southern Supreme Council acknowledged receipt of documents from Northern Supreme Council.

1827.

Southern Supreme Council recognized States north of Mason and Dixon line and east of the Mississippi River as territory of the Northern Supreme Council.

1828.

Northern Supreme Council received oath of fealty from G. F. Yates of Southern Supreme Council.

Alliance between the Grand Orient of France and the Northern and Southern Supreme Councils.

1830.

Cerneau's name struck from the Tableau of the Grand Orient of France.

1844.

Northern Supreme Council revived; J. J. J. Gourgas, Most Puissant Sovereign Grand Commander. (Met annually thereafter.)

SCOTTISH RITE OF HERODEM—U. S. A.

1812.

Supreme Council, Sovereign Grand Inspectors General, 33°, for United States of America, their Territories and Dependencies, formed two years before hearing from the Grand Orient of France, from which Cerneau, after 1814, claimed to have received the thirty-third degree.

1827.

Cerneau body became dormant and was allowed to die.

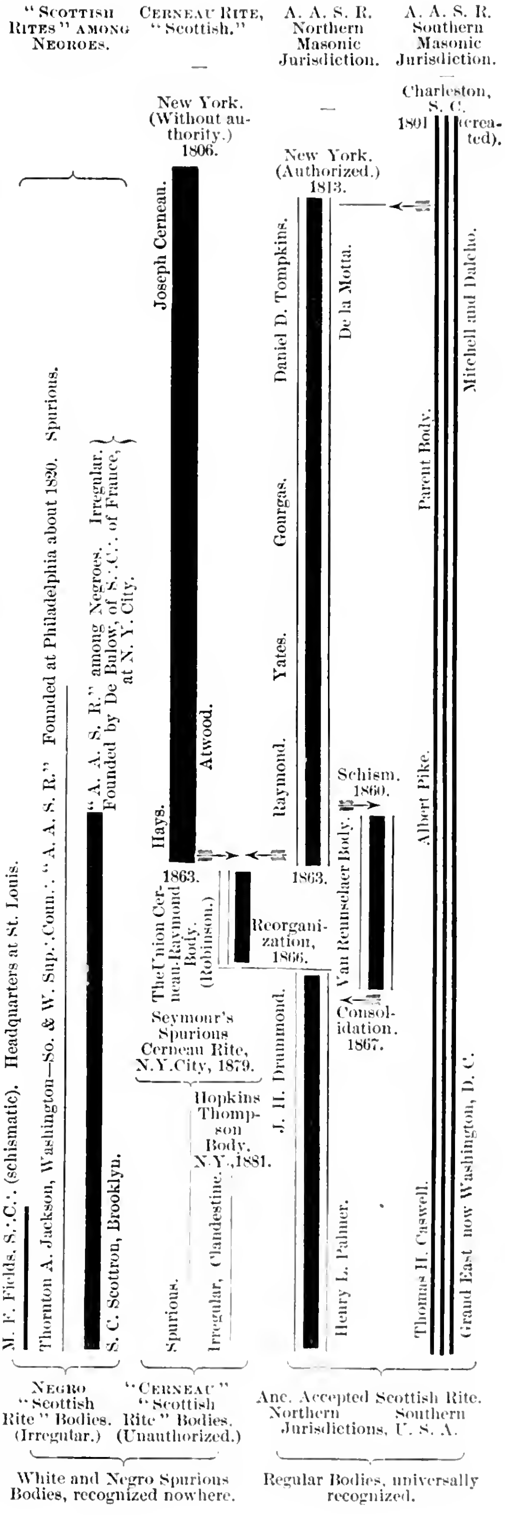
1832.

Revived by A. Laurent of France as United Supreme Council, etc., for the Western Hemisphere, and confederated with Supreme Council of Brazil. Elias Hicks, Most Puissant Sovereign Grand Commander.

1836.

Alleged confederation with Supreme Council of France.

A. A. S. R.—U. S. A. *Northern Jurisdiction.*	SCOTTISH RITE OF HERODEM—U. S. A.
1845. Northern Supreme Council issued charter for a Supreme Council for England.	
	1846. United Supreme Council dissolved; went out of existence, and divided funds among four out of the five remaining members. (Genuine Cerneau bodies terminate here.)
1850. Gourgas resigned and appointed Giles Fonda Yates Most Puissant Sovereign Grand Commander.	1850. H. C. Atwood (an expelled Master Mason, who claimed to have received thirty-third degree patent from a traveling Scottish Rite lecturer *) organized a Supreme Council, etc., for the United States of America, Territories, and Dependencies, without coöperation of any member of the Hicks body.
1851. G. F. Yates resigned and appointed E. A. Raymond Most Puissant Sovereign Grand Commander. The Grand East was removed from New York city to Boston.	1851. Atwood succeeded by J. L. Cross of Southern Supreme Council, who soon found himself misplaced and withdrew.
	1852. Atwood succeeded Cross and changed the name to Supreme Council, etc., for the Sovereign, Free, and Independent State of New York.
	1854. Name again changed to Supreme Council, etc., for the United States of America, Territories, and Dependencies.
1857. Northern Supreme Council recognized the Supreme Council of Venezuela.	
	1858. Name changed for the fifth time, to Supreme Council, etc., for Western Hemisphere.
1860. Boston. Northern Supreme Council (owing to dissensions) declared closed *sine die* by Raymond, August 22d. Boston. Raymond (with Robinson) reorganizes a Northern Supreme Council.	1860. E. B. Hays, by appointment of Atwood, succeeds latter at his death.
1861. Raymond deposed as Sovereign Grand Commander by the Provisional Supreme Council.	
1862. Van Rensselaer, Lieutenant Grand Commander, elected Sovereign Grand Commander, vice Raymond deposed.	


"Scottish Rites" among Negroes.
Cerneau Rite, "Scottish."
A. A. S. R. Northern Masonic Jurisdiction.
A. A. S. R. Southern Masonic Jurisdiction.
Charleston, S. C.
1801
(recreated).
New York. (Without authority.) 1806.
New York. (Authorized.) 1813.
Joseph Cerneau.
Daniel D. Tompkins.
De la Motta.
Mitchell and Dalcho.
Parent Body.
M. F. Fields, S∴C∴ (schismatic). Headquarters at St. Louis.
Thornton A. Jackson, Washington—So. & W. Sup∴Coun∴ "A. A. S. R." Founded at Philadelphia about 1820. Spurious.
S. C. Scottron, Brooklyn.
"A. A. S. R." among Negroes. Irregular. Founded by De Bulow, of S∴C∴ of France, at N. Y. City.
Gourgas.
Yates.
Raymond.
Atwood.
Hays.
1863.
1863.
The Union Cerneau-Raymond Body. (Robinson.)
Reorganization, 1866.
Schism. 1860.
Van Rensselaer Body.
Consolidation. 1867.
Albert Pike.
Seymour's Spurious Cerneau Rite, N.Y.City, 1879.
Hopkins Thompson Body. N.Y.,1881.
Spurious.
Irregular, Clandestine.
J. H. Drummond.
Henry L. Palmer.
Thomas H. Caswell.
Grand East now Washington, D. C.
Negro "Scottish Rite" Bodies. (Irregular.)
"Cerneau" "Scottish Rite" Bodies. (Unauthorized.)
Anc. Accepted Scottish Rite. Northern Southern Jurisdictions, U. S. A.
White and Negro Spurious Bodies, recognized nowhere.
Regular Bodies, universally recognized.

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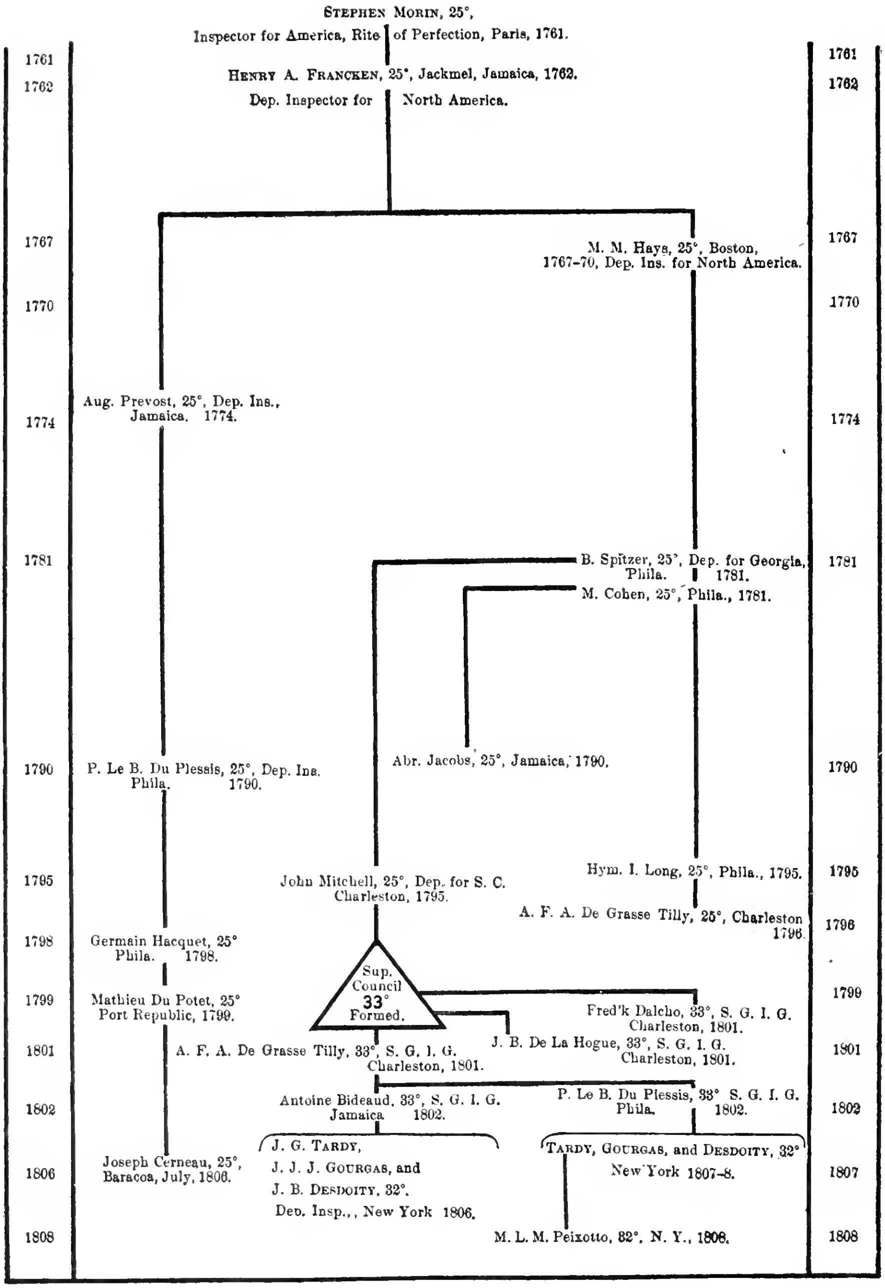
* William Sewall Gardner, 33°, Massachusetts, in appendix to the Proceedings of the Northern Jurisdiction, on spurious Supreme Councils in the Northern Jurisdiction, says that H. C. Atwood (as well as R. B. Folger) went to Trenton, prior to 1840, among a party, all of whom paid ten dollars and got the thirty-third degree from Abraham Jacobs (expelled), who had spent nearly forty years peddling Scottish Rite degrees illegally. They went to Trenton, because Jacobs had agreed with the Cerneau people for a price not to peddle his degrees within sixty miles of New York. Atwood is said to have "inherited" Jacobs' trunk of rituals. Here, then, is the probable origin of the Cerneau Rite of 1860–1862, for Atwood started it as its commander, without an officer of any preceding Cerneau body to legitimatize him.



Stephen Morin, 25°,
Inspector for America, Rite of Perfection, Paris, 1761.
Henry A. Francken, 25°, Jackmel, Jamaica, 1762.
Dep. Inspector for North America.
M. M. Hays, 25°, Boston, 1767–70, Dep. Ins. for North America.
Aug. Prevost, 25°, Dep. Ins., Jamaica. 1774.
B. Spitzer, 25°, Dep. for Georgia, Phila. 1781.
M. Cohen, 25°, Phila., 1781.
Abr. Jacobs, 25°, Jamaica, 1790.
P. Le B. Du Plessis, 25°, Dep. Ins. Phila. 1790.
John Mitchell, 25°, Dep. for S. C. Charleston, 1795.
Hym. I. Long, 25°, Phila., 1795.
A. F. A. De Grasse Tilly, 25°, Charleston 1796.
Germain Hacquet, 25° Phila. 1798.
Sup. Council 33° Formed.
Mathieu Du Potet, 25° Port Republic, 1799.
Fred'k Dalcho, 33°, S. G. I. G. Charleston, 1801.
J. B. De La Hogue, 33°, S. G. I. G. Charleston, 1801.
A. F. A. De Grasse Tilly, 33°, S. G. I. G. Charleston, 1801.
Antoine Bideaud, 33°, S. G. I. G. Jamaica 1802.
P. Le B. Du Plessis, 33° S. G. I. G. Phila. 1802.
J. G. Tardy, J. J. J. Gourgas, and J. B. Desdoity, 32°. Dep. Insp., New York 1806.
Tardy, Gourgas, and Desdoity, 32° New York 1807–8.
Joseph Cerneau, 25°, Baracoa, July, 1806.
M. L. M. Peixotto, 32°, N. Y., 1808.
1761
1762
1767
1770
1774
1781
1790
1795
1796
1798
1799
1801
1802
1806
1807
1808

CHART SHOWING THE SUCCESSION OF AUTHORITY AMONG THE ORIGINAL CHIEFS OF "SCOTTISH" FREEMASONRY IN THE UNITED STATES, AND AMONG THE EARLIER POSSESSORS OF THE 33D DEGREE, ANCIENT ACCEPTED SCOTTISH RITE.

In 1862 there were four Supreme Councils in the United States—that of the Southern Jurisdiction, at Charleston, the originator of the rite of thirty-three degrees; the Van Rensselaer and the Raymond rival bodies, each claiming to be the Supreme Council for the Northern Jurisdiction; and, fourth, the Cerneau Supreme Council, "for the United States of America, its Territories and Dependencies." The first three held fraternal relations with like bodies in England, Scotland, Ireland, France, Belgium, and in Central and South American countries. An active warfare was in progress between the Van Rensselaer and Raymond Councils, with the former apparently the more successful in creating subordinate bodies and obtaining new members. On April 2, 1862, the Cerneau body made overtures to the Raymond Supreme Council looking to union, though some chroniclers (Cerneau members) say the Raymond people made the advances. In any event, each side appointed a conference committee, which committees met and reported in favor of union, whereupon the committees were continued with full power to act. On April 13, 1863, complete union was effected under the title by which the Cerneau body had been known, Supreme Council for the United States of America, etc., with E. B. Hays, who had been at the head of the Cerneau body, as the Grand Commander of the union Council. The continuation of the name Supreme Council for the United States of America, etc., with Hays at the head of the new Supreme Council, should not be regarded as an evidence that the Cerneau organization swallowed the Raymond body. This is plainly shown by all the members of both the uniting bodies taking an oath of fealty, and all the subordinate organizations of the Cerneau and of the Raymond Councils surrendering their old charters to, and taking out new charters from the new, or united Supreme Council. More than this, it will be recalled that offices of both the Supreme Councils were then held *ad vitam*, and that at the union those offices were vacated and refilled, after which the incumbents were duly installed. No more complete or perfect action could have been taken to emphasize the fact that the union Supreme Council of 1863 was a newly formed body. Whether its members then regarded its authority as based on Cerneau's assumption of power in 1806, or on De la Motta's action at New York in 1813, is immaterial. By 1865 the Civil War had ended, and the rival Supreme Councils at the North—the Van Rensselaer and the united Cerneau-Raymond bodies—were anxious for recognition from the mother Supreme Council at Charleston; if for no other reason, to secure regularity and exclusive territorial jurisdiction. It was in this year, too, that Harry J. Seymour was defeated for office in the Cerneau-Raymond Supreme Council and afterward expelled for cause. Following this, two committees were appointed, one to visit the Supreme Council at Charleston, with a view to securing recognition, and the other to consider the advisability of changing the name of the body from "for the United States of America," etc., to Northern Jurisdiction, for it was realized that no overtures to the Supreme Council, Southern Jurisdiction, would be received from a body claiming jurisdiction throughout the country. On October 22, 1865, the latter committee reported in favor of that change in name, and the report was unanimously adopted. Hopkins Thompson, who, in 1881, led a revolt over this very point, was present. That the action was taken in order to secure recognition from the Southern Supreme Council, and thus pave the way to self-preservation, is shown by the united Supreme Council at its next session receiving and welcoming a visitor from the Southern Supreme Council.

Late in the same year the committee to visit the Charleston Supreme Council reported that the latter declined to recognize Hays, who represented an illegal (the Cerneau) body, and that it did not regard the union of 1863 as legal, because Raymond (who had died in 1864) had been illegally deposed as the Sovereign Grand Commander of the only legal Northern Supreme Council (by the Van Rensselaer body in 1861), and that Robinson alone (Lieutenant Grand Commander of the old Raymond body), now Lieutenant Grand Commander of the united Cerneau-Raymond body, could succeed Raymond. Hays thereupon resigned his office, and was succeeded by Robinson in the presence of a majority of all the officers and members of the Supreme Council. But this was not to suffice. The Van Rensselaer schism was in existence and prosperous, numbering among its officers several former *ad vitam* officials of the Raymond Supreme Council of 1860, the only Supreme Council the Southern body could recognize. Complete union was therefore necessary, and to accomplish it, reorganization of the Cerneau-Raymond body was necessary. Robinson, therefore, as successor of Raymond, called a special meeting of the old Raymond Council at Boston, December 11, 1866. Most of the officers of the latter were members of the Van Rensselaer Council, and naturally declined to be present, whereupon Robinson, in strict accord with his prerogative, filled the vacancies from among the twelve active and ten honorary members of the united Cerneau-Raymond Supreme Council who were present. Men of whom the world at large has never heard, to whom self rather than fraternity has been a creed, who have hankered for Masonic office and the opportunity to peddle degrees and titles rather than for the union and prosperity of the Craft, have held that this action of Robinson at Boston amounted merely to the dissolution of the Cerneau-Raymond Council. As a matter of fact, it was not only a dissolution of it, but a reorganization of the Cerneau-Raymond body in order to make the latter regular under the statutes and regulations, the recognition of honesty in fraternity politics as opposed to assumption and deception. The reorganized Cerneau-Raymond Council thus honestly acquired what it had unanimously resolved to secure the year before, the title "Northern Jurisdiction," in place of "United States of America, its Territories and Dependencies."

That the action at Boston in 1866 was not regarded by those present as a *coup*, in order to merely revive the old Northern, or Raymond, Supreme Council and swallow the Cerneau-Raymond Council, is shown by the fact that all the officers of the latter were reelected, and that no oaths of fealty were required. Overtures were then made looking to a union with the Van Rensselaer Supreme Council. Committees to consider the project were appointed by each body, which met at Boston in 1867, just prior to the annual session of the Van Rensselaer Supreme Council. After prolonged conference, during which it seemed at times as if the outcome could only be failure, a treaty of union was agreed to, which was ratified by both Supreme Councils and approved by all the honorary members. After rescinding acts of expulsion based on former differences, the two Supreme Councils ratified each other's acts, and Josiah H. Drummond of Maine was elected Most Puissant Sovereign Grand Commander of the (consolidated) Supreme Council, Northern Jurisdiction, by concurrent vote of the two bodies, which came together as one. The oath of fealty was then taken to the consolidated Supreme Council by eighty members present. The career of this Supreme Council ever since has been one of harmony and prosperity, and it is to-day the largest body of the kind in the world, numbering more than 25,000 thirty-second degree members, about one-fifth of the total number of Scottish Rite Freemasons in the world. Among Sovereign Princes of the Royal Secret, 32°, and Sovereign Grand Inspectors General, 33°, of the Northern and Southern Jurisdictions, United States of America, are to be found many of the most illustrious of those who represent the professions, the army and navy, and financial, commercial, and industrial life. The two Supreme Councils who now divide between them the United States of America, its territories and dependencies, hold amicable relations with Supreme Councils of the A. A. S. R. for England, Scotland, Ireland, France, Belgium, Spain, Portugal, Italy, Greece, Switzerland, Brazil, Argentine Republic, Uruguay, Peru, United States of Colombia, Chili, Central America, Cuba, Mexico, the Dominion of Canada, Egypt, and Tunis.

The degrees of the Ancient, Accepted Scottish Rite, from the fourth to the thirty-second, inclusive, are conferred in the Northern Masonic Jurisdiction, United States of America, in four bodies, and make of the Master Mason a Sublime Prince of the Royal Secret. Grand Lodges of Perfection, not Grand Lodges in the ordinary sense of the words, induct candidates into the mysteries of eleven ineffable degrees, fourth to fourteenth, inclusive, of which the first nine are additions to and explanations and elaborations of the second section of the Master's degree, so familiar to all Freemasons. The names of the thirty-three degrees of Scottish Rite Freemasonry are given in full in an accompanying chart of the English, Scottish, and American Rites. The thirteenth and fourteenth degrees of the Scottish Rite, forming the summit of work performed in Grand Lodges of Perfection, correspond to, but are in no sense identical with, the English Royal Arch degree as worked in Royal Arch Chapters in the American Rite. They are founded historically on the royal arch of Enoch instead of the royal arch of Zerubbabel, which forms the basis of the English royal arch degree. Many among those competent to judge favor the theory elsewhere outlined, that the English royal arch of Zerubbabel was an outgrowth of the earlier, continental royal arch of Enoch of about 1740, and that Laurence Dermott had as much to do with the changes made as he had with the introduction of this amplification of the old Master's degree among British Freemasons. The Grand Elect, Perfect, and Sublime Mason, fourteenth degree, is eligible to receive the historical degrees, Knight of the East and Sword, and Prince of Jerusalem, the fifteenth and sixteenth, respectively, of the system. These relate to the rebuilding of the second holy Temple at Jerusalem under the authority of King Cyrus and Darius his successor. From them the modern framers of the ritual of the degree of Companion of the Red Cross, conferred in Commanderies of Knights Templars, have borrowed freely.

The philosophical degrees of the Scottish Rite, Knight of the East and West, and Knight of the Eagle and Pelican, or Rose Croix, the seventeenth and eighteenth, are conferred in Chapters of Rose Croix and "relate to the building of the third Temple, 'one not made with hands,' within the heart of man." In the Rose Croix degree, Scottish Rite Freemasonry reaches its summit as a teacher of the sublime truths of Christianity, and it is from this degree, as well as others of the Rite, that the American Templar ritual draws some of its more impressive ceremonials. The degrees from the nineteenth to the thirty-second, inclusive, historical and philosophical, are conferred under the sanction of a Consistory or Areopagus of Knights of Kadosch.

The thirty-third and last degree of Ancient,Accepted Scottish Masonry is conferred upon thirty-second degree Freemasons who have rendered long or distinguished service to the Craft. It is executive in its function, recipients being members of the Supreme Council, or governing body, of the Rite. In the Southern Jurisdiction in the United States there is an intermediate grade between the thirty-second and thirty-third degrees, known as the Court of Honor, composed of (*a*) Masters of the Royal Secret, and (*b*) Inspectors General (thirty-third degree), active, emeriti, and honorary. There is also the rank of Knight of the Court of Honor, consisting of two grades, Knight Commander and Grand Cross of

Honor. Sovereign Grand Inspectors General, by which title members of Supreme Councils of the Rite are known throughout the world, are classed, practically, as active, emeriti, and honorary. Only those in the first class are permitted to be present at executive sessions of Supreme Councils, and "actives" alone create thirty-third degree members. The total number of active thirty-third degree members is very small, probably not exceeding one hundred in North America, and not exceeding three hundred in all countries. There are fewer than fifty in the Northern Jurisdiction in the United States—north of the Ohio and east of the Mississippi Rivers—and still fewer in the remaining States. The list of emeriti Sovereign Grand Inspectors General is very short, and, as the title implies, includes the few "actives" who have retired from the labors of the governing body full of honors and advancing years. The custom of creating honorary Sovereign Grand Inspectors General is one which has grown up within a generation, as a means of advancing and rewarding enthusiastic and active Sublime Princes of the Royal Secret one step nearer the goal which, of course, all may not reach. There are nearly six hundred names of honorary "thirty-thirds" in the Northern and nearly four hundred in the Southern Jurisdiction of the United States. A full list of the names and places of residence of active and honorary Sovereign Grand Inspectors General, 33°, in the United States, January 1, 1898, may be found in an accompanying Masonic Directory. Official position in a Supreme Council was formerly for life, and in nearly all, except the Northern Jurisdiction, where the term is three years, it continues so. But even in the Supreme Council of the Northern Jurisdiction fitness for the position insures continued reëlection at every triennial meeting, so that where nothing transpires to make a change desirable, the kingly prerogative of life tenure in office is still in force.

It remains to be related that there are two spurious Supreme Councils "A. A. S. R." in the United States, one of which is founded on fraud and the other on misrepresentation and personal pique. Neither numbers many adherents, and each is only nominally or locally active. Both claim the name, authority of, and regular descent from Cerneau, and the founders of both know that their claims are without foundation. The older calls itself "the Supreme Council of the thirty-third and last degree of A. A. S. R. Masonry, organized by T. I. Joseph Cerneau, M. P. S. G. C., October 27, 1807, for the U. S. A., its Territories and Dependencies." Its real founder was Harry J. Seymour, who was expelled from the Cerneau-Raymond Council in 1865, for reasons which should have caused his name to be struck from the list of acquaintances of every self-respecting Master Mason. Seymour was once well-to-do, but afterward felt compelled to follow in the footsteps of Abraham Jacobs, whose name is on the chart of filiated powers accompanying this sketch.* Jacobs was a notorious peddler of degrees, who was expelled for illegal assumption of Masonic authority. Seymour was initiated into the Rite of Memphis in Paris in 1862, and after being expelled from the Scottish Rite in the United States in 1865, started out for himself by organizing alleged Scottish Rite bodies in New York city, into which well-meaning Master Masons were inducted, at so much apiece, by himself as hierophant and purveyor of regalia and paraphernalia at cent-per-cent prices. Some who were duped by him, who have since joined regular Scottish Rite bodies, vouch for this statement, and for the fact that at one time he used a condensation of the Rite of Memphis as his "Cerneau Rite." In 1879 he organized a Supreme Council, claiming to have been constituted the head of the Cerneau Rite by Hays, who died in 1874 member of the consolidated Northern Supreme Council. So transparent a fraud would seem to have been apparent to any sane man over twenty-one years of age. Cagliostro found his victims, Jacobs his, and Seymour evidently had several of his own. The descent is precipitant but manifest. Enough material in the way of new members has been secured by Peckham, Gorgas, Hibbs, and other successors of Seymour to enable them to go through the motions of maintaining so-called Consistories in New York city and Jersey City, and, in former years, at a few other cities, and to report having held annual sessions of a Supreme Council. The only regret is that a few hundred innocent and honest Master Masons have been taken advantage of and induced to part with their money and interest—for nothing. This Seymour-Cerneau organization is repudiated by Supreme Councils throughout the world, and its adherents must place themselves in the category with those who find themselves deceived because they failed to examine before buying. A large precentage of the Grand Masters of Grand Lodges, Grand High Priests of Grand Chapters, Very Eminent Commanders of Grand Commanderies of Knights Templars, their associate officers, past and present, and thousands of other members of the Craft throughout the United States are members of Scottish Rite bodies holding obedience to the legitimate Supreme Councils, the Northern and Southern Jurisdictions. The uninformed Master Mason has only to inquire to learn.

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* See footnote to chronological events in the career of the Southern, Northern, and Cerneau Supreme Councils.

Not until 1881 was the second existing spurious Supreme Council "A. A. S. R." formed, fourteen years after the union of 1867. It was organized at New York by Hopkins Thompson (an emeritus thirty-third of the Northern Supreme Council, who was not present at Boston when Robinson reorganized the Cerneau-Raymond Council, but who was present at and swore fealty to the consolidated Council in 1867). He was aided by a few honorary thirty-third, and one thirty-second degree member on whom the consolidated Northern Supreme Council had refused to confer the thirty-third degree, eleven in all. When the full proceedings of the action of the Cerneau-Raymond Council leading up to the consolidation of 1867 were published in 1881, all of which had been known at the time, these men claimed to have just discovered that when Robinson dissolved the Cerneau-Raymond Council at Boston in 1866, and reorganized it under the name Northern Jurisdiction, that they were thereby absolved from their oaths of fealty to the union Council of 1863. They, therefore, with Hopkins Thompson as the alleged successor of Cerneau, *et al.*, claimed to revive the old Cerneau body, that which united with the Raymond Supreme Council in 1863. Their oaths of fealty to the consolidated Supreme Council of 1867 were repudiated because, as alleged, they were obtained by keeping them in ignorance of all the facts. Their antagonism to the Seymour organization is bitter. Naturally the Thompson party repudiates the Southern as well as the Northern Supreme Councils, and continues an existence on paper, isolated from all other Supreme Councils in the world. Its total active membership does not number more than a few hundred. Many who have joined it have discovered they were deceived and have retired. Its centres of activity are at New York city, Columbus, O., Washington, D. C., and Minneapolis, Minn. In Massachusetts, Pennsylvania, Ohio, Iowa, and Nebraska, Master Masons render themselves liable to suspension by joining Cerneau Scottish Rite bodies, and the Grand Lodge in Ohio has been sustained by the courts in its position on this point.

MASONIC DIRECTORY.

Secretaries of Sovereign Grand Lodges of Free and Accepted Masons in the United States.

Alabama	H. C. Armstrong	Montgomery.
Arizona	G. J. Roskruge	Tucson.
Arkansas	F. H. Hempstead	Little Rock.
California	G. Johnson	San Francisco.

Colorado	Ed. C. Parmalee	Denver.
Connecticut	John H. Barlow	Hartford.
Delaware	B. F. Bartram	Wilmington.
District of Colum.	W. R. Singleton	Washington.
Florida	W. P. Webster	Jacksonville.
Georgia	A. M. Wolihin	Macon.
Idaho	Theop. W. Randall	Boise City.
Illinois	J. H. C. Dill	Bloomington.
Indiana	W. H. Smythe	Indianapolis.
Indian Territory	J. S. Murrow	Atoka.
Iowa	T. S. Parvin	Cedar Rapids.
Kansas	Albert K. Wilson	Topeka.
Kentucky	H. B. Grant	Louisville.
Louisiana	R. Lambert	New Orleans.
Maine	Stephen Berry	Portland.
Maryland	J. H. Medairy	Baltimore.
Massachusetts	S. D. Nickerson	Boston.
Michigan	J. S. Conover	Coldwater.
Minnesota	T. Montgomery	St. Paul.
Mississippi	J. L. Power	Jackson.
Missouri	J. D. Vincil	St. Louis.
Montana	Cornelius Hedges	Helena.
Nebraska	W. R. Bowen	Omaha.
Nevada	C. N. Noteware	Carson City.
New Hampshire	G. P. Cleaves	Concord.
New Jersey	T. H. R. Redway	Trenton.
New Mexico	A. A. Keen	Albuquerque.
New York	E. M. L. Ehlers	New York.
North Carolina	John C. Drewry	Raleigh.
North Dakota	F. J. Thompson	Fargo.
Ohio	J. H. Bromwell	Cincinnati.
Oklahoma	J. S. Hunt	Stillwater.
Oregon	James F. Robinson	Eugene City.
Pennsylvania	William A. Sinn	Philadelphia.
Rhode Island	E. Baker	Providence.
South Carolina	C. Inglesby	Charleston.
South Dakota	G. A. Pettigrew	Flandreau.
Tennessee	John B. Garrett	Nashville.
Texas	John Watson	Houston.
Utah	C. Diehl	Salt Lake City.
Vermont	W. G. Reynolds	Burlington.
Virginia	G. W. Carrington	Richmond.
Washington	T. M. Reed	Olympia.
West Virginia	G. W. Atkinson	Wheeling.
Wisconsin	J. W. Laflin	Milwaukee.
Wyoming	W. L. Kuykendall	Saratoga.

General Grand Chapter, Royal Arch Masons, U. S. A., General Grand Secretary, Christopher G. Fox, Buffalo, N. Y.

General Grand Council of Royal and Select Masters, U. S. A., General Grand Recorder, Henry W. Mordhurst, Fort Wayne, Ind.

General Encampment of Knights Templars, U. S. A., Grand Recorder, Wm. H. Mayo, St. Louis, Mo.

ANCIENT, ACCEPTED SCOTTISH RITE.

Supreme Council, Sovereign Grand Inspectors General, 33°, Southern Jurisdiction (south of Mason and Dixon line and west of the Mississippi River), U. S. A.

Thomas H. Caswell, 33°, Most Puissant Sovereign Grand Commander, San Francisco, Cal.

Frederick Webber, Illustrious Grand Secretary General, 33°, No. 433 North 3d Street, Washington, D. C.

The complete list of active thirty-third degree members of the Supreme Council, Sovereign Grand Inspectors General, Southern Jurisdiction, 1897, is as follows:

Adams, Samuel E	Minneapolis, Minn.
Carr, Erasmus T	Miles City, Mont.
Caswell, Thomas H	San Francisco, Cal.
Chamberlain, Austin B	Galveston, Tex.
Collins, Martin	St. Louis, Mo.
Cortland, J. Wakefield	Asheville, N. C.
Fellows, John Q. A	New Orleans, La.
Fitzgerald, Adolphus L	Eureka, Nev.
Fleming, Rufus E	Fargo, N. D.
Foote, Frank M	Evanston, Wyo.
Hayden, James R	Seattle, Wash.
Henry, James A	Little Rock, Ark.
Levin, Nathaniel	Charleston, S. C.
Long, Odel S	Charleston, W. Va.
McLean, William A	Jacksonville, Fla.
Mayer, John F	Richmond, Va.
Meredith, Gilmor	Baltimore, Md.
Moore, George F	Montgomery, Ala.
Nun, Richard J	Savannah, Ga.
Parvin, Theodore S	Cedar Rapids, Ia.
Pierce, William F	Oakland, Cal.
Pratt, Irving W	Portland, Ore.
Richardson, James D	Murfreesboro, Tenn.
Sherman, Buren R	Vinton, Ia.
Teller, Henry M	Central City, Colo.
Todd, Samuel M	New Orleans, La.
Webber, Frederick	Washington, D. C.

The following is a complete list of honorary thirty-third degree members of the Supreme Council, A. A. S. R., Southern Jurisdiction of the United States, for 1897:

Alabama.

Billing, Fay McC	Montgomery.

Arkansas.

Kramer, Frederick	Little Rock.
Rosenbaum, Charles E	Little Rock.
Rickon, Frederick J. H	Little Rock.

Arizona.

Freeman, Merrill P	Tucson.
Kales, Martin W	Phoenix.
Roskruge, George J	Tucson.

California.

Hobe, George J.	San Francisco.
Goodman, Theodore H.	San Francisco.
Sherman, Edwin A.	Oakland.
Spaulding, Nathan W.	Oakland.
Daugherty, Charles M.	Oakland.
Buck, Silas M.	Eureka.
Stone, Charles E.	Marysville.
Merritt, James B.	Oakland.
Gillett, Charles E.	Oakland.
Petrie, William M.	Sacramento.
Davies, William A.	San Francisco.
Waterhouse, Columbus	San Francisco.
De Clairmont, Ralph	San Francisco.
Rosenstock, Samuel W.	San Francisco.
Lloyd, Reuben H.	San Francisco.
Levy, Samuel W.	San Francisco.
Patterson, George	Oakland.
Crocker, Charles F.	San Francisco.
Daniell, William H	Northampton, Mass.
Cline, Henry A.	San Francisco.
Rader, Frank	Los Angeles.
Lee, James G. C.	San Francisco.
Fletcher, LeRoy D.	Oakland.
Pallon, Charles L.	San Francisco.
Pierce, Charles L. J. W.	Oakland.
Davis, Jacob Z.	San Francisco.
Wagner, Charles W. A.	San Francisco.
Lask, Harry J.	San Francisco.
Jones, Florin L.	Pasadena.
Langdon, Frederick S.	Los Angeles.

Colorado.

Greenleaf, Lawrence N.	Denver.
Parmalee, Edward C.	Denver.
Pomeroy, Richard A.	New Iberia, La.
Orahood, Harper M.	Denver.
Gove, Aaron	Denver.
Hill, Frank B.	Denver.

District of Columbia.

Ingle, Christopher	Washington.
Brown, Joseph T.	New Rochelle, N. Y.
Bennett, Clement W.	Washington.
Singleton, William R.	Washington.
MacGrotty, Edwin B.	Washington.
Schmid, John E. C.	Washington.
Somerville, Thomas	Washington.
Roome, William Oscar	Washington.
Taylor, Joseph C.	Washington.
Roose, William S.	Washington.
Loockerman, Thomas G.	Georgetown.
Lansburgh, James	Washington.
Duncanson, Charles C.	Washington.
Taylor, Leroy M.	Washington.
Balloch, George W.	Washington.
Noyes, Isaac P.	Washington.
Baldwin, Aaron	Washington.
Woodman, Francis J.	Washington.
Goldsmith, Louis	Washington.
Naylor, Allison, Jr.	Washington.
Ball, Robert	Washington.
Willis, Edward M.	Washington.

Florida.

Perry, Robert J.	Key West.

Georgia.

Blackshear, James E.	Savannah.
Wolihin, Andrew M.	Macon.
Stockdell, Henry C.	Atlanta.
Cavanaugh, John H.	Savannah.

Hawaiian Islands.

Williams, Henry H.	Honolulu.
West, Gideon	

Indian Territory.

Hill, Robert W.	Muscogee.

Iowa.

Ashton, George W.	Lyons.
Cotton, Aylett R.	San Francisco, Cal.
Parker, George W.	Lyons.
Morton, James	Cedar Rapids.
Van Deventer, James T.	Knoxville, Tenn.
Lamb, Artemus	Clinton.
Bever, George W.	Cedar Rapids.
Ellis, Lyman A	Lyons.
Fidlar, Wilbur F.	Davenport.
Curtis, Charles F.	Clinton.
Woodward, Benjamin S.	Clinton.
Blakely, Frederick L.	Lyons.
Gardiner, Silas Wright	Lyons.
Wadleigh, Leroy B.	Clinton.
Watson, William P	Vinton.
Macy, John C.	Des Moines.
Percival, Frederick A	Des Moines.
Park, William A.	Des Moines.
Head, Albert	Des Moines.
Gage, Elbridge F	Cedar Rapids.
Ray, Frank G	Vinton.
Parvin, Newton R.	Cedar Rapids.
Lacey, Thomas B	Council Bluffs.

Japan.

Langfelt, August	Yokohama.
Keil, Oscar	Yokohama.

Kansas.

Sherman, Adrian C.	Rossville.
Freeling, Peter J.	Leavenworth.
Miller, Matthew M.	Topeka.
Carpenter, John C	Leavenworth.
Langdon, Burton E	Louisville, Ky.
Emmons, Alonzo C.	Leavenworth.
Davis, Evan	Lawrence.

Kansas.—Continued.

Cole, Jeremiah S	Freeport, Ill.
Smith, Jeremiah G	Wichita.
Cunningham, Harper S	Oklahoma, Okl.
Seitz, John G. O	Salina.
Liepman, Joseph H	Fort Scott.
McDermott, Fenton L	Fort Scott.
Jones, Charles M	Wichita.
Goldberg, Edward	Wichita.
Loomis, Henry C	Winfield.
Norton, Jonathan D	Topeka.
Passon, David	Lawrence.
Hass, James H	Topeka.

Kentucky.

Gray, Henry W	Louisville.
Freeman, Ambrose W	St. Louis, Mo.
Reinecke, William	Louisville.
Hall, Edwin G	West Side, Cal.
Ryan, William	Louisville.
Sloss, Levi	Louisville.
Smith, Kilbourn W	Louisville.
Vogt, Charles C	Louisville.
Fisk, Charles H	Covington.
Miller, Robert T	Covington.
Dudley, Thomas U	Louisville.
Johnson, Frank H	Louisville.
Thomas, Warren La Rue	Maysville.
Livezey, Thomas E	Covington.
Wilson, David H	Louisville.
Johnson, William R	Louisville.
Kopmeier, George	Louisville.
Staton, James W	Brooksville.
Pruett, John W	Frankfort.
Witt, Bernard G	Henderson.
Ranshaw, Henry	Covington.
Robinson, Eugene A	Maysville.

Louisiana.

Craig, Emmett DeW	New Orleans.
Isaacson, Alfred H	New Orleans.
Brice, Albert G	New Orleans.
Soule, George	New Orleans.
Hero, Andrew, Jr	New Orleans.
Kells, Charles Edmund	
Norwood, Abel J	
Quayle, Mark	New Orleans.
Buck, Charles F	New Orleans.
Lambert, Richard	New Orleans.
Schneiden, Paul M	New Orleans.
Pinekard, George J	New Orleans.
Collins, William J	New Orleans.
Coulter, Henry W	New Orleans.
Pratts, José Alaban y	New Orleans.

Maryland.

Jenkins, Benjamin W	Baltimore.
Cisco, Charles T	Baltimore.
Wiesenfeld, David	Baltimore.
Shryock, Thomas J	Baltimore.
Larrabee, Henry C	Baltimore.

Minnesota.

Hayden, Francis A	Chicago, Ill.
Nash, Charles W	St. Paul.
Hotchkiss, Edward A	Minneapolis.
Williams, James M	Minneapolis.
Whitman, Ozias	Red Wing.
Merrill, Giles W	St. Paul.
Thompson, Joseph H	Minneapolis.
Ferry, John C	St. Paul.
Metcalf, George R	St. Paul.
Wright, William H. S	St. Paul.
Hugo, Trevanion W	Duluth.
Schlener, John A	Minneapolis.
Jewett, William P	St. Paul.
Levering, Anthony Z	Minneapolis.
Metcalf, Oscar M	St. Paul.
Powell, Milton E	Redwood Falls.
Dobbin, Joseph L	Minneapolis.
Randall, John H	Minneapolis.
Higbee, Albert E	Minneapolis.
Kilvington, Samuel S	Minneapolis.
Richardson, William E	Duluth.

Missouri.

Loker, William N	St. Louis.
Garrett, Thomas E	St. Louis.
Thacher, Stephen D	Kansas City.
Parsons, John R	St. Louis.
Morrow, Thomas R	Kansas City.
Altheimer, Benjamin	St. Louis.
Stowe, James G	Kansas City.
Harvey, William	Kansas City.
Stewart, Alphonse C	St. Louis.
Mayo, William H	St. Louis.
Nelson, Benjamin F	St. Louis.

Mississippi.

Speed, Frederic	Vicksburg.

Montana.

Hedges, Cornelius	Helena.
Major, John C	Helena.
Guthrie, Henry H	Helena.
Frank, Henry L	Butte.
Fowler, William C	Genesee, Ida.
Hitman, Cyrus W	Livingston.
Lashorn, Millard H	Livingston.

Nebraska.

Furnas, Robert W	Brownsville.
Betts, George C	New Jersey.
Deuel, Harry P	Omaha.
Monell, John J., Jr	Omaha.
Fulleys, James A	Red Cloud.
Oakley, Roland H	Lincoln.

Nebraska.—Continued.

Rawalt, Benjamin F.	Dubois, Colo.
Young, Frank H. O.	Broken Bow.
Duke, Elbert T.	Omaha.
Warren, Edwin F.	Nebraska City.
Cleburne, William	Omaha.
Sewell, Thomas	Lincoln.
Huntington, Charles S.	Omaha.
Webster, Edward C.	Hastings.
Akin, Henry C.	Omaha.
France, George B.	
Mercer, John J.	Omaha.
Sudborough, Thomas K.	Omaha.
Kenyon, William J. C.	Omaha.
Anderson, Leverett M.	Omaha.
Wheeler, Daniel H.	Omaha.
Korty, Lewis H.	Omaha.
Newell, Henry	Omaha.
Hall, Frank M.	Lincoln.
Keene, Louis McL.	Freemont.

Nevada.

Laughton, Charles E.	Carson City.
Buttlar, Charles J. R.	Oakland, Cal.
Harmon, Fletcher H.	Eureka.
Hall, David H.	Eureka.
Torre, Giovanni	Eureka.

North Dakota.

Burke, Andrew H.	Duluth, Minn.
Paxton, Thomas C.	Minneapolis, Minn.
Thompson, Frank J.	Fargo.
Twamley, James	Grand Forks.
Darrow, Edward McL.	Fargo.
Plumley, Horatio C.	Fargo.
Kneisley, Charles C.	Davenport, Ia.
Schwellenbach, Ernest J.	Jamestown.
Guptil, Albert B.	Fargo.
Knowlton, Roswell W.	Fargo.
Nash, Francis B.	Fargo.
Scott, William A.	Fargo.

Oregon.

Dolph, Joseph N.	Portland.
Foster, John R.	Portland.
Shurtliff, Ferdinand N.	Portland.
Pope, Seth L.	Portland.
Roberts, Andrew	Portland.
Malcolm, Philip S.	Portland.
Whitehouse, Benjamin G.	Portland.
Withington, George E.	Portland.
Clark, Louis G.	Portland.
Tuthill, David S.	Portland.
Mayer, Jacob	Portland.
Chance, George H.	Portland.
Hoyt, Henry L.	Portland.
Cook, James W.	Portland.

South Dakota.

Blatt, William	Yankton.
Huntington, Eugene	Webster.
Cummings, Daniel E.	Deadwood.
Leroy, Lewis G.	Webster.
Maloney, Richard M.	Deadwood.

South Carolina.

Buist, John S.	Charleston.
Ficken, John F.	Charleston.
Mordecai, Thomas M.	Charleston.
Buist, Samuel S.	Charleston.
Pankin, Charles F.	Charleston.

Tennessee.

Eastman, Charles H.	Nashville.
Plumacher, Eugene H.	Maracaibo, Venez'la.
Wright, Pitkin C.	Memphis.
Sears, John McK.	Memphis.
Weller, John J.	Memphis.

Texas.

Günner, Rudolph	Dallas.
Openheimer, Louis M.	Austin.
Morst, Charles S.	Corsicana.
Ashby, Joseph K.	Fort Worth.
Martin, Sidney	Fort Worth.
Hotchkiss, Charles A.	Dallas.
Hamilton, Benjamin O.	Galveston.
Gelbough, Frederick M	Galveston.
Hunter, Craig	Temple.

United States Army.

Head, John F.	Washington, D. C.
Bailey, Elisha I.	San Francisco, Cal.
Wood, Marshall W.	Boise Barracks, Ida.
Hall, Robert H.	
Dudley, Edgar S.	Columbus, O.
Woodruff, Carle A.	Fort Warren, Mass.
Page, Charles	Baltimore, Md.
Lee, James G. C.	San Francisco, Cal.
Rockefeller, Charles M.	Alliance, O.
Sanno, James M. J.	Ft. Snelling, Minn.
McConihe, Samuel	Ft. Leavenw'th, Kan.

Virginia.

Olney, Hervey A.	Tilbury, Can.
Craighill, Edward A	Lynchburg.
Greenwood, Frederick	Norfolk.
Turner, Daniel J., Jr.	Portsmouth.
Nesbitt, Charles A.	Richmond.
Ryan, William	Richmond.
Carmichael, Hartley	Richmond.
Williams, Richard P.	Montgomery, Ala.

Washington.

O'Brien, Rossell G.	Olympia.
Reed, Thomas M.	Olympia.
Zeigler, Louis	Spokane.

Washington.—Continued.

Rundle, Nathan B...........Spokane.
Gowey, John F..............Olympia.
Thompson, Walter J..........Tacoma.
Hare, Edward R............Tacoma.
Snodgrass, Furman E........Spokane.

West Virginia.

Walker, Kephart D..........Fairmount.
Applegate, William J.......Wellsburg.
Morris, John W.............Wheeling.
Darrah, Thomas M..........Wheeling.
Birch, John M..............Wheeling.
McCahon, James............Wheeling.

Wyoming.

Knight, Jesse................Evanston.
Dickinson, Edward..........Laramie.

Supreme Council, Sovereign Grand Inspectors General, 33°, Northern Jurisdiction (north of Mason and Dixon line and east of the Mississippi River):

Henry L. Palmer, 33°, Most Puissant Sovereign Grand Commander, Milwaukee, Wis.

Clinton F. Paige, 33°, Illustrious Grand Secretary General, Stewart Building, New York.

The list of active thirty-third degree members of the Supreme Council, Northern Jurisdiction, is as follows:

Arnold, Newton D.......Providence, R. I.
Babcock, Brenton D.....Cleveland, O.
Balding, Thomas E.....Milwaukee, Wis.
Barnard, Gilbert W.....Chicago, Ill.
Bentley, George W......Brooklyn N. Y.
Buchanan, James I.......Pittsburgh, Pa. (Deputy.)
Burnham, Edward P.....Saco, Me.
Caven, John ....Indianapolis, Ind.
Carson, Enoch T.........Cincinnati, O. (Deputy.)
Carter, Charles W........Norwich, Conn. (Deputy.)
Codding, James H.......Towanda, Penn.
Cottrill, Charles M.......Milwaukee, Wis. (Deputy.)
Currier, George W........Nashua, N. H. (Deputy.)
Dame, Charles C.........Newburyport, Mass.
Drummond, Josiah H....Portland, Me.
Frazee, Andrew B.......Camden, N. J.
Guthrie, George W.... .Pittsburg, Pa.
Hawley, James H... ...Dixon, Ill.
Higby, William R........Bridgeport, Conn.
Highly, Francis M......Philadelphia, Penn.
Homan, William.........New York City, N. Y.
Hutchinson, Charles C...Lowell, Mass.
Ide, Charles E..........Syracuse, N. Y. (Deputy.)
Kenyon, George H......Providence, R. I. (Deputy.)
King, Marquis F.........Portland, Me. (Deputy.)
Kinsman, David N......Columbus, O.
Lawrence, Samuel C.....Boston, Mass.
McCurdy, Hugh........Corunna, Mich. (Deputy.)
Metcalf, A. T........ ..Kalamazoo, Mich.
Paige, Clinton F........Binghamton, N. Y.
Palmer, Henry L.......Milwaukee, Wis.
Patterson, Robert E.....Philadelphia, Pa.
Perkins, Marsh O.......Windsor, Vt. (Deputy.)
Pettibone, Amos........Chicago, Ill.
Quinby, Henry B ......Lakeport, N. H.
Ruckle, Nicholas R.....Indianapolis, Ind.
Shirrefs, Robert A ......Elizabeth, N. J. (Deputy.)
Sickels, Daniel..........Brooklyn, N. Y.
Smith, Barton..........Toledo, O.
Smith, John Corson.....Chicago, Ill. (Deputy.)
Smith, Joseph W........Indianapolis, Ind.
Stettinius, John L.......Cincinnati, O.
Stevens, Walter A.......Chicago, Ill.
Tracy, David B.........Detroit, Mich.
Tyler, George O.........Burlington, Vt.
Ward, J. H. Hobart.....Brooklyn, N. Y.
Wells, Samuel ....Boston, Mass.
Woodbury, Charles Levi..Boston, Mass. (Deceased.)

The following is a complete list of honorary thirty-third degree members, Sovereign Grand Inspectors General of the Supreme Council A. A. S. R., Northern Jurisdiction of the United States, for 1898:

Maine.

Locke, Joseph A.............Portland.
Waite, Almon C............Portland.
Hinkley, Rufus H...........Portland.
Marston, Arlington B.......Bangor.
Berry, Stephen..............Portland.
Russell, John S.............Portland.
Chase, Albro E..............Portland.
Shaw, George R.............Portland.
Bearce, Samuel F...........Portland.
Mallet, Edmund B., Jr. ....Freeport.
Farnham, Augustus B.......Bangor.
Penley, Albert M ....Auburn.
Burnham, William J........Lewiston.
Merrill, Jonathan A.........Portland.
Hastings, Moses M..........Bangor.
Mason, Wm. Castein........Bangor.
Harris, Herbert.............East Machias
Day, Fessenden I............Lewiston.
Heath, Elbridge G......... Auburn.
Hicks, Millard F............Portland.
Raymond, George E.........Portland.
Burr, Thomas W............Bangor.
Treby, Johnson.............Augusta.

New Hampshire.

Atherton, Henry B..........Nashua.
Fellows, Joseph W..........Manchester.
Cleaves, George P...........Concord.
Webster, John F...........Concord.
Shattuck, Joseph...........Nashua.
Webster, Charles H.........Nashua.

New Hampshire.—Continued.

Danforth, Charles C.	Concord.
Smith, Henry B.	Nashua.
Sanders, Frank L.	Concord.
Hunt, Nathan P.	Manchester.
Hatch, John.	Greenland.
Kent, Henry O.	Lancaster.
Hatch, Oscar C.	Littleton.
Clark, John H.	Nashua.
Towle, Charles N.	Concord.
Hayes, Charles C	Manchester.
Marsh, Henry A.	Nashua.
Fletcher, Thomas M.	Alder Brook.
Wait, Albert S	Newport.

Vermont.

Underwood, Levi	Burlington.
Paine, Milton K.	Windsor.
Heaton, Charles H.	Montpelier.
Johnson, Miron W.	Burlington.
Hill, Howard F.	Concord, N. H.
Fisher, Frederick S.	Deposit, N. Y.
Nichols, Albro F.	St. Johnsbury.
Reynolds, Warren G.	Burlington.
Kinsley, George H.	Burlington.
Jackson, J. Henry	Barre.
Cummings, Silas W.	St. Albans.
Nichols, Sayles	Burlington.
Hall, Alfred A	St. Albans.
Wing, George W.	Montpelier.
Whitcomb, Charles W.	Cavendish.
Wright, Robert J.	Newport.
Nicholson, Daniel N.	Burlington.
Calderwood, Charles A	St. Johnsbury.
Thompson, Jesse E.	Rutland.
Whipple, John H	Manchester.
Taft, Elihu B.	Burlington.
Babbitt, George H.	Bellows Falls.
Webster, Daniel P.	Brattleboro.

Massachusetts.

Hathaway, Nicholas	Fall River.
Lawrence, Daniel W.	Medford.
Marshall, Wyzeman	Boston.
Kelsey, Albert H.	North Cambridge.
Freeland, James H.	Boston.
Hall, John K.	Boston.
Smith, William A.	Worcester.
Richardson, William A.	Washington, D. C.
Fox, James A.	Boston.
Everett, Percival L.	Boston.
Nickerson, Sereno D.	Boston.
Mulliken, Henry	Boston.
Carpenter, George O	Boston.
Gould, Benjamin A.	Cambridge.
Endicott, Henry	Cambridgeport.
Chessman, William H.	Boston.
Guild, William H.	Boston.
Perkins, Henry P.	Lowell.
Welch, Charles A.	Boston.
Weld, Otis E.	Boston.
Alger, William R.	Boston.
Walbridge, Frederick G.	Boston.
Wright, Edwin	Boston.
Waterman, Thomas	Boston.
Smith, Albert C.	Boston.
Spellman, Charles C.	Springfield.
Spooner, Samuel B.	Springfield.
Stevens, William J.	Kingston, N. H.
Carpenter, George S.	Boston.
Doolittle, Erastus H.	Boston.
Young, E. Bentley	Boston.
Seward, Josiah L.	Lowell.
Lakin, John H.	Boston.
Buckingham, George B.	Worcester.
Rowell, Benjamin W.	Boston.
Savage, Minot J.	Boston.
Work, Joseph W.	Boston.
Richardson, Albert L.	Boston.
Spring, Frederick H.	Boston.
Richards, Eugene H.	Boston.
Allen, George H.	Lynn.
Livingston, William E.	Lowell.
Cutting, Walter	Pittsfield.
Hersey, Freeman C.	Salem.
Stickney, Horace W.	Boston.
Young, James H.	Boston.
Collamore, John H.	Boston.
Emmons, Theodore H.	Boston.
Kendrick, Edmund P.	Springfield.
Welch, Albion F.	Danvers.
Hubbard, Samuel F.	Boston.
Temple, Thomas F.	Boston.
Fitts, Edward A.	Haverhill.
Pollard, Arthur G.	Lowell.
Gates, Albert F.	Worcester.
Holton, Eugene A	Boston.
Kellough, Thomas	East Boston.
Plummer, Moses C.	Boston.
Holmes, Edwin B.	Boston.
Nichols, Edward W. L.	Boston.
Lawrence, William B.	Medford.
Bowen, Seranus	Roxbury.
Raymond, John M.	Salem.
Trefry, William D. T.	Marblehead.
Flanders, Dana J.	Malden.
Bush, John S. F	Boston.
Gleason, James M.	Boston.
Rhodes, George H.	Taunton.
Thorndike, Samuel L.	Cambridge.
Young, Charles F	Lowell.

Rhode Island.

Chaffee, Albert H	Worcester, Mass.
Brayton, James B.	Newport.

Rhode Island.—Continued.

Burt, Eugene D.	Providence.
White, Stillman	Providence.
Earle, Joseph O.	Providence.
Underwood, William J.	Newport.
Shepley, George L.	Providence.
Field, Henry C.	Providence.
White, Hunter C.	Providence.
Husband, William E.	Providence.
Eddy, Andrew B.	Providence.
Newhall, Charles C.	Providence.
Mumford, Charles C.	Providence.
Vincent, Walter B.	Providence.
Burnham, George H.	Providence.
Studley, J. Edward	Providence.

Connecticut.

Allen, Marcus C.	Bridgeport.
Parker, Henry L.	Norwich.
Gould, James L.	Bridgeport.
Baldwin, Nathan A.	Milford.
Billings, Charles E.	Hartford.
Skiff, Charles W.	Danbury.
Kirker, James.	Norwich.
Waldron, Frederick H.	New Haven.
Seeley, William E.	Bridgeport.
Bronson, Samuel M.	Hartford.
Brewer, Arthur H	Norwich.
Bronson, Horatio G.	New Haven.
Quintard, Eli S.	New Haven.
Dutton, Alpheus D.	Bridgeport.
Sevin, Nathan D.	Norwich.
Knowlton, Julius W	Bridgeport.
Lines, H. Wales	Meriden.
Hubbard, Charles L.	Norwich.
Root, John G.	Hartford.
Woodward, Henry	Middletown.
Spencer, Frederick A.	Waterbury.
Porter, George L	Bridgeport.
Chapman, Silas, Jr	Hartford.
Lippitt, Costello	Norwich.

New York.

Woodham, Alfred	Brooklyn.
Jennings, Joseph J.	Brooklyn.
Vining, Harrison S	Brooklyn.
Cole, Otis	Rochester.
Anderson, John R.	Le Roy.
Gardner, George J.	Syracuse.
Stone, Seymour H	Syracuse.
Loomis, Edwin J.	Norwich.
Williams, John D.	Elmira.
Fleming, Walter M.	New York.
Northrup, Aaron L	New York.
Sage, John L.	Rochester.
Anthony, Jesse B.	Troy.
Stiles, Benjamin F.	Skaneateles.
Robinson, John C.	Binghamton.
Bartlett, John S.	Buffalo.
Cook, Abel G.	Syracuse.
Ten Eyck, James	Albany.
Gilbert, George W.	New York.
Telfair, Jacob R.	Staten Island.
Ehlers, Edward M. L	New York.
Sage, William L	Boston, Mass.
Paterson, William S	New York.
Macomb, John N	Lawrence, Kan.
Peters, Augustus W.	New York.
Russ, Herman H.	Albany.
Torrey, Charles W.	Staten Island.
Eakins, Joseph B	New York.
Heyzer, Charles H.	New York.
Wood, Austin C	Syracuse.
Steele, Samuel C.	Rochester.
Clark, Charles P.	Syracuse.
Thacher, John Boyd	Albany.
Berry, Hiram B.	Warwick.
Fuller, George W.	Corning.
Pearce, Willard A.	New York.
Simmons, J. Edward	New York.
Flagler, Benjamin	Suspension Bridge.
Brodie, William A.	Geneseo.
Millar, George W.	New York.
Lawless, William J.	New York.
Becker, Albert, Jr.	Syracuse.
Ely, Foster	Ridgefield, Conn.
Trask, Wayland	Brooklyn.
Ward, Charles S.	New York.
Richardson, John W.	Brooklyn.
Abel, Joseph P.	Brooklyn.
Parker, Richard H.	Syracuse.
Lawrence, Frank R.	New York.
Plumb, Hiram W.	Syracuse.
Ferguson, James F	Central Valley.
Fitch, William E.	Albany.
McGown, George.	Palmyra.
McDowell, Simon V.	Rochester.
Thrall, Edwin A	Brooklyn.
Walker, Sidney F	Brooklyn.
McGee, James	Brooklyn.
Clarke, George H.	Rochester.
Hubbard, Warren C.	Rochester.
Jones, Edward F.	Binghamton.
Frisbie, Byron S	Utica.
Benson, Frederic A.	Binghamton.
MacLellan, Daniel M.	New York.
Shafer, John F.	Menands, Albany.
Lombard, Thomas R	New York.
Lorillard, Pierre	New York.
Knowles, Edwin	Brooklyn.
MacArthur, Arthur	Troy.
Story, William	Albany.
Affleck, Stephen D	New York.

New York.—Continued.

Griffith, Charles T	New York.
Moore, Thomas	New York.
Washburne, Edwin D	New York.
Lambert, J. Leavitt	Hoosick Falls.
Day, David F	Buffalo.
Sherer, William	Brooklyn.
Tallcott, Edwin C	Syracuse.
Hine, Omar A	Canton.
Wright. Alfred G	Rochester.
White, William H	New York.
Van Buskirk, George W	New York.
Ellison, Saram R	New York.
Duncan, William J	New York.
Burdge, Dwight	Brooklyn.
Rowell, George A	Brooklyn.
Quantin, Edward H	Brooklyn.
Brown, Elon G	Utica.
Duncan, John H	Syracuse.
Sutherland, William A	Rochester.
Sturtevant, Stephen V	West Troy.
Crawford, Charles	New York.
Armatage, Charles H	Albany.
Goble, Frank B	Rochester.
Cushman, Charles W	Buffalo.
Edwards, Amos S	Syracuse.
Williams, Robert D	Albany.
Stewart, John	New York.
Wood, George	New York.
Matthews, William J	New York.
Stiles, Robert B	Lansingburg.
Hall, Edwin C	Syracuse.
Stone, Horace G	Syracuse.
Grummond, Fred W	Binghamton.
Moore, Joseph C	Corning.
Kendall, Hugh H	Corning.
Noble, Horace A	Buffalo.
Brothers, John L	Buffalo.
Brown, George L	Buffalo.
Titus, Robert C	Buffalo.
Newell, George A	Medina.
Vick, Frank H	Rochester.
Beatty, Claudius F	New York.
Sisson, John W	New York.
Stevens, T. Jefferson	Brooklyn.
Sloan, Augustus K	Brooklyn.
Weaver, William H	Albany.
Smith, J. Hungerford	Rochester.
Hatch, Edward W	Buffalo.
Woodward, Clarence L	Syracuse.
Delavan, Erastus C	Binghamton.
Pritchard, Truman S	Corning.
Lloyd, James H	Troy.
McKee, J. Frank	Gloversville.
Bingham, Charles D	Watertown.
Greenwood, Marvin I	Newark.
Potter, Henry C	New York.
Dunwell, Charles T	Brooklyn.
Dunary, T. Henry	Albany.
Ward, Francis G	Buffalo.
Prescott, Joel H., Jr	Buffalo.
Anderson, John	Binghamton.
Johnson, David M	Binghamton.
Sisson, William W	Binghamton.
Hand, Walter M	Binghamton.
Sickels, Charles E	Brooklyn
Luscomb, Charles H	Brooklyn.
Demarest, William E	New York.
Barker, George T	Brooklyn.
Eaton, Calvin W	Albany.
Hayes, Charles E	Buffalo.
Newell, John T	Ogdensburg.
Curtis, Dexter D	Elmira.
Brooke, Thomas	Rochester.
Stowell, Henry	Troy.

New Jersey.

Edwards, George B	Jersey City.
Goodwin, William W	Camden.
Bechtel, Charles	Trenton.
Higginbotham, Marcus	Jersey City.
Scott, George	Paterson.
Borden, Jerome B	Somerset, Mass.
Steed, George W	Camden.
Mills, Edward	Camden.
Winfield, Albert D	Paterson.
Tice, Josiah	New Brunswick.
Smith, Stephen	Jersey City.
Watson, Thomas F	Jersey City.
Roome, Henry C	Jersey City.
Schoder, Anthony	Woodbridge.
Stevens, Albert C	Paterson.
Durand, James H	Rahway.
Tillou, Edward L	Elizabeth.
Tilden, Thomas W	Jersey City.

Pennsylvania.

Vallerchamp, John	Harrisburg.
Knapp, Christian F	Bloomsburg.
Lutz, Isaac D	Harrisburg.
Hunn, Townsend S	New York.
Earley, Charles R	Ridgeway.
Egle, William H	Harrisburg.
Muckle, Mark R	Philadelphia.
Patton, Thomas R	Philadelphia.
Sartain, John	Philadelphia.
Wyckoff, Edward S	Philadelphia.
Hopkins, James H	Washington, D. C.
Barber, James S	Philadelphia.
Carroll, DeWitt C	Pittsburg.
Garrigues, Franklin	Philadelphia.
Balmain, George P	Pittsburg.
Eichbaum, Joseph	Pittsburg.

Pennsylvania.—Continued.

Meredith, William B	Kittanning.
Clapp, John M	Tidioute.
Lyte, Eliphalet O	Millersville.
Francis, Charles K	Philadelphia.
Cummings, Charles H	Mauch Chunk.
Shaffer, Vosburgh N	Phœnixville.
Lyte, Joshua L	Lancaster.
Wray, Samuel W	Philadelphia.
Henderson, Matthias H	New Castle.
Slack, William H	Allegheny City.
Kerr, James, Jr	Pittsburg.
Arnold, John B	Aurora, Ill.
Eaby, Joel S	Lancaster.
Kennedy, Samuel B	Erie.
Thompson, Caleb C	Warren.
Smith, Lee S	Pittsburg.
Himrod, William	Erie.
Cary, Charles	Philadelphia.
Dunnell, Henry N	Scranton.
Kendrick, George W., Jr	Philadelphia.
Bates, Stockton	Philadelphia.
Sprenkel, Peter K	Harrisburg.
Holmes, Americus V	Pittsburg.
Kuhn, Henry H	Somerset.
McClees, Levi B	Germantown, Phila.
Steffe, Christian G	Reading.
Linden, Robert J	Philadelphia.
Wigley, Arthur B	Pittsburg.
Stevenson, David A	Pittsburg.
Barkey, Peter	Erie.
Hall, Amos H	Philadelphia.
Smith, Edgar F	Philadelphia.
Gilroy, John J	Philadelphia.
McKillip, Harvey A	Bloomsburg.
Williams, J. H	Philadelphia.
Johnstone, George C	Allegheny.
Sweigard, Isaac A	Philadelphia.
Boone, Edwin	Reading.
Brown, James W	Pittsburg.
Bishop, Alfred S	Pittsburg.
Hale, George	Philadelphia.

Ohio.

Cunningham, William M	Newark.
Hoadley, George	Cincinnati.
Woodward, Charles A	Cleveland.
Keifer, Charles C	Urbana.
Totten, James S	Lebanon.
Ross, Apollos M	Cincinnati.
Huston, Alexander B	Cincinnati.
Urner, Henry C	Cincinnati.
Mack, Max J	Cincinnati.
Parsons, J. B	Cleveland.
Sickels, Sheldon	Cleveland.
Collins, Charles A	Akron.
Buechner, William L	Youngstown.
Gordon, Theodore P	Columbus.
Nembach, Andrew	Cincinnati.
Sage, George R	Cincinnati.
Whitaker, Ephraim S	Garretsville.
Fasold, Eli	Dayton.
Caldwell, John D	Cincinnati.
Patton, Alexander G	Columbus.
Houck, Martin J	Dayton.
Chamberlin, John W	Tiffin.
Vance, Alexander F., Jr	Urbana.
Hampson, Robert V	Salem.
Halladay, Calvin	Lima.
Goodspeed, Joseph McK	Athens.
Melish, William B	Cincinnati.
Briggs, Sam	Cleveland.
Winegarner, David C	Newark.
Shepard, William	Columbus.
Cutler, Eben J	Cleveland.
Page, Edward D	Cleveland.
Gwynn, Robert	Cincinnati.
Pelton, Frederick W	Cleveland.
Akers, William J	Cleveland.
King, David L	Akron.
Brown, Huntington	Mansfield.
Moore, Sidney	Delaware.
Dunn, Joseph H	Columbus.
Harris, John T	Columbus.
Chamberlain, Charles W	Dayton.
Matthews, Edward W	Cambridge.
Armstrong, Clarence E	Toledo.
Stipp, Joseph A	Toledo.
Flach, Charles H	Cincinnati.
Michie, William	Cincinnati.
Tucker, Charles H	Cleveland.
Williams, Samuel S	Newark.
Hays, Otho L	Galion.
Parsons, John W	Springfield.
Jeffers, Allen	Dayton.
Senter, Orestes A. B	Columbus.
Collins, James A	Cincinnati.
Morse, Fred A	Cleveland.
Lyttle, La Fayette	Toledo.
Bell, John N	Dayton.
Goodale, Levi C	Cincinnati.
Lemmon, Reuben C	Toledo.
Avery, William R	Cincinnati.
Rickley, R. R	Columbus.
Spencer, Joseph M	Toledo.
Walden, John M	Cincinnati.
Morris, Evan	Girrard.
Melish, Thomas J	Cincinnati.
Andrews, Allen	Hamilton.
Baldwin, Charles F	Mt. Vernon.
Burdick, Leander	Toledo.
Sands, Stephen P	Cincinnati.

Ohio.—Continued.

Perkins, Henry............Akron.
Cotterall, Joseph W., Jr.....Cincinnati.
Buchwalter, Morris L.......Cincinnati.
Butler, Charles R...........Cleveland.
Squire, Andrew ....Cleveland.
McIntosh, Henry P.........Cleveland.
Blyth, John ....Bucyrus.
Boone, William K...........Lima.
Schaus, Lewis P.............Newark.
Pfafflin, Herman C..........Cincinnati.
Irvin, Horace A.............Dayton.
Jackson, Mervin ....Toledo.
Stull, John M...............Warren.
Bromwell, Jacob H..........Cincinnati.
Kennedy, Henry A..........Canton.
Sater, John E ....Columbus.
McCune, John P............Columbus.
King, Edmund B...........Sandusky.
Johnston, J. Russell.........Dayton.
Bushnell, Asa S........ ....Springfield.
Lewis, Charles T............Toledo.
Bates, William L............Dayton.
Kite, Thomas...............Cincinnati.

Michigan.

Brown, Charles H...........Grand Rapids.
Tabor, Augustus B..........Detroit.
Kellogg, Andrew J..........Detroit.
Bury, Richard A............Adrian.
Hills, Charles T.............Muskegon.
Shipman, Ozias W..........Detroit.
Fox, Perrin V..............Grand Rapids.
Haxton, Benjamin F........Detroit.
Thorp, Darius D............Detroit.
Baxter, William H..........Detroit.
Striker, Daniel..............Hastings.
Henderson, Frank...........Kalamazoo.
Pomeroy, Charles H.........East Saginaw.
Swartout, Richard D........Grand Rapids.
Corliss, John B............Detroit.
Coulson, Nicholas...........Detroit.
Chamberlain, M. Howard....Detroit.
Gilbert, Frank O............Bay City.
Moore, Francis M...........Marquette.
Sharp, Edgar M.............Bay City.
Maybury, William C........Detroit.
Steere, Joseph H............Sault Ste. Marie.
Emery, Temple............ East Tawas.
Dunham, William...........Grand Rapids.
Ellis, Waring H............Detroit.
Conover, Jefferson H........Coldwater.
Hudson, William G. ....Ludington.
Wheeler, Edward D.........Manistee.
Palmer, Thomas W.........Detroit.
Stephenson, Samuel M. .....Menominee.
Davis, James E............Detroit.
Livingstone, William, Jr.....Detroit.
Findlater, James...........Detroit.
Smith, George D...........Muskegon.
Fifield, Eugene.............Bay City.
Mayworm, Joseph..........Detroit.
Fowle, George W..........Detroit.
Meigs, Alfred E...........Detroit.
Bolton, Henry.............Alpena.
Duncan, John .... .Calumet.
Gerow, John A............Detroit.
Williams, Thomas H........Jackson.
Stiles, Albert..... ....Jackson.
McGee, Michael B. ....Crystal Falls.
Munroe, Thomas............Muskegon.
Winsor, Lou B.... ....Reed City.
Montross, Richard W.......Galien.
Jewett, William E..........Adrian.
Heald, Charles M...........Grand Rapids.
Harris, L. D...............Grand Rapids.
Osborn, James W...........Kalamazoo.

Indiana.

Hess, James W............Indianapolis.
Fish, George H.............New York City.
Bonsall, Nathaniel F........New Albany.
Thayer, Henry G...........Plymouth.
Davis, Gilbert W...........Indianapolis.
Rice, Martin H............Indianapolis.
Douglas, Sydney W.........Evansville.
Smith, Jacob W...........Indianapolis.
Vail, Walter...............Michigan City.
Butler, John L.............Vincennes.
Robie, William J...........Richmond.
Brown, Austin H...........Indianapolis.
Elliott, Byron K...........Indianapolis.
Brush, John T.............Indianapolis.
Adams, Henry C............Indianapolis.
McKinley, Thomas S........Terre Haute.
Sweet, Samuel B...........Fort Wayne.
Smythe, William H.........Indianapolis.
Cole, Cyrill B..............Seymour.
Cruft, John W.............Terre Haute.
Smith, Joseph L............Richmond.
Safford, James B........... Crafton, Pa.
Hawkins, Roscoe O.........Indianapolis.
Nye, Mortimer.............La Porte.
Long, Thomas B...........Terre Haute.
Moyer, Henry A............Kendallville.
Manning, Joseph A.........Michigan City.
Pixley, George W..........Fort Wayne.
Geake, William.............Fort Wayne.
Farrington, George E...... .Terre Haute.
Leighty, Jacob D...........St. Joe.
Hutchinson, Charles L.......Indianapolis.
White, Ahira R.............Indianapolis.

Indiana.—Continued.

McKee, William J.	Indianapolis.
Niblack, Mason J.	Vincennes.
Butler, Mahlon D.	Indianapolis.
Lancaster, Henry H.	Lafayette.
Schmidt, W. H.	Indianapolis.
Sloan, George White	Indianapolis.
Holliday, J. H.	Indianapolis.
Elliott, Nathan Kelley	Terre Haute.
Coulter, James P.	Aurora.
Bass, John H.	Fort Wayne.
Wood, Julius C.	Muncie.
Nichols, Alonzo S.	Michigan City.
Gillett, Simeon P.	Evansville.
Mordhurst, H. W.	Fort Wayne.
Marshall, Thomas R.	Columbia City.

Illinois.

Turner, William H	Chicago.
Ranney, Henry C.	Chicago.
Gale, William H.	Chicago.
Patrick, Benjamin F.	Boston, Mass.
Munn, Loyal L.	Freeport.
Myers, Eugene B.	Chicago.
Egan, Wiley M.	Chicago.
Purdy, Warren G.	Chicago.
Getty, Henry H.	Chicago.
Pond, Henry H.	Chicago.
Cregier, DeWitt C.	Chicago.
Skinkle, Jacob W.	Chicago.
O'Neil, John	Chicago.
Bradwell, James B.	Chicago.
Clarke, Haswell C.	Kankakee.
McLaren, John	Chicago.
Russell, Alfred	Chicago.
Church, James E.	Chicago.
Bannister, James	Peoria.
Johnson, Robert M.	Chicago.
Poulson, William E.	Chicago.
Pace, Edward Coleman	Ashley.
Pearson, John Mills	Godfrey.
Hitchcock, Charles Freeman	Peoria.
Miller, De Laskie	Chicago.
Milligan, William Lee Roy	Ottawa.
Moulton, George M.	Chicago.
Bliss, Eliakim R.	Chicago.
Edwards, Isaac C.	Peoria.
Warvelle, George W.	Chicago.
Herrick, Charles K.	Chicago.
Gunther, Charles F.	Chicago.
Mulliner, Edward S.	Quincy.
Stoskopf, Michael	Freeport.
Stoker, Eugene Le C.	Centralia.
Spies, Joseph	Chicago.
Curtis, George W.	Peoria.
McLean, Alexander	Macomb.
Luce, Frank M.	Chicago.
McLellan, Archibald	Chicago.
Works, Charles A.	Rockford.
Walshe, Robert J.	Chicago.
Lorimer, George C.	Boston, Mass.
Wiltse, Hiram L.	Chicago.
Spring, Sylvester O.	Peoria.
Smith, Robert A.	Chicago.
May, John A.	Chicago.
Norton, John E.	Chicago.
Blocki, William F.	Chicago.
Knight, William M.	Chicago.
McFatrich, James B.	Chicago.
Drake, Chester T.	Chicago.
Goddard, Leroy A.	Chicago.
Rhodes, Henry L.	Centralia.
Rankin, Charles S.	Chicago.
Roundy, Frank C.	Chicago.
Ramsay, Frederic M.	Chicago.
Montgomery, Isaac S.	Rockford.
Haskins, Seth F.	Peoria.

Wisconsin.

Youngs, Melvin L.	Milwaukee.
Palmer, William T.	Milwaukee.
Greeley, Samuel F.	Chicago, Ill.
Wilkinson, Francis M.	Milwaukee.
Haisler, Michael J.	Milwaukee.
Suessmilch, Frederick L. von	Delavan.
Rogers, Charles D.	Milwaukee.
Bracken, Henry S.	Milwaukee.
Benzenberg, George H.	Milwaukee.
Brazier, William H.	Milwaukee.
Libbey, Oliver	Green Bay.
Crosby, Francis J.	Milwaukee.
Watrous, Jerome A.	Milwaukee.
Cole, Sidney H.	Milwaukee.
Stark, Edwards J.	Milwaukee.
Jackson, E. Gilbert	Oshkosh.
Fifield, Samuel S.	Ashland.
Bingham, Joel W.	Milwaukee.
Storke, Eugene F.	Milwaukee.
Laflin, John W.	Milwaukee.
Golley, Frank B.	Milwaukee.
Miller, Daniel McL.	Oconomowoc.
Caufy, Luther L.	Milwaukee.
Daniels, Norman C.	Milwaukee.
Leuzarder, Benjamin T.	Milwaukee.
Wagner, Adolph H.	Milwaukee.
Hooley, George T.	Milwaukee.
Wechselberg, Julius	Milwaukee.
Littlejohn, Newton M.	Whitewater.
Whitney, LeRoy C.	Milwaukee.
Kenny, William P.	Milwaukee.

Non-resident Honorary Members.

Wadsworth, James C. L.	San Francisco, Cal.
Filmer, William	San Francisco, Cal.
Stevens, Enoch B.	Southport, N. C.

Millard, Alden C.	Independence, Mo.
Wheeler, Frederick A.	Baltimore, Md.
Brown, Edward H.	Grass Valley, Cal.
Richardson, Lloyd D.	Hot Springs, Ark.

Concordant Orders.

Royal Order of Scotland. Provincial Grand Lodge, U. S. A., W. Oscar Roome, Washington, D. C.

Knights of the Red Cross of Constantine. Chapter General, U. S. A.; Secretary General, Chas. K. Francis, 425 Walnut Street, Philadelphia, Pa.

Knights of the Red Cross of Rome and Constantine, Sovereign Grand Council; Registrar General, Thomas Leahy, Rochester, N. Y.

Non-Masonic Bodies to which only Freemasons are Eligible.

Modern Society of Rosicrucians. Thomas J. Shryock, Treasurer General, Baltimore, Md.

Ancient Arabic Order of Nobles of the Mystic Shrine. Imperial Recorder, Benj. W. Rowell, 28 School Street, Boston, Mass.

Sovereign College Allied Masonic Degrees. Grand Recorder General, Charles A. Nesbitt, Richmond, Va.

Mystic Order, Veiled Prophets of the Enchanted Realm. Grand Secretary, Sydney D. Smith, Hamilton, N. Y.

Independent International Order of Owls. Address John M. Sears, Nashville, Tenn.

Irregular or Spurious Masonic Bodies.

Various Grand and Subordinate Lodges, "*Ancient and Honorable Order, Free and Accepted Masons*"; Grand and Subordinate Chapters of *Royal Arch Masons*, and Grand and Subordinate *Encampments of Knights Templars*. (See Freemasonry among Negroes.) Enoch R. Spaulding, Most Worshipful Grand Master, Oswego, N. Y.; Edward B. Irving, Past Grand Master of the Grand Lodge of the State of New York, and John H. Deyo, Grand Secretary, Albany.

Supreme Council, A. A. S. R., "Northern Jurisdiction," U. S. A. (Negro). S. C. Scottron, Grand Commander, Brooklyn, N. Y.

Supreme Council, A. A. S. R., for the U. S. A., its Territories and Dependencies (Seymour-Cerneau rite). Charles H. Benson, Grand Commander, Jersey City, N. J.

Supreme Council, A. A. S. R., U. S. A., its Territories and Dependencies (Thompson-Cerneau). J. G. Barker, Grand Secretary General, 63 Bleecker Street, New York.

Supreme Council, A. A. S. R., U. S. A., Southern and Western Jurisdiction (Negro). Thornton A. Jackson, Grand Commander, Washington, D. C.

Supreme Council, A. A. S. R., U. S. A., Northwestern Jurisdiction (Negro). M. F. Fields, Grand Commander, St. Louis, Mo.

Ancient Arabic Order of Nobles of the Mystic Shrine of North and South America (Negro). Address Robert Huckless, New York; John G. Jones, Chicago.

"Freemasonry" among the Chinese.—There is no such thing as Freemasonry among the Chinese, although there are Chinese secret societies in the United States which have been described as organizations of Chinese "Freemasons." This is because the word Freemasonry has been associated so many years in the minds of the public with a particular secret society that it has become almost generic or descriptive of all things regarded as similar. Many terms and phrases have crept out of Masonic Lodges and into the American vernacular, of which "On the square," "A square man," and "On the level," are perhaps the best illustrations. Even the word Freemasonry itself has acquired a specialized meaning, and is frequently used to characterize associations which are secret, members of which have private means of making themselves known to each other, and to explain why those engaged in a similar work or profession, or those having like training or sympathetic temperaments, are so quick to recognize the fact. Thus it is that whether referring to a Russian, Hottentot, or Arabic secret society one finds the average essayist describing them as Masonic. There are Masonic Lodges in China, but they work under foreign warrants, and are made up almost exclusively, if not entirely, of others than Chinese. There is, however, a shadow of an excuse for referring to some Chinese secret societies as Chinese "Freemasonry," owing to the striking resemblances between their rites and ceremonies and those of the Freemasons. This is the more remarkable when one recalls the antiquity of both, and the lack of opportunity for either to have patterned after the other. The Chinese Empire is honeycombed with secret societies, nearly all of which are revolutionary, having in view the downfall of the T'sing dynasty, a most efficient incentive to secrecy. There is generally present a nominally benevolent or philanthropic object, veiling the political ends of these organizations, the names of the best known of which are the Hung League, from which came the Kolao Hui, the White Lily, or White Lotus, or "Do Nothing" Association; the Society of Heaven, Earth, and Man; the Triad Society; the Yellow Caps; and the Golden Lily Hui, which are arranged in military form under four flags, whence they have come to be known as the "White Flags," "Black Flags," "Red Flags," and "Yellow Flags." It was due to the action of the Hung League that the Mongol dynasty of Genjhiz Khan was overthrown, and without British aid the present or Manchu dynasty would probably have come to an end at the time of the struggle with the T'ai Pings. The most powerful of these societies is the Kolao Hui, which numbers more than 1,000,000 members, as related by a writer in "Blackwood's Magazine" in 1896, recruited from the dregs of society, "time expired soldiers," unemployed laboring people, and professional thieves. This accounts for the disorder, crime, and violence for which it is noted. The sect known as the Vegetarians, with rites and ceremonies showing traces of "some early and debased form of Christianity," is responsible for several massacres of Christian missionaries. It was after being hard pressed by the authorities that it endeavored to sink its identity under the name of the "Do-Nothing Party." The Kolao Hui is governed by three chiefs, and mockingly inscribes the words "Faith" and "Righteousness" upon its banners. The religious claims of this and like societies have induced the Chinese Government from time to time to proscribe as dangerous organizations all religious sects (except Confucianism, Buddhism, and Taoism), notably the Roman Catholics, by the Emperor Yung Ch'eng.

Lodges of the Hung League and of its offspring, the Kolao Hui, meet in remote and heavily wooded mountain districts. On entering, members proceed to the first, or Heaven-screen Pass, next to the Earth-net, and thence to the Sun-moon Pass, after which they cross a bridge to the Hall of Fidelity and Loyalty, to the shrines of the five ancestors, on the right a council room and on the left a court. This account, condensed from the one "discovered by Professor Schlegel," adds that from the court extends a long road, between mountain and sea, leading to the Moss Pass, or Pavilion of the Black River, and thirteen Chinese miles farther is the Golden Sparrow frontier, where there are four buildings, the last of which is "the Lodge," or "city of willows." Recruits, sometimes secured under threats to kill for refusal to join the society, are received into the Lodge by "passing the bridge," marching under an arch, or bridge, formed by the swords of the brethren, when they are addressed as to the objects of the association and listen to a lengthy catechism, in which they are supposed to make the replies. The questions and answers are significant of the aims of the society, abounding in acrostics and Kabbalistic meanings which are employed as passwords. The candidates wash their faces, and after being divested of their ordinary clothing are attired in white robes. Then follows a long oath, in which are invoked Father Heaven, Mother Earth, the three lights—sun, moon, and stars—the gods, saints, genii, Buddhas, and all the star princes, to keep and perform which the candidates bind themselves under a series of "dire pains and penalties." The oath is confirmed by drinking tea and wine from a bowl in which are mixed a few drops of blood pricked from the middle fingers of the candidates. The oath is registered by burning a copy of it that the smoke may ascend to the gods as testimony. Each newly-made member receives a cryptographical certificate of membership which is held to possess talismanic powers, and is enjoined to "learn the secret signs and mystic sayings by which the brethren are known to one another—how to lift his tea-cup with three fingers, place his feet in certain positions, how to wind his handkerchief round the end of his umbrella, to ask and answer mysterious catch questions, to speak of the government as "the enemy," of government soldiers as "a storm," of men as "horses," and of other common objects in Hui slang. The Triad Society claims to be the oldest existing Chinese secret organization, dating "back to 1664 A.D." It was the cause of the T'ai Ping rebellion, which was suppressed by Li Hung Chang aided by "Chinese" Gordon. Its secret ceremonies are similar to those of the Hung League, and among the penalties for treason, one is to have the ears lopped off, and another the head cut off. Members always halt on entering a house, and then proceed with the left foot first. When sitting, they place their toes together and spread their heels apart. They also recognize one another by the way they place their tea-cups on the table and the manner in which they hitch their trousers. Their motto is, "Drive out the Tartar." The "Blackwood" article on "Secret Societies in China," reprinted in the St. Louis "Globe Democrat," January 17, 1897, says further:

> It is impossible to study these rites and ceremonies without recognizing a strong resemblance between them and some of those of the Freemasons. "The Bridge of Swords" is common to both societies, as are also the formation of Lodges and their Orientation. In both societies the members are entitled brothers, and confirm their oath with blood. During the ceremony of affiliation the recruits, both among the Freemasons and the Hung League, attire themselves in white garments and go through the form of purification by washing. In the Chinese Lodges the triangle is a favorite emblem, and lamps, steelyards, and scales form part of the ordinary paraphernalia. It is curious to observe, also, that the three degrees of Apprentice, Fellow-craft, and Master among the Freemasons find their analogues in the Sworn-Brother, Adopted-Brother, and Righteous Uncle in use in the Chinese Society.

With the foregoing outline of secret societies in China, it becomes easier to arrive at an intelligible idea of secret societies of Chinese in the United States, members of which have been referred to as Chinese Freemasons. An Associated Press despatch from San Francisco, November 14, 1894, read in part as follows:

> The police have obtained evidence of the existence of a lawless and strongly organized band of Chinese Highbinders, said to be 3,000 in number, in this city. This society is not only an organization of blackmailers, murderers, and thieves, but also has for its purpose the overthrow of the present Tartar dynasty.

This suggests what is well known to many on the Pacific Coast, that whether the Highbinders, as they are called, are members of the Kolao Hui or of the Triad Societies or not, they are graduates of the same school, and many members of the Triad Society and Kolao Hui are evidently associated with the Highbinders. The different associations of the latter are known as Tongs, and it is said that some reputable Chinese belong to them in order to secure protection from "levies" by rival Tongs. Business disputes and jealousy lead to fights between Tongs, in which blued (never nickeled) 44-caliber Colt revolvers, carried in the ample sleeves of the Highbinders, are the almost universal weapons. Evidence to convict those guilty of assaults or murder is not easy to obtain, and when cases do get into the courts, perjury is the rule and difficult to detect. One of the bitterest feuds between these organizations in San Francisco is that which has raged for years between the Suey Sing Tong and the Suey on Tong, causing much bloodshed and work for the courts.

The Spokane "Review," August 21, 1897, outlined an imitation ceremony at a Chinese "Masonic" Lodge in that city, at which it was said four white men, Freemasons, were present by invitation. The ceremonies seemed to parallel those of the Hung League and Kolao Hui, already referred to, from which it may be inferred the Spokane Chinese Lodge represents a benevolent branch of the Kolao Hui, of which less is heard in China than of the main or revolutionary and violent section of that society. There were references to "the immortal three," circumambulation, four stations at which questions were asked and answers returned, kneeling on crossed swords, tea-drinking, burning incense, a "traditional" season of refreshment, and signs in which the head and hands were used; yet the "occidental Masons present were unable to detect anything that resembled the Masonry with which they were familiar."

Chinese secret societies in the United States originated in one or more of those in China, and are found at almost all American centres of population where there are a considerable number of Chinese, more particularly at New York city and at cities on the Pacific Coast. Nearly all of them east of the Rocky Mountains are rather more reputable than the Tongs of San Francisco, but none of them is Masonic in character or has any affiliation with Masonic bodies.

Freemasonry among the Mormons.—Whether the so-called twelve Mormon apostles were Freemasons or not, and whether or not the Mormon hierarchy utilized various Masonic forms in their endowment house ceremonies at Salt Lake City, have long been matters of controversy; but the following extracts from replies to letters of inquiry on these points leave them no longer in doubt.

From Christopher Diehl, Salt Lake City, Utah, Grand Secretary of the Grand Lodge, A. F. and A. M., of Utah, May 4, 1896:

> I have been a resident of this city since 1866, and a Mason since 1868. . . . In the early days much was said about Mormon Masonry in Nauvoo (Illinois), but whether there was any such thing, I could never tell. We never admitted Mormons to our Lodges in those days. . . . It was, however, reported that there were Masons among them, more especially B. Young, who was then alive, and I doubt not he was, but could not swear to it. . . . In the early days I made a study of Mormon Masonry, and wrote considerably about it in my reports on correspondence, because the stand of Utah Masons was attacked for refusing Mormons admission to our Lodges.

From J. H. C. Dill, Bloomington, Illinois, Grand Secretary of the Grand Lodge, F. and A. M., of Illinois, May 11, 1896:

> I have no way of telling whether or not any of the twelve Mormon apostles were members of the (Masonic) Lodge at Nauvoo. Possibly returns were made, but this office has twice been burned out, and all records destroyed. I can give the names and addresses of two old and prominent Masons who know a great deal about the Mormon troubles, and were present when "old Joe Smith" was killed: B. Mendenhall, Dallas City, and William R. Hamilton, Carthage, Ill.

From Theodore S. Parvin, Cedar Rapids, Grand Secretary of the Grand Lodge, F. and A. M., of Iowa, May 6, 1896:

> I personally and officially know that the Mormons had a (Masonic) Lodge at Nauvoo (Illinois) in the years 1840 to the period they removed from Illinois to Kanesville, Council Bluffs, Ia., and later to Salt Lake City. I know, further, that the Grand Lodge of Illinois revoked the charter of that Lodge, but the Mormons refused to surrender it . . . and took it with them, and worked a Lodge in Salt Lake City under that charter. I know very well, also, from attendance upon the Grand Lodge, that it was distinctly stated then and there . . . that Joseph Smith was a Mason; and I have no doubt, also, that Brigham Young was a member of the same Lodge.

From William R. Hamilton, Past Master of Hancock Lodge, No. 20, F. and A. M., Carthage, Ill., May 26, 1896:

> At the time of the Mormon era in this county I was but a boy of eleven years, and could only know about Masonry by hearing men that I knew to be Masons talk about it. It was claimed and believed that spurious Masons were being made (at Nauvoo) about 1842–43, and the Lodge at this place ceased to work on that account. . . . Brother Edmunds resided at Nauvoo for many years, . . . and, in all probability, is the only man in this county who was a Mason at that time.

From G. Edmunds, attorney, Carthage, Ill., to W. R. Hamilton of the same place, May 25, 1896:

> The charter of what was known as the Mormon Masonic Lodge at Nauvoo had been surrendered before I settled there, in 1845, and I only know from hearsay and talk with members of that Lodge, who afterwards became members of Reclamation Lodge, No. 54 (where I was made a Mason), who

were members of the original Lodge at Nauvoo. Dr. John F. Weld, a member of Reclamation Lodge, No. 54, informed me he was a member of the original Nauvoo Lodge; also that Brigham Young, Orson Hyde, Wilford Woodruff, Heber C. Kimball, William Smith, and others of the "Twelve Apostles" were members of the said original (Nauvoo) Masonic Lodge, as were also Joseph the prophet, and Hiram Smith, his brother. There was no connection between the Mormon endowment house and Masonry, none whatever.

Contributed by B. Mendenhall, Dallas City, Ill. (District Deputy Grand Master of the Grand Lodge, F. and A. M., of Illinois in 1882), May 22, 1896:

In the year 1839–40 the Mormons began to gather at Nauvoo, Ill., and build a town, or, as they religiously called it, the "Zion." Among so large a number of men from all parts of the world, there were some who were Freemasons, and naturally they conceived the idea of instituting a Lodge at Nauvoo. Accordingly, they applied to the Grand Master for a dispensation to form and work a Lodge to be called Nauvoo Lodge, U. D. On the 15th day of October, 1841, a petition signed by the requisite number of Master Masons at Nauvoo was sent to Grand Master A. Jonas, residing at Quincy, for a dispensation to form a lodge at Nauvoo. The prayer of the petition was granted, and the dispensation was duly forwarded to the brethren. They went to work during the winter following and did a wholesale business. In October, 1842, when the Grand Lodge met, the Committee on Lodges, U. D., reported that the returns of Nauvoo Lodge were not as required, but it was thought best to continue the dispensation for another year. At the meeting of the Grand Lodge in 1843, the committee found many complaints against the Lodge at Nauvoo. As no returns had been sent in, the Grand Master sent a committee to Nauvoo to examine into the work and doings of the Lodge. Grand Master Meradith Helm was *ex officio* chairman of the committee, and went to Nauvoo and attempted to make an investigation, but both he and the committee were treated with contempt by the Mormons and their leaders. Why the Grand Master did not take the dispensation away with him has been a matter of comment ever since. When the Grand Lodge met in October, 1844, it expelled all the members of Nauvoo Lodge, declared the Lodge irregular and clandestine, and annulled the dispensation. No charter was ever granted them. Some of the irregularities were in voting on eight or ten candidates at one ballot, holding clandestine meetings, and initiating candidates who were notorious outlaws or men of bad repute. After expulsion the Nauvoo Lodge continued to hold clandestine meetings and to make innovations to conform to Mormon teachings.

When the Temple was mostly finished at Nauvoo, the Mormons instituted the endowment ceremonies and incorporated therein some of the ritual of Masonry. To-day, at Salt Lake City, they still practise these ceremonies. A visitor to the old town of Nauvoo to-day will see a three-story brick building standing on the low land adjoining the shores of the Mississippi River. It is a quaint, old-style building, with the gable end to the east and a representation of the All-Seeing Eye painted on the eastern end. The foundation, which is of stone, is graced by a square-cut stone, about three feet each way, in which is cut, in well-defined letters, the words, "Grand Master A. Helm, 1843." It is at the northeast corner. The building, which was always known as the Masonic Temple, is fast falling into ruins.

The witnesses to the "Book of Mormon" were three, to-wit: P. P. Pratt, or Parley P. Pratt, an Englishman by birth, and one of the twelve; Martin Harris, afterwards an apostate, and Oliver Cowdery, also one of the twelve. The first or original twelve apostles of the Mormon Church were: Sidney Rigden, who was president; Parley P. Pratt, Oliver Cowdery, Orson Hyde, John Taylor, William Richards, Amasa Lyman, Daniel Wells, Hyrum Smith, William Smith, Brigham Young, Orson Pratt, and David A. Wyman. After the death of Joe Smith the prophet, Brigham Young succeeded as Chief of the Twelve Apostles, and finally to the head of the Church at Salt Lake City. All the leaders of the Mormon Church were Masons, that is, according to their own peculiar views, which, of course, meant under the control and direction of the Mormon Church. It seems that Masonry was *not* to flourish in Nauvoo, for when another Lodge was chartered by our Grand Lodge, in 1848, founded on the ruins of the Nauvoo Lodge, Reclamation, No. 54, although appearing prosperous at first, and doing a fair amount of work, yet the reputation and associations of the first Nauvoo Lodge clung to it: and the writer hereof, in the year 1882, being then Deputy Grand Master of the district, was ordered by the Grand Master to take up its charter for unmasonic conduct. That was done, and there has been no Masonic Lodge at Nauvoo since. The Grand Lodge of Utah of A. F. and A. M. never would admit Mormons to membership in any of the Lodges in its territory.

Revelations of the inner religious ceremonial life of the Mormons, published years ago, stated that the Mormon leaders were violently anti-Mason in their preachings and teachings prior to their hegira from New York State, which may be explained by the fact that the sect was founded not only during the period of anti-Masonic excitement, but in the very region from which Morgan, the apostate Freemason, disappeared. When the Mormons went West, it is singular, but perhaps not significant, that Morgan's wife (widow?) went with them; and in an interview between the first wife of Orson Pratt and Kate Fields, published in the St. Louis "Globe Democrat," December 4, 1892, Mrs. Pratt tells of the presence at Nauvoo, Ill., 1840–46, of the widow of Morgan, where she had married a Mormon. From what has been made public concerning Mormon endowment house ceremonies by such apostate Mormons as Mrs. Pratt, and others, there would appear to be no Freemasonry in them. Those who invented them drew heavily on "Paradise Lost" and the Old Testament for a ritual, and, by paralleling certain forms and situations in Craft Masonry, succeeded in constructing what proved to most of their followers to be an impressive, if not inspired, ceremonial.

Freemasonry among Negroes. — Among more than 1,300,000 affiliated and unaffiliated white Freemasons in the United States, comparatively few have familiarized themselves with the details of the history of the Fraternity, and to such it will prove in the nature of a surprise to learn that there are probably 60,000 negro Freemasons in the country, whose Freemasonry comes from the same source as their own, the Grand Lodge of England. The average white Freemason knows there are so-called negro Freemasons, but has generally regarded their Freemasonry as a spurious variety, and the possessors, at best, as clandestine. As to the first inference he is mistaken, and as to the second he might substitute the word irregular. Early in 1775 Prince Hall, an educated negro, twenty-seven years of age, was made a Freemason at Boston, in an English army Lodge connected with General Gage's command, and on March 6th, the same year, fourteen other Boston negroes were made Freemasons in the same Lodge, at Castle William, Boston Harbor, now Fort Independence. Each is declared to have paid a fee of twenty-five guineas for the three degrees. The motive of the members of the army Lodge in initiating, passing, and raising these fifteen negroes may best be conjectured. If it was to secure the coöperation of negroes in the prospective struggle with the colonists, it failed so far as Prince Hall is concerned; for the latter sided with the colonists, shouldered a musket, and remained a useful and prominent citizen of Massachusetts until his death in 1807.

At the annual session of the (white) Grand Lodge of Freemasons of Ohio, in 1875, the following conclusions were reported by a committee of eminent members (among them Enoch T. Carson) on that portion of the address of the Grand Master which referred to "colored Masonry":

> Your Committee deem it sufficient to say that they are satisfied beyond all question that colored Freemasonry had a legitimate beginning in this country, as much so as any other Freemasonry; in fact, it came from the same source.
>
> Your Committee have the most satisfactory and conclusive evidence that these colored Freemasons practise the very same rites and ceremonies and have substantially the same esoteric or secret modes of recognition as are practised by ourselves and by the universal family of Freemasons throughout the world.

Prince Hall and his brother (negro) Freemasons continued to meet socially and otherwise, and (as declared and not disproved) as a Lodge, although they did no Masonic work, until some time between 1781 and 1783, when they applied to the Massachusetts Grand Lodge for a warrant. The request was refused. Application for a warrant was made to the Grand Lodge of England, March 7, 1784, and on September 29, 1784 (shortly after the close of the War of the Revolution), the Grand Lodge of England issued a warrant to Prince Hall and his fourteen associates at Boston, constituting African Lodge, No. 454, of Free and Accepted Masons. But it was not until 1787 that the fee for the warrant was received in England, the warrant delivered, and the Lodge name entered on the roll of Lodges holding obedience to the Grand Lodge of England. It will be borne in mind that the present American Masonic doctrine of exclusive territorial jurisdiction was not recognized abroad at that time, and was not being enforced here. African Lodge continued a regular, working Lodge of the Grand Lodge of England as late as 1797, making annual or other returns, with contributions to the charity fund of the Grand Lodge of England, as required by its warrant. That it was really active is shown by its establishing a Lodge at Philadelphia in 1797, and one at Providence, concerning which the late Albert Pike wrote, September 13, 1875, to the Grand Secretary of the (white) Grand Lodge of Ohio:

> Prince Hall Lodge was as regular a Lodge as any Lodge created by a competent authority, and had a perfect right (as other Lodges in Europe did) to establish other Lodges, making itself a mother Lodge. That's the way the Berlin Lodges, Three Globes and Royal York became Grand Lodges.

As to the question of the strict Masonic legality of all that African Lodge and some of its successors did, T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa wrote to the Grand Secretary of the Grand Lodge of Ohio:

> The negroes can make as good a show for the legality of their Grand Lodges as the whites can. It's only a matter of taste, not laws. I am satisfied that all the world outside the United States will, ere long, recognize them.

Upon the union of the Grand Lodges of England, in 1813, African Lodge was removed from the list, and has never been recognized by the Grand Lodge of England since. African Lodge, however, must have ignored this treatment, for its records are declared to show that eighty candidates were initiated between 1807 and 1826. In 1808 delegates from the negro Lodges at Boston, Providence, and Philadelphia met at Boston and formed African (frequently called "Prince Hall") Grand Lodge (referred to by Pike in a preceding quotation), which body is the source of all Masonic authority among negro Freemasons in the United States to-day. In 1827 African Lodge declared itself independent of the Grand Lodge of England. In 1847 there were three negro Grand Lodges: one in Massachusetts, and two in Pennsylvania, delegates from which met at Boston that year and organized the "National Grand Lodge of the United States of North America," to be the Supreme Masonic power in the United States. Grand Lodges were formed in New York, New Jersey, Maryland, and the District of Columbia in 1848, in Ohio and Delaware in 1849, in Indiana, Rhode Island, and the Province of Ontario in 1856, in Louisiana in 1863, and Liberia in 1867. Louisiana refused allegiance to the National Grand Lodge, and three years later Ohio withdrew from it, followed by the Grand Lodge of the District of Columbia. By 1880 all the Grand Lodges except Mississippi had withdrawn, and not long after the National Grand Lodge practically ceased to exist. In 1896 there were Sovereign Grand Lodges of Free and Accepted negro Masons in thirty-two States, and one each in the District of Columbia, the Province of Ontario, and in Liberia.

S. R. Scottron, Brooklyn, writes, July 27, 1897, that the National Grand Lodge "still exists," with subordinate Lodges "in several States," but it is doubtful whether this is anything more than an attempt of former officials to revive it. One of the best known negroes formerly connected with the National Grand Lodge is Richard Gleaves, of Washington, D. C., Lieutenant-Governor of South Carolina during the reconstruction period, and National Grand Master of negro Freemasons for many years. The "negro question" in American Masonic

Grand Lodges has naturally been prominent during the latter half of the century. In New Jersey it took a crucial form when Alpha Lodge, No. 16, at Newark, made a number of negroes Freemasons. The result, for a time, was no inconsiderable dissatisfaction among the Craft, but the Lodge continues to this day on the roll of the Grand Lodge of New Jersey, the only instance in the United States of a regular Masonic Lodge of negroes attached to a white Grand Lodge. In 1875 the white Grand Lodge of Ohio became interested in the subject of the universality of Freemasonry, and an effort was made to recognize the negro Grand Lodge of that State. The matter was referred to a committee, and a report was made in favor of the project. When it came to voting on the adoption of the report, a point of order was raised, which the Grand Master decided not well taken. On appeal, the Grand Master's decision was reversed by a vote of 390 to 332, and so the whole matter came to naught. E. B. Irving, Grand Master of "the Most Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted (negro) Masons, State of New York," writes from Albany, March 16, 1896, that "the Prince Hall Grand Lodge of Massachusetts, from which all negro Grand Lodges obtain their authority, is in fraternal relations with white Grand Lodges in Germany and Hungary," and that "in foreign countries colored Masons are received and accorded all the rights of a brother in Masonic Lodges, although (even though?) he may hail from the United States," and that he has "yet to learn of one who has been refused." S. W. Clark, Grand Master of (negro) Free Masons in Ohio in 1886, whose pamphlet, "The Negro Mason in Equity," is well worth careful reading, adds that in France, Italy, Germany, Hungary, Peru, and Dominica "our representatives" are "received, and accredited as such." Mr. Clark makes an able plea for the recognition of the regularity of negro Masonic Lodges in America, and, while he seems to have demolished those of his adversaries who rely upon the American Masonic doctrine of "exclusive territorial jurisdiction," he appears to rely too much upon proving irregularity on the part of early white Grand bodies, to excuse the irregularity of like negro organizations, overlooking the fact that the irregularity of the former was subsequently healed. His argument is, of course, that the faults of the early grand and subordinate negro bodies could be healed by competent Masonic authority with quite as much propriety; the only reply to which is that it has not been done. Yet, when all else is said, the quoted comment by the late Albert Pike cannot be ignored, that the first African Grand Lodge, formed by representatives of three subordinate Lodges, two of which Lodges were created by the first, was no more irregular than were the Berlin Grand bodies, the Three Globes, and the Royal York, which were formed in a similar manner.

In 1898 the Grand Lodge of the State of Washington took an advanced view of this subject, going so far as to suggest the propriety of the recognition of the legitimacy of colored Freemasons, the origin of the charters of whose Lodges is found, of course, in the charter granted to African Lodge of Boston by the Grand Lodge of England, in the last century. As a consequence the Grand Lodge of Kentucky has adopted a resolution declaring non-intercourse with Washington; the Grand Lodges of Arkansas, New Jersey, and South Carolina have also severed relations with Washington, and the Grand Master of New York has requested the Grand Representative of Washington to resign his commission. Maryland and Rhode Island contented themselves by expressing the hope that Washington will reconsider its action.

There are, therefore, two streams of Freemasonry coursing through the United States. Each started from the same source and both are running in the same direction.

One forms a mighty torrent, while the other is only a brook. But their routes to the great sea of universal brotherhood are parallel, divided only by the embankment of conditions and race prejudice.

Negro Freemasons in America have flattered white possessors of various Masonic rites and ceremonials by imitating or paralleling all of them. Thus we find among the negroes symbolic Lodges, Royal Arch Chapters, and Commanderies of Knights Templars, corresponding to the American system, as well as five or more so-called Supreme Councils of a "thirty-third degree Ancient, Accepted Scottish Rite," each claiming exclusive jurisdiction and the absolute lack of authority on the part of rival Supreme Councils.

The Most Puissant Sovereign Grand Commander of the Philadelphia Negro Supreme Council, George W. Roper, wrote John H. Deyo, Grand Master of negro Freemasons in New York, in 1895, that the first negro Chapter of Royal Arch Masons was organized at Philadelphia in 1819 or 1820, by the aid of the white Royal Arch Chapter of the State of Pennsylvania, and that the first negro Grand Royal Arch Chapter was formed in Pennsylvania in or about 1826. Little more was done in this direction until long after the anti-Masonic agitation died out (1836), and it was not until 1879, according to Macoy, that a Grand Royal Arch Chapter was organized in New York. Statistics regarding "Chapter Masonry" among negroes are difficult to obtain, but from inquiry among a number of those best informed it seems probable that negro Royal Arch Chapters number more than 5,000 members. The statement is also made that the first Commandery of negro Knights Templars was formed at Philadelphia (some time, but not long after the first Royal Arch Chapter) by the white Grand Encampment of Knights Templars of Pennsylvania (1816–25). Whether it was the Grand Chapter and the Grand Encampment of Pennsylvania, or merely white Royal Arch Masons and Knights Templars who were responsible for these acts may never be known. In fact, this explanation of the origin of Capitular and Templar Freemasonry among negroes seems to rest on the declarations of the men named. Negro Knights Templars were not known out of Pennsylvania for many years, when they appeared in Baltimore and Washington. The first negro Encampment in New York was organized, according to Macoy, as late as 1872, and the Grand Encampment there in 1875. The writer is informed by those who should know that there were nineteen negro Grand Encampments in the United States in 1895, with nearly 3,000 Sir Knights.

African Supreme Council, "Ancient, Accepted Scottish Rite for the American Continent," is declared to have been established at Philadelphia in 1820 by authority of the Grand Orient of France, which body, Masonic students will recall, did not, and does not, authorize the working of degrees of that rite. It is of interest to note, however, that while negro Royal Arch Masons and Knights Templars claim that the first negro Chapter and Encampment were formed at Philadelphia by members of the Pennsylvania white Grand Chapter and Grand Encampment, respectively, their traditions as to the founding of the first negro Supreme Council (Scottish Rite) attribute it to a foreign supreme body—strangely enough, to the one of the two French Masonic supreme bodies which, in 1820, recognized only the French Rite of seven degrees. African Supreme Council is not known to have done much more than to exist on paper until 1850, when it was succeeded by the so-called David Leary Supreme Council. The latter did not exhibit much activity until after the Civil War, and when questioned as to the warrant for its authority, presented a document purporting to have been issued by the Grand Orient of France, in 1850, to David Leary of Philadelphia, through its Deputy, one Larine, and signed by certain persons as officers. On comparing the names with those laid down in the annual calendars of the Grand Orient and in its bulletins, it was found that no such men had held office at that or any other time, nor did the name of Larine appear in its tableau of membership, nor was the seal appended thereto the seal of the Grand Orient. This warrant, when examined by representatives of a rival negro Supreme Council, was found to be sealed with the letters "A. Y. M." and "a Good Templar's Seal." It may be well to explain that the Scottish Rite degrees in France are conferred exclusively by the authority of the Supreme Council, a body having no connection with the Grand Orient. The latter, although possessing these degrees, discountenances their use, as it does the rites of Misraim, Memphis, and other products of Masonic degree-makers of the eighteenth and nineteenth centuries.

An outgrowth of the revival of this so-called Scottish Rite Freemasonry at Philadelphia was the formation of a rival known as King David Supreme Council. It claimed direct descent from African Supreme Council, which died in 1850. There was also a King Frederick Supreme Council there, twenty years ago, established by the founder of the Baltimore Supreme Council, who claimed to have authority for that purpose from the negro Supreme Council for the United States, its Territories and Dependencies, established at New York city in 1864 by Baron Auguste Hugo de Bulow, a member of the Supreme Council of France. As that New York Supreme Council repudiated the placing of Supreme Councils at Baltimore and at Philadelphia, little remains to be said in reference to them. So far as learned, the only existing negro Supreme Councils are the David Leary of Philadelphia, with which the King Frederick Supreme Council united in 1881 under the title S. C., etc., Northern Jurisdiction, U. S. A.; that referred to at New York city; the "Supreme Council for the Southern Jurisdiction of the U. S. A.," with headquarters at Washington, Thornton A. Jackson, M. P. S. G. C., which bases its authority on "a charter for a Council of Princes of Jerusalem, purporting to have been issued by the African Council," Philadelphia, and is in affiliation with the Philadelphia consolidated (Northern) Supreme Council, and the "Supreme Council for the Northwestern Jurisdiction of the United States," with its "Grand East" at St. Louis, an organization of schismatic origin.

The Washington Supreme Council (Southern Jurisdiction) was formed in 1869, and soon became dormant, but was revived in 1879. There are, therefore, four negro Supreme Councils professing to confer Scottish Rite degrees in the United States. They are spasmodically active, usually dormant, exhibitions of life, being usually confined to a gathering of officers to reëlect each other, or to make a few "thirty-seconds" and "thirty-thirds." The St. Louis Supreme Council, which claims Northwestern Jurisdiction, has about 150 members, but nothing in the nature of what, by even a stretch of courtesy, could be called authority for existence. The Washington Supreme Council's existence rests, it is declared, on a charter for a Council of Princes of Jerusalem (a subordinate Scottish Rite body), granted by African Supreme Council years before the Washington organization appeared. Its own claim to a warrant from the Grand Orient of France refers, probably, to the bare allegation that the African Supreme Council was chartered by the Grand Orient, a statement which is its own refutation. The spurious character of the warrant of the Philadelphia Supreme Council has been referred to. This leaves only the New York Supreme Council to deal with—that of which Peter W. Ray, M.D., and S. R. Scottron of Brooklyn, N. Y., are leaders. The Baron de Bulow, 33°, a member of the Supreme Council of France, came to New York in 1862, accredited as a Representative to the Supreme Council of the United States, Northern Jurisdiction (white)—as related by negro Freemasons, members of the negro Supreme Council of New York, and, as also admitted, he returned to France accredited by the (white) Supreme Council named, as Representative to the Supreme Council of France—the body controlling Scottish Rite grades or degrees in France. On a second visit to this country, in 1864, the Baron, finding no Scottish Rite Masonry among negro Freemasons here, declared the (that?) territory vacant, and by his claimed prerogative, as Sovereign Grand Inspector General of the Supreme Council of France, he organized a Supreme Council of negroes who had been created thirty-third degree Freemasons by himself for that purpose. The first to receive the degree was Patrick H. Reason, then Most Worshipful Grand Master of the negro Grand Lodge of Freemasons of the State of New York. De Bulow never returned to France, but remained until his death, in the endeavor to firmly establish Scottish Rite Freemasonry among colored men. In view of the Baron's action, it is proper to point out that by the law of all recognized Supreme Councils of the Ancient, Accepted Scottish Rite (of which the Supreme Council of France is one), no Inspector General is permitted to establish a Supreme Council of the rite in any country where such a body already exists, except by special patent issued for the purpose. The question, then, is, did De Bulow know of the existence of a Supreme Council in the United States at the time he took this step—one recognized by the Supreme Council of France? The answer is, of course, that as he had visited such a Council here—that for the Northern Jurisdiction—and had been appointed by it a Representative to the Supreme Council of France; one, therefore, did exist, and unless he had a special patent from France empowering him to do what he did in 1864—which he never had or claimed to have—his action in establishing a negro Supreme Council was, Masonically, illegal and void. De Bulow was evidently a visionary, undoubtedly a philanthropist, and on what he conceived to be the ethics of a situation, a law unto himself. He showed his sincerity in what he did by creating his son and ten negroes "thirty-third degree Masons," who with himself—nine black and two white men—were the original members of the negro Supreme Council "for the United States, its Territories and Dependencies."

All the negro Supreme Councils mentioned are, for reasons given, irregular; some of them spurious, and none of them has ever been accorded recognition by any regular Supreme Council in the world. Their total membership is about 1,000, of which about 600 belong to the Philadelphia and Washington bodies, and 250 to the New York Supreme Council. An effort was made, in 1881, to unite the negro Supreme Councils, but, with the exception noted, it failed, and the strife for office, for decorations, and for recognition of the regularity of one over another is likely to keep them apart.

Little remains to be added in a brief historical sketch of Freemasonry among negroes, except that a schismatic Scottish Rite body existed for a brief period at New York, a few years ago, known as the "Joe Smith" Supreme Council, and that nearly twenty-five years ago one Robert Cowes (negro) claimed to have received the ritual of the Rite of Memphis from the Grand Orient of France for propagation among negroes in the United States. It is not known that he ever received authority to do that. On the contrary, there is good reason to believe that the Grand Orient of France did nothing of the kind. (See Freemasonry, Rite of Memphis.) In any event no bodies of that rite exist here. About twenty years ago there was a negro Supreme Council established at Baltimore (not the one already referred to) by Charles P. Daly of Ocala, Fla., who claimed authority from some body in the British West Indies. The first negro Supreme Council at Baltimore was established by Lemuel G. Griffin, as stated, an Inspector General of the New York Supreme Council, who afterward organized

King Frederick Supreme Council at Philadelphia. Nothing is known of these organizations to-day.

Freemasonry: Rite of Memphis, Ancient and Primitive.—No account of this Masonic rite would be complete which ignored its parent, the Rite of Misraim. The latter was founded at Milan in 1805. Prominent among its members were Lechangeur, Joly, and Bedarride. Lechangeur, on being refused admission into the Supreme Council of the Ancient and Accepted Scottish Rite, compiled and organized the Rite of Misraim in opposition to the former. It consisted of eighty-seven degrees at first, later of ninety degrees, which included nearly all the numerous Scottish Rite degrees in existence—degrees borrowed from other rites, from floating material, or invented for the purpose. It was introduced into France in 1814, where recognition was refused it by the Grand Orient. In 1817 the Supreme Council of the Rite of Misraim was dissolved, but Lodges continued to exist, and finally, in 1822, the Rite became dormant, although it has been practised by a few European Lodges at intervals almost ever since. The ninety degrees were conferred (most of them, probably, communicated) in four series and seventeen classes; the first being entitled Symbolic, the second Philosophic, the third Mystical, and the fourth Kabbalistic. This Rite claimed the privilege of controlling all other Masonic rites, which, aside from its being very complicated, was enough to condemn it. Some of its degrees were based on the ancient Egyptian mysteries, hence Misraim, an ancient name for Egypt. It differs from all other Masonic rites in that it abolished the legend of the third degree, and introduced the story of the death of a son of Lamech, who was killed by three ruffians. An attempt to revive the rite in France in 1856 failed, and Gould, in his "History of Freemasonry," says that for several years after its few Lodges continued a precarious existence. A ponderous account of the Rite was published by Mark Bedarride in 1835, entitled "The Order of Misraim."

Jacques Etienne Marconis was initiated into the Rite of Misraim in April, 1833, and expelled therefrom in June following. In 1839, in association with Moullet and others, he founded the Rite of Memphis at Paris, and soon after established Lodges at Marseilles and Brussels. It consisted of ninety-one degrees, later of ninety-two degrees, and afterward of ninety-six degrees, with a ninety-seventh degree for the official head of the Rite. It should require little special information to properly infer that this rite was based on that of Misraim. It appropriated bodily degrees of the Ancient and Accepted Scottish Rite, those peculiar to the Rite of Misraim, and supplemented them with inventions. Gould states that Marconis, who had been expelled in 1833, established a Lodge of the Rite of Misraim in 1836, and in 1838 was again expelled. Then he fabricated the Rite of Memphis, the first Lodge of which was formed at Paris in 1838. In 1840 the Paris Lodges of the Rite were closed by the police, but were revived in 1849. The Rite was unrecognized by the Grand Orient of France during all that period, and, therefore, was irregular. Late in the fifties it became dormant. Mackey states that in 1862 Marconis applied to the Grand Orient of France for recognition for the Rite of Memphis, and got it by divesting himself of all authority over it and placing it entirely in the hands of the Grand Orient, which absorbed and shelved it, where, so far as the Grand Orient is concerned, it remains to-day. As this rite utilized the third degree of Craft Masonry, several of its Lodges were revived after 1862, but worked only the symbolic degrees.

In 1873 one Carence, with Marconis, conferred the Rose Croix (Memphis) degree on several Freemasons who were officially informed that no power or authority permitted such an act, as Marconis had divested himself of all claim to the rite in May, 1862, and again, formally, in 1863, 1864, 1865, and

1866. In reply to an inquiry from the Supreme Council of the Ancient and Accepted Scottish Rite of England, in 1872, the Grand Secretary of the Grand Orient of France explained the foregoing, and stated that at the time the treaty was negotiated with Marconis, 1862, H. J. Seymour of New York city was at Paris; but that he, the latter, received no power to confer degrees of the Rite of Memphis, although, owing to the bad faith of Marconis, the latter pretended he had ceded the rite to the Grand Orient for France alone. Seymour assumed the title of Grand Master of the Rite of Memphis for America, and founded a Sovereign Sanctuary in New York, which, strangely enough, in 1867 appeared on the Calendar of the Grand Orient of France for that year. The Grand Secretary of the latter body adds that after learning Seymour was conferring more than the three symbolic degrees, the Grand Orient "broke off all connection with this power and personally with Brother Seymour," who never had "either a charter or power from the Grand Orient of France."

On the other hand, Gould says that in 1850 and 1854 a Chapter and a Council of the Rite of Memphis had been established in New York city, and that in 1860 Marconis went to America and established a Grand Lodge of "Disciples of Memphis" at Troy. In 1857 the rite was known in New York, and in 1862 a Sovereign Sanctuary was chartered. It was taken from America to England in 1872, where the number of degrees was reduced from ninety-five to thirty-three. The same authority explains that in 1862 Marconis, in response to a circular sent out by the Grand Orient of France, demanded recognition for "one of his dormant French Lodges," which was granted; that his symbolic Lodges then became a part of the Grand Orient, and his whole system was supposed to have come under the supervision of that Grand body. According to this, the rite had been established in the United States before Marconis ceded anything to the Grand Orient of France. Robert Morris, in the "Freemasons' Almanac," January 1, 1865, says that the Rite of Memphis has a beautiful and impressive ritual; that it was introduced here November 9, 1856, by Marconis, who established a Supreme Council, ninety degrees, with John Mitchel at its head, and a Sovereign Grand Council, ninety-four degrees, with David McLellan as Grand Master. But for some reason the system did not flourish, not even after Seymour was invested with the highest degree in Paris in 1862, and with authority to establish a Sovereign Grand Sanctuary of Conservators General of the Order in America. A Sovereign Council General was established in New England, but that and the various State organizations made slow headway, and had only a few hundred working members. Seymour, who had a pyrotechnical, but unenviable, career in several Masonic rites, is declared by members of a so-called Scottish Rite among negroes in the United States to have received the ritual of the Rite of Memphis from Robert Cowes, a negro, to whom it was committed by the proper authorities for propagation among his race, and to have used it for his (Seymour's) benefit. This is probably an error, due to Marconis's having been nicknamed "De Nègre," owing to his dark complexion. H. C. Goodale of Jamaica, L. I., for several years the chief secretarial officer of the Rite of Memphis in America, adds that Seymour did not condense the Rite of Memphis to form his Cerneau Rite. Mr. Goodale wrote, in 1895, that the Rite of Memphis still existed, but that it was "very inactive," practically dormant, "waiting for better times." In addition to the Sovereign Sanctuary established in 1862, there had been formed six Mystic Temples, twelve Councils, S. M. G. W., twenty-three Senates of H. P., and forty-one Chapters of R. C., with a membership in 1895, which, while not large, was scattered through many States. The roll of Grand Conservators was declared to include "many Past Grand Masters and high dignitaries in Masonry." The official organ of the Rite, "The Lybic Chain," was published at New York in 1883, and continued to appear for a number of years. S. C. Gould, Manchester, N. H., states that a body was organized at Utica, N.Y., in 1880, under the title, "The Antient and Primitive Oriental Rite of Misraim," but Goodale says the Rite of Misraim was represented at New York city in 1895 by about twenty-five members of the Rite of Memphis, who "thought of obtaining a charter and continuing the work." Evidently the "Oriental Rite" of Misraim was something else.

There was also an Egyptian Masonic Rite of Memphis for the Cosmos in Boston, in 1881, which was not long-lived, and there are records of an Antient and Primitive (Spanish) Oriental Rite of "Memphis and Misraim" at New York, Philadelphia, and Chicago in recent years, which had no connection with the Ancient and Primitive Rite of Memphis established here by Marconis. Sovereign Sanctuaries of the original Rite of Memphis have been established in America (now dead), Great Britain (at Withingham, Manchester, address John Yarker, editor of the official organ, "The Kneph"), Italy, Roumania, Egypt, and (it is said) in India.

Spanish and Roumanian branches have been a source of trouble to American Freemasons, by granting permission to irresponsible or other persons to propagate the so-called Oriental Rite of "Memphis and Misraim" in the United States, a hodge-podge of those Rites and of the vagaries of those disseminating them.

Jacques Ochs, a Roumanian, claimed authority, between 1890 and 1896, from the National Grand Lodge of Roumania to establish Masonic Lodges in the United States. His authority was revoked, and he then appeared as a Representative of the Grand Orient of Spain for the Rite of "Memphis and Misraim," and established Lodges of something in New York, which he told the initiates were regular Masonic bodies in which they could get all the degrees at low rates. His operations extended to Philadelphia and Chicago, where he found many dupes at so much per capita. He was denounced by regular Masonic authorities, and soon found himself under arrest, after which the bodies created by him died out. It was the old story of a clever degree-peddler preying upon credulity and ignorance. The Ochs Rite of "Memphis and Misraim" was not the Marconis Rite, which became dormant here about 1895, and in which a number of prominent Masons were interested for a brief period. The death of the latter was due to structural weakness and dry rot. Seymour, who was something of a degree-peddler himself, induced many acquaintances to join the Rite under the impression they were uniting with the Ancient and Accepted Scottish Rite, and, so long as he could sell them paraphernalia, costumes, etc., he was willing to let the members rule and govern the Rite, although he himself was the Grand Hierophant. Notwithstanding this, which is learned from those to whom it was a matter of personal experience, a number of prominent Freemasons became identified with the Ancient and Primitive Rite of Memphis, only to lose interest and drop out. This Rite is a masquerading Rite of Misraim, originally founded as a rival degree-shop, and was very properly smothered by the Grand Orient of France in 1862, which body, it would seem, was deceived into believing the founder had delivered up all authority over it. It went from the United States to England and elsewhere abroad, where it was apparently dressed up or down, so that not even Marconis, its own father, would know it under such a title as an "Oriental, Scottish Rite of Memphis and Misraim." The rituals of the Rites of Misraim and of Memphis properly belong in a library of Masonic curios.

Freemasonry: Order of Knights of Rome and of the Red Cross of Con-

stantine.*—Sometimes called the Order of the Red Cross of Constantine, said to be the oldest Order of Knighthood conferred in connection with Freemasonry. The origin of the Order is attributed to Constantine the Great, who, just before the battle of Saxa Rubra, October 28, A.D., 312, beheld a vision of the Passion Cross in the heavens, with the inscription (usually given in Greek): "Hoc Vince" (Conquer by This), generally rendered: "In Hoc Signo Vinces," whereupon he vowed that, if successful against the enemy and his life was spared, he would create an Order of Knighthood to champion the Christian religion and commemorate his victory. This he is declared to have done at Rome, December 25, A.D. 312. Constantine, at the time of the vision, was not a believer in the Christian religion, and he and his friends believed that the Cross in the heavens was a divine omen. To emphasize his conversion to Christianity, Constantine caused each of his officers who had embraced the Christian religion and received at his hands the new Order of Christian Knighthood to wear a Red Cross on the breast or on the right arm, and on the Roman Imperial standards he placed golden wreaths, and within them monograms composed of the Greek letters "Chi" (X) and "Rho" (P), the first of the two letters of the name Christ. Constantine, the first Christian Roman Emperor, was further identified with the cause of Christianity through his mother, Helena, who, in the year 326, discovered and brought out of the Holy Land the remains of the true Cross, and by reason of his having convened the Council of Nice in 325, where Constantine was received by Bishop Eusebius with a panegyrical oration. Thus it is that a recent writer describes the Order as commemorating "the first elevation of Christianity from the position of a despised and proscribed heresy to that of a legally recognized and honored religion." One of the first acts of the Original Knights of the Red Cross of Constantine was to replace the heathen symbols on the public buildings in Rome with representations of the Red Cross. In 326 Emperor Constantine instituted the Order of Knight of the Grand Cross, to be conferred only on Knights of the Red Cross who had become distinguished in the sciences, the learned professions, or in the army. The number of Knights of the Grand Cross created by Emperor Constantine was fifty, and in 1119, at a Grand Assembly of Knights of the Order at Rome, it was made a statute of the Order that only fifty Knights of the Grand Cross should be created in any kingdom or independent country. After the death of Constantine, in 337, the Popes of Rome claimed and exercised sovereign authority over the Order for many years. It is related that in 765 the Order had among its members emperors, kings, and princes, when the first pilgrimage was made to the Holy Sepulchre under its banners. This was in accord with the obligations of its members, for in 314, when Constantine instituted the Order of Knights of the Holy Sepulchre at the prayer of his mother, Helena, they were especially commissioned to protect the Holy Sepulchre from the attacks of enemies of the Christian faith. During the Crusades, the Order of Knights of Rome and of the Red Cross of Constantine were widely known. In 1119 Emperor Michael Angelos Commenus was elected Sovereign Grand Master of the Order, and that title was retained in his family until 1699. The Order was revived in England in 1688 by the Venetian ambassador at the Court of St. James, London, and in 1692 the Abbé Giustiniani, a learned Italian priest, conferred the Orders of Knights of the Red Cross of Constantine, Holy Sepulchre, and of St. John the Evangelist on several members of the English

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* This Christian Order is not to be confounded with the Jewish and Persian degree, known as the Order of the Red Cross, conferred in American Commanderies of Knights Templars.

Court. It is to the Abbé that the Order is indebted for the preservation of its traditions, landmarks, and rituals, and it was from the latter that Walter Rodwell Wright, Provisional Grand Sovereign of the Order in England in 1804, doubtless gained material for the preparation of the modern ritual. Baron Hunde, in his "History of the Templar System of Strict Observance," 1750, states: "The great and rapid progress of Freemasonry on the European Continent is largely due to the efforts of the Knights of Rome and of the Red Cross of Constantine." The claim is made that the Order was conferred in England as a Masonic degree as early as 1783, and that in 1788 it was conferred upon a number of English Freemasons, among others, officers of both of the Grand Lodges of England. That well-known Freemason, Thomas Dunckerly, was created a Knight of Rome and of the Red Cross of Constantine in 1790, and was afterwards Sovereign Grand Master of the Order in England, and at the head of the Order of the Temple at the same period. Three succeeding heads of the Order of Knights of Constantine were likewise Grand Masters of the Order of the Temple. Hughan, the Masonic historian, states that while the Orders of the Red Cross of Constantine and of the Temple were for many years "worked" harmoniously, side by side, they "were kept strictly separate," and the fact that the Constantine Orders of Knighthood have been conferred only upon Freemasons ever since the middle of the eighteenth century is probably due to that association. In 1807 there was quite a revival of the Order in Europe and in the English colonies, and the Orders of this Christian Knighthood were conferred upon many Freemasons among the English nobility. The Grand Imperial Council of England was organized at London in 1808, and in the following year it claimed and exercised sovereignty over the Order throughout the world. In 1809 the London Encampment (Conclave) conferred the Orders of Christian Knighthood on a class of "eight prominent high Freemasons," in the presence of several Knights of the Grand Cross of the Order. Members of both the so-called Ancient and the Modern English Grand Lodges of Freemasons, who were members of the Constantine Orders, took active part in the negotiations which led to the union of the two Grand Masonic Lodges in 1813, when the Duke of Sussex was elected Grand Master of the United Grand Lodge of England, and also Sovereign Grand Master of the Grand Imperial Council of England of the Order of Knights of Rome and of the Red Cross of Constantine. During the period 1813–43 the Order again became notable as "the first Order of Chivalry in Europe," some of its chroniclers adding that the Grand Cross of the Order was considered as great an honor "as the Order of the Garter." In 1862 the Knights of the Grand Cross did much to attract attention to the Order through a ceremonial commemorative of the establishment of the Grand Imperial Council more than fifty years before, in which the Sir Knights taking part included members of the royal family and many other gentlemen of high rank, cabinet officers, members of Parliament, and representatives of the army and navy.

From that period the English Grand Imperial Council began to extend the Order, beginning in 1866, by reviving it in Germany, France, Italy, and in many of the English colonies. In 1869 it was introduced into the Dominion of Canada, and on May 19, 1870, into the United States, at Philadelphia. In 1871 Conclaves were instituted in New York, Massachusetts, Kentucky, Indiana, Vermont, Maine, New Jersey, Michigan, Virginia, Delaware, and Maryland, in the order named. The Independent Grand Council of Pennsylvania was organized in 1872, the Grand Council of New York and Grand Imperial Councils of Illinois, Massachusetts, and Rhode Island in 1872; the Imperial Grand Council of Michigan in 1874; of Kentucky, Indiana, Vermont, Maine, and of New Jersey in 1875; and of the Dominion of Canada in 1876. In 1875, according to the "Memorabilia," etc., prepared, in 1895, by Thomas Leahy of Rochester, N. Y., Grand Registrar General of the Sovereign Grand Council of the United States, the Sovereign Grand Council of the United States was organized at New York city, by representatives of all the then existing State Grand and Imperial Councils of the Order, all of which gave pledges of "fealty and allegiance" to the new Sovereign Grand Council, and each State Grand body surrendered "all sovereignty within its territory." On this point George W. Warvelle of Chicago, representing the Imperial Grand Council of Illinois, declares that "no such record exists." The "Statement," published by the Imperial Grand Council of Illinois in 1895, describes the Sovereign Grand body of 1875 as merely a "confederation" of State Grand Councils formed to "curb the pretensions of the mother Grand Council of England, who, through her Intendent General, was assuming powers which were deemed inimical to the American bodies." In support of this it quotes from Section 6 of the Constitution of the Sovereign Grand Council, United States of America, in part as follows: "It (the latter body) can exercise no doubtful powers nor any powers by implication merely;" . . . that all powers not expressly delegated "are reserved to the Grand Councils and subordinate Conclaves," etc.; it should have jurisdiction over "all Conclaves established by itself," . . . "where there is no Grand Council established;" . . . but "no power of discipline," etc., "over the State Grand Councils," . . . "nor any authority to suspend the proceedings of any State Grand Council," etc.

Thomas Leahy, Registrar General of the Sovereign Grand Council of the United States, writes:

> This statement had not been made prior to 1895, and was never thought of until we had taken action to abolish the State Grand bodies in the interest of the general good of the Order. The first Article of the Constitution, Section 1, as presented by the Chairman of the Committee on Revision of the Constitution, Charles K. Francis (now the leader of the opponents to the Sovereign Grand Council), is in conflict with the statement by the Illinois people. It reads: "Sec. 1. The Supreme Governing Body in the United States of the Red Cross of Constantine, Knights, etc., shall be styled, etc." Is this section intended to imply a confederation? It recognizes a "Supreme Governing Body" and that of the Sovereign Grand Council.

The importance of this lies in the fact that the Illinois, Pennsylvania, Massachusetts, Vermont, and Maine Grand Councils continue to maintain independent sovereignties and deny the right of the Sovereign Grand Council, United States of America, to claim or exercise sole, sovereign jurisdiction for the Constantine Orders of Knighthood in this country. The independent Grand Councils explain that a primary object of the confederation of State Councils was to acquire jurisdiction over the "unoccupied" portions of the United States then claimed by the Grand Council of England, and that the right of the Sovereign Grand Council, United States of America, to occupy American territory not under the jurisdiction of State Grand bodies was practically all that was made over to the Sovereign body. The "Memorabilia" sets forth that the Imperial Grand Council of England waived its right of sovereignty over any portion of the United States in 1877, and entered into "a treaty of amity" with the Sovereign Grand Council, United States of America, in which it recognized the sovereign authority of the latter throughout this country. "The Statement" replies that when the Sovereign Grand Council of the United States was organized in 1875, "it was repudiated by the Grand Imperial Council of England," but that in 1877 two men, the Sovereign Grand Master of the Sovereign Grand Council, United States of America, and the Chief Intendent General for the United States, for England, concluded a treaty with the English (mother) Grand Council, "to unite into one Supreme Grand body all Grand and subordinate bodies in the United States." It is further declared in "The Statement" that within a year the treaty was "repudiated" by the English Grand Council, notwithstanding which the Sovereign Grand Council, United States of America, continues to point to the treaty as the basis and justification of its existence. In reply to this, officials of the Sovereign Grand Council deny that the treaty has been repudiated. The records of the Sovereign Grand Council, United States of America, seem to confirm "The Statement" in its charge that the body was practically dormant between 1880 and 1891, when, as explained in "The Statement," "several members" met at Rochester, N. Y., and "assumed to open a Sovereign Grand Council and transact business." One year later it held a Conclave at Bloomsburg, Pa., and claimed exclusive authority over the Constantine Orders throughout the United States, basing the claim on the treaty of 1877. The Sovereign Grand Council has continued to hold annual sessions ever since, but Imperial Grand Councils in Pennsylvania, Illinois, Vermont, Maine, and elsewhere refuse to recognize it.

All of the State Grand Councils named, and the Sovereign body as well, declare that they have cordial relations with the English Grand Council. The total membership of the Sovereign Grand Council, it is claimed, exceeds 1,600. Including the five independent Imperial Grand Councils and those in Canada and the United Kingdom, it is estimated there are 5,000 American and foreign Knights of Rome and of the Red Cross of Constantine. On the introduction of the Order into the United States, Knights Templars and thirty-second degree Scottish Rite Freemasons alone were admitted to it, but some years later Royal Arch Masons were rendered eligible. The Sovereign Grand Council changed its rules in 1897 so that Master Masons may become members, thus apparently seeking to popularize the Order. The view taken by the independent Grand Councils seems to be that there are enough popular Masonic Orders, and that this one should constitute "a purely intellectual branch of Freemasonry . . . devoted wholly to the cultivation of the higher faculties," rather than to gaining recruits.

Four Orders are conferred by Grand Councils of Knights of the Red Cross of Rome and Constantine—the first, the one having that title; the second, the Order of Knights of the Holy Sepulchre; the third, the Order of Knights of St. John the Evangelist, and, finally, as a mark of especial honor for high Masonic officials or for zeal in Masonic work, the Order of Knight of the Grand Cross, membership in which is limited to fifty in each country. In addition to these, the Order of Holy Wisdom, or Knight Templar Priest, is conferred by some Grand Councils. It is said to have been instituted in 1686, and when conferred in "old Encampments which practised the seven steps of chivalry" was the ceremony for constituting chaplains. After the reorganization of the Chivalric Orders it became an appendant to the Order of Constantine. The "seven steps of chivalry" are classified in "Masonry in Europe," by Witter, Berlin, 1832, as follows: "1st, Knights of Rome and of the Red Cross of Constantine and Knight of the Grand Cross, the oldest Order of Chivalry; 2d, Knights Templars; 3d, Knights of Malta; 4th, Knights of the Holy Sepulchre, appended to which is the Order of Knights of St. John of Palestine, or St. John the Evangelist; 5th, Rose Croix; 6th, Templar Priesthood; and 7th, Commander Elect, Knight of Kadosch. No one American Masonic body confers all of these Orders. The second and third are under the jurisdiction of the Grand Encampment of Knights Templars of the United States; the fifth and seventh are controlled by the Supreme Councils of the Ancient, Accepted Scottish Rite of Freemasonry for the Southern and Northern Masonic Jurisdictions, United States of America, respectively; the fourth and sixth by Imperial Grand Councils and by the Sovereign Grand Council of Knights of Rome and of the Red Cross of Constantine; and the first by the Supreme Grand Chapter of the Grand Cross of Constantine, United States of America, composed of representatives of the independent Sovereign Grand Councils, and also by the Sovereign Grand Council, United States of America.

The Supreme Grand Chapter of the Grand Cross of Constantine, of which Charles K. Francis, Philadelphia, is Registrar General, is the highest body of the Order in the country recognized by the independent Sovereign Grand Councils. It was organized June 21, 1877, under authority granted the late Colonel W. J. B. McLeod Moore, 33°, Grand Prior of Knights Templars of Canada, who established the Order of Constantine in America by authority received from the Earl of Bective, then Grand Sovereign of the Grand Imperial Council of England. The Supreme Grand Chapter is to the independent State Imperial Councils what the Supreme Council, Ancient, Accepted Scottish Rite is to the bodies holding allegiance to it, retaining exclusive right to confer the Order of the Grand Cross, as does the latter the right to confer the thirty-third degree. Among the officers and members of the Supreme Grand Chapter of the Grand Cross of Constantine are: John Corson Smith, 33°, of Illinois, its Grand Sovereign (Past Grand Master of Masons, Past Grand High Priest of Royal Arch Masons, Past Grand Commander of Knights Templars); Josiah H. Drummond, 33°, of Maine, its Grand Viceroy (Past Grand Master of Masons, Past General Grand High Priest of the General Grand Chapter, Past Grand Commander of Knights Templars, Past Sovereign Grand Commander of the Supreme Council, 33°, A. A. S. R., Northern Jurisdiction); Gilbert W. Barnard, 33°, of Illinois (Grand Secretary of the various Masonic Grand Bodies in Illinois); Marquis F. King, 33°, of Maine (Past Grand Master of Masons); Hugh McCurdy, 33°, of Michigan (Past Grand Master of Masons, Past Grand High Priest of Royal Arch Masons, Past Grand Master of the Grand Encampment of Knights Templars); Abraham T. Metcalf, 33°, of Michigan (Past Grand Master of Masons); Francis A. Blades, 33°, D. Burnham Tracy, 33°, and Nicholas Coulson, 33°, of Michigan; Marsh O. Perkins, 33°, of Vermont (Past Grand Master of Masons); George O. Tyler, 33°, of Vermont (Past Grand Commander of Knights Templars); Silas W. Cummings, 33°, of Vermont (Past Grand Commander of Knights Templars); D. N. Nicholson, 33°, of Vermont; Millard F. Hicks, 33°, and Edward P. Burnham, 33°, of Maine; Seranus Bowen, 33°, of Massachusetts (Grand Secretary of the Grand Chapter of Royal Arch Masons); Benjamin W. Rowell, 33°, of Massachusetts (Grand Recorder of Grand Commandery of Knights Templars); Caleb Saunders, 33°, Massachusetts (Past Grand Commander of Knights Templars); Frederick Webber, 33°, Washington, D. C. (Grand Secretary General of Supreme Council, 33°, A. A. S. R., Southern Jurisdiction); Edward T. Schultz of Maryland (Masonic Historian, Past Grand High Priest of Royal Arch Masons, Past Grand Commander of Knights Templars); Thomas R. Patton, 33°, of Pennsylvania (Grand Treasurer of Grand Lodge and Grand Chapter); Charles Cary, 33°, of Pennsylvania (Grand Secretary of Grand Chapter of Royal Arch Masons and Grand Master of Royal and Select Masters); John Sartain, 33°, Pennsylvania; Edward S. Wyckoff, 33°, Pennsylvania; Edward B. Spencer, Pennsylvania (Grand Scribe of Grand Chapter of Royal Arch Masons and Past Grand Commander of Knights Templars); Andrew J. Kauffman, Pennsylvania (Past Grand Commander of Knights Templars); Harvey A. McKillip, 33°, Pennsylvania (Past Grand Master of

Royal and Select Masters); Charles K. Francis, 33°, Pennsylvania (Past Grand Master of Royal and Select Masters). Charles F. Matier is Grand Representative of the Supreme Grand Chapter of the Grand Cross, United States of America, near the Grand Imperial Council of England, and Lord Saltsun is Grand Representative near the Grand Imperial Council of Scotland. At the meeting of the Supreme Grand Chapter at Boston, September 21, 1897, appropriate tributes were paid the memories of deceased members, Charles T. McClenachan, 33°, Masonic Historian of the Grand Lodge of New York; Anthony E. Stocker, 33°, Pennsylvania (Past Grand Commander of Knights Templars); and Daniel Spry, 33°, Grand Representative near the Grand Imperial Council of Canada; and the Registrar General read the following letter from the Masonic Historian, W. J. Hughan, Torquay, England, himself a Knight of the Grand Cross:

> Your invitation to attend the Supreme Grand Chapter of the United States of America just at hand. I cannot attend, but wish it were possible, so as to grip you by the hand, and others of my valued brethren.

These personal references would seem to indicate that many of the more distinguished Freemasons in the country oppose the claim of the Sovereign Grand Council to exclusive jurisdiction over the Constantine Orders in the United States. In reply to an inquiry as to the status of the Order of Rome and the Red Cross of Constantine in the United States, C. F. Matier, Registrar General of the English (mother) Imperial Grand Council, wrote as follows, September 15, 1897:

> I am directed and have the honor to say that a conference of the Imperial Grand Councils of England and Scotland will be held in Edinburgh in April, 1898, and that the whole question of the position of the bodies claiming to be the supreme governing bodies in America will be fully considered. As it is believed that representatives from the U. S. A. will be present, it is sincerely hoped that the conference will settle the cause of disagreement in the Order forever.

Freemasonry: Society of Modern Rosicrucians.—Founded more than a score of years ago, according to the account published by the High Council of the Societatis Rosicrucianæ, United States of America, by Robert Wentworth Little, of England, upon "the remains of an old German association which had come under his observation during some of his researches." The Anglicized organization was created as a literary society, to collect "archæological and historical subjects pertaining to Freemasonry" and secret societies in general; to stimulate search for historical truth, particularly with reference to Freemasonry; and to revive interest in the work of certain scientists and scholars. In this effort Mr. Little, a distinguished Freemason, was assisted by such well-known members of the Craft as William Robert Woodman, Thomas B. Whytehead, William James Hughan, and Cuthbert E. Peck in England, the Earl of Kintore and Robert Smith Brown in Scotland, Prince Rhodokanakis and Professor Emmanuel Gellanis in Greece; and Colonel W. J. B. Moore in the Dominion of Canada. Rosicrucian societies were promptly established in England, Scotland, Greece, and, later, in the Dominion of Canada. Like organizations may also be found in Ireland, India, China, and in Tunis. In 1879 the High Council of Scotland established a Rosicrucian Society at Philadelphia, and in 1880 one each at New York, Boston, and Baltimore, representatives from which met at Boston on September 21 the same year, and established a High Council for the United States, to hold jurisdiction within the same and regulate the relations of the society here with other independent jurisdictions. The constitution adopted provides that no aspirants shall be admitted except Master Masons of good moral character, intelligent, "free from prejudice, and anxious for instruction." Every frater is required to choose a Latin motto, which is to be appended to his signature in all communications to the Society, which shall be registered and never be changed, and no two fraters are permitted to have the same motto. The Society, which is secret in form, confers four grades composing the first order, and three in the second, in colleges; and two grades in the third order, in High Council only. The grades are as follows: First, Zelator; second, Theoricus; third, Practicus; fourth, Philosophus; fifth, Adeptus Junior; sixth, Adeptus Senior; seventh, Adeptus Exemptus; eighth, Magister Templi (official); and, ninth, Chief Adept, held by appointment. Colleges are limited to seventy-two active members. In the publication referred to, Charles E. Meyer of Philadelphia is named as Supreme Magus; Albert G. Goodale, New York, Senior Substitute Magus; Alfred F. Chapman, Boston, Junior Substitute Magus; Thomas J. Shryock, Baltimore, Treasurer General; and Charles T. McClenachan, New York, Secretary General. These gentlemen, some of whom are dead, may be regarded as the founders of the Modern Rosicrucian Society in the United States.

The work and purposes of modern Rosicrucian Societies only faintly resemble ancient Rosicrucianism, as the latter is often understood. Neither, so far as learned, do they claim any connection with the latter beyond what may be inferred from the statement that the English Society was founded on the "remains of an old German association."

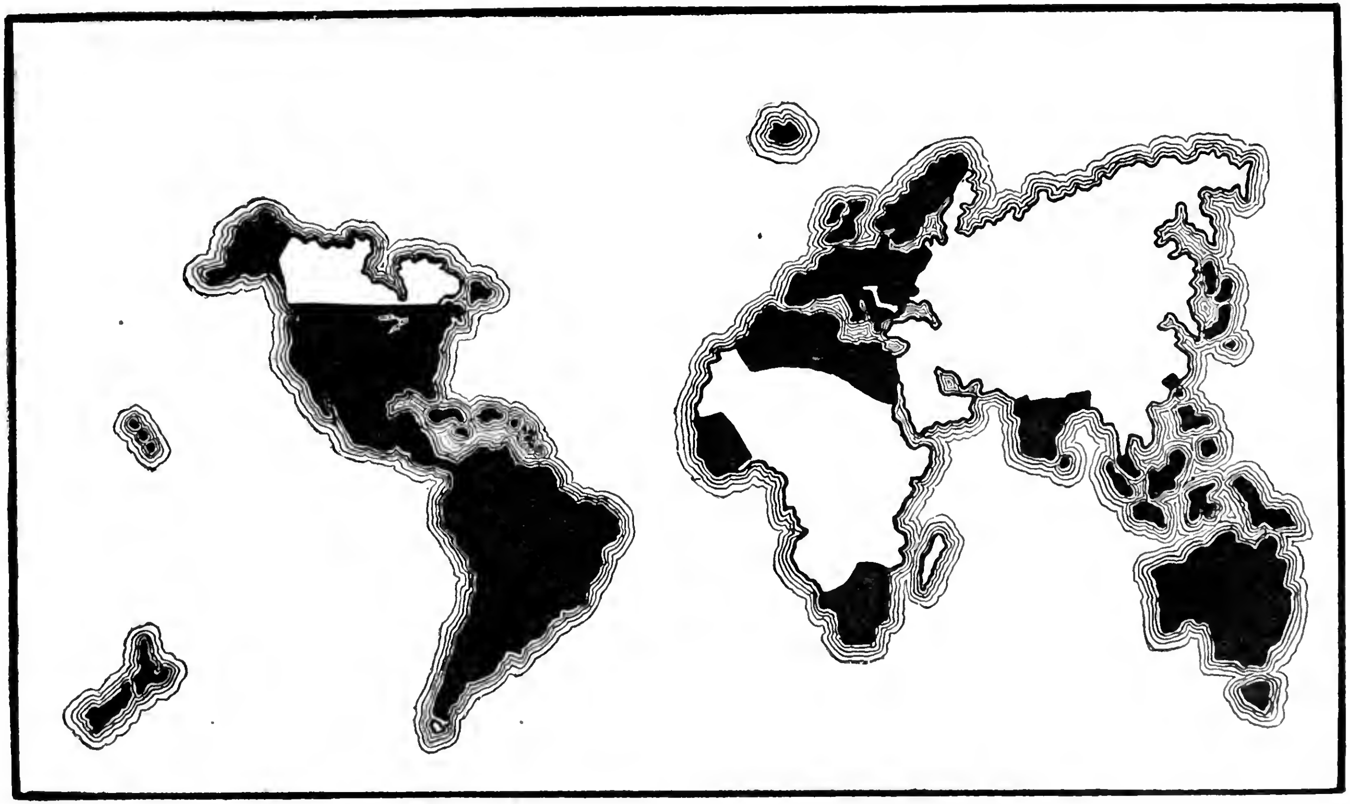
The Rosicrucian Society of the seventeenth century was supposed to be in some way related to Freemasonry, which was probably an error, as the former embodied a system of hermetic philosophy, while the Freemasons at that time were nearly all operative masons and builders. There is no relation whatever between the rose and the cross of the Rosicrucians and like emblems in the Masonic degree of the Rose Croix, which was invented about the middle of the eighteenth century. The Rosicrucians employed a number of so-called Masonic emblems, but they interpreted them differently. The ancient philosophic sect took its rise in Germany shortly after the appearance of the religious, mystical, and philosophic works, "Fama Fraternis," "Chemical Nuptials," and other books by John Valentine Andrae, in which he recounted the adventures of "Christian Rosenkreuz," a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians. It is pointed out by Mackey that so great was the effect of these publications that a secret philosophic sect of Rosicrucians was formed, many members of which were found in Germany, France, and England in the seventeenth century. The publication by the American Rosicrucian Society refers the origin of its ancient prototype to the thirteenth century, which is manifestly an error. No association by the name has been traced back of Andrae's account of a fictitious society of that title. It was not strange that the general public of the seventeenth century and later should have attributed sorcery, alchemy, and other occult gifts to the Rosicrucians, but at this day the names of such Rosicrucians as John Baptist von Helmont, physician; Robert Fludd, physician and philosopher, who died in 1637, and Elias Ashmole, the English antiquary, among many others who were prominent, would suggest that they were leaders among mystical and philosophic thinkers two hundred and fifty years ago.

Freemasonry: Royal Order of Scotland.—A Masonic Order of Knighthood conferred upon Royal Arch Masons. It consists of two degrees or orders, the Royal Orders of Herodem and of the Rosy Cross. The Royal Order of Herodem of Kilwinning, Scotland, which by its own legend is said to have taken its rise in the time of David I., King of Scotland, presents the sacrifice of the Messiah, whereupon the candidate is sent into the world to search for the lost word. Its traditions state that it was established at Icomkill, Scotland, afterward at Kilwinning, where Robert Bruce, King of Scotland, presided in person, and in 1314 "reinstated the Order," admitting into it such Knights Templars as had fled to Scotland after the dissolution of the Templars and under his protection had taken part in the battle of Bannockburn. Its ritual is in antiquated Anglo-Saxon verse. The Order of St. Andrew of the Thistle, afterward amalgamated with the Royal Order of Herodem, was instituted by Robert Bruce, King of Scotland, on July 24, 1314, to be conferred, it is said, upon Scottish Freemasons who fought with him, among thirty thousand others, at the battle of Bannockburn, against an English army of one hundred thousand men. "At about that time," says Thory, "he formed the Royal Grand Lodge of the Order of Herodem, reserving to himself and his successors forever the title of Grand Master." The Order of Herodem is said to have been introduced into Kilwinning at about the time that Freemasonry appeared in Scotland, and Mackey regards it probable that the Order was designed to make plain the rites and symbols used by the Christian builders in a truly catholic manner, adapted to all who acknowledge one Supreme God, whether Jew or Gentile.

The second degree of the Royal Order of Scotland, the Order of the Rosy Cross, is an Order of Civil Knighthood, which, it is stated, was founded by Robert Bruce after the battle of Bannockburn, and conferred upon certain Freemasons who had assisted him. It may only be conferred by the Grand Master, his Deputy, or a Provincial Grand Master. The number who may receive it is limited. Formerly it was sixty-three, who were to be Scotchmen, but the number has since been increased, and distinguished Freemasons in almost all countries may now receive it upon being "adopted" as Scottish (not Scottish Rite) Freemasons. It has also been claimed that the Order of the Rosy Cross was practically made up of the ancient Order of the Thistle, and that the ceremonial of initiation into the latter was borrowed bodily. In any event, the Rosy Cross comes more nearly to being a genuine Order of Knighthood than almost any other conferred in connection with Freemasonry, and in it is found the intimate connection between the sword and the trowel which is referred to in several others. Its ritual is distinctly Christian. As in the Order of Herodem, the office of Grand Master is vested in the King of Scotland (now of Great Britain), and in his absence a seat is always kept vacant for him in whatever country a Chapter is held. Owing to the similarity between names, the Order of the Rosy Cross and that of the Rose Croix of the Ancient and Accepted Scottish Rite, the belief has prevailed that the latter, in some way, is based upon the former. This appeared to be true, because both claimed to have had their seats of government at Kilwinning, near the Irish Sea, in Scotland, because both gave a Christian interpretation to the three symbolic degrees of Freemasonry, and because the names of both bear a striking resemblance. As a matter of fact, there is no further similarity and no connection whatever. Their ceremonials and essentials are entirely different.

Provincial Grand Lodges of the Royal Order of Scotland, one of the oldest continuous appendent Orders of Freemasonry, are now held in Glasgow and Aberdeenshire, Scotland; Yorkshire, Northumberland, Durham, Cumberland, Lancashire, Cheshire, and London, England; Western India; China; New Brunswick, Prince Edward Island, Ontario, and Quebec; Natal, Cape Colony, Switzerland, and the United States, where chairs are always kept vacant for the hereditary Grand Master.

The Royal Order of Scotland was introduced into the United States at Washington, D. C., May 4, 1878, in the rooms of the Supreme Council of the Ancient, Accepted Scottish Rite for the Southern Masonic Jurisdiction, United States of America, when the Provincial Grand Lodge for the United States was instituted by virtue of a charter issued by the Grand Lodge at Edinburgh, Scotland, in which Sir Albert



MAP OF THE WORLD, SHOWING IN BLACK THE COUNTRIES, COLONIES, DOMINIONS, AND ISLANDS IN WHICH FREEMASONRY HAS AN ORGANIZED EXISTENCE.

Pike is named as the Provincial Grand Master; Josiah Hayden Drummond, Maine, Deputy Provincial Grand Master; Albert Gallatin Mackey, then of the District of Columbia, Senior Provincial Grand Warden; Samuel Crocker Lawrence, Massachusetts, Junior Provincial Grand Warden; William Morton Ireland, of the District of Columbia, Provincial Grand Secretary; Robert McCoskry Graham, New York, Provincial Grand Treasurer; John Robin McDaniel, Virginia, Provincial Grand Sword-Bearer; Vincent Lombard Hurlbut, Illinois, Provincial Grand Banner-Bearer; Enoch Terry Carson, Ohio, Provincial Grand Marischal; Henry L. Palmer, Wisconsin, Deputy Provincial Grand Marischal; Charles Roome, New York, Senior Provincial Grand Steward, and James Cunningham Batchelor, Louisiana, Provincial Grand Steward. The meetings of the Provincial Grand Lodge are held annually, at the same time and place as the Supreme Councils of the Scottish Rite for the Southern and the Northern Jurisdiction of the United States alternately. The present Provincial Grand Master is Josiah Hayden Drummond of Portland, Me., who succeeded to that office upon the death of Albert Pike in 1891. The secretariat, with the records, files, etc., is at the Cathedral of the Scottish Rite, No. 1007 G Street, N. W., Washington, D. C. The present membership of the Provincial Grand Lodge of the United States is 284.

Freemasonry: Statistics of Membership.—Among the long list of secret societies, the names of which are familiar to newspaper readers, there are eleven which may be classed as international, statistics of membership of which are presented in a separate exhibit. These data, the most comprehensive of the kind ever prepared, have been compiled through the coöperation of representatives of each of them. Unusually full particulars concerning the number of Freemasons in various countries, states, and provinces throughout the world are to be credited to the researches of Stephen Berry and Josiah H. Drummond, Portland, Me.; the late Charles T. McClenachan of New York; to the Grand Secretaries of Grand Lodges and other Masonic Grand bodies throughout the United States and British North America; to Grand Secretaries of nearly every foreign Grand Lodge; and many others distinguished as Masonic students or historians, with whom correspondence has been conducted. Similar recognition is due to Secretaries of Supreme or Grand bodies and other representatives of the Independent Order of Odd Fellows, Ancient Order of Foresters, Independent Order of Good Templars, Grand United Order of Odd Fellows (membership of which in the United States is composed of negroes), Independent Order of Rechabites, Ancient Order of Hibernians, Sons of Temperance, United Ancient Order of Druids, B'nai B'rith, and the Loyal Orange Institution.

The Freemasons are shown to be the most numerous and by far the most widely distributed throughout the world. If non-affiliated Freemasons were counted, the total membership of the Masonic Fraternity would undoubtedly amount to about 2,000,000, because those able to judge estimate that out of the whole number of living members of the Craft, about 40 per cent. are non-affiliates. The total of 11,000 Freemasons in Cuba refers to the period just before the outbreak of the revolution prior to the Spanish-American War, and includes non-affiliates. No one of the ten fraternities, statistics of membership of which are compared with those of the Freemasons, is very widely distributed over the globe. In contrast with an exhibit which points to Masonic Lodges in almost every civilized part of the world except Russia, Austria, and part of Asia Minor, accompanying comparative statistics show only three other, out of ten international secret societies, with anything like a cosmopolitan character—the Ancient Order of Foresters, Independent Order of Good Templars, and the Independent Order of Odd Fellows. The stronghold of the An-

GEOGRAPHICAL DISTRIBUTION OF MEMBERSHIP OF ELEVEN INTERNATIONAL SECRET SOCIETIES.

MEMBERSHIP 1895–1896.	Ancient Order of Foresters.	Independent Order of Good Templars.	Sons of Temperance.	Grand United Order of Odd Fellows.	Loyal Orange Association.	Ancient Order of Hibernians.	United Ancient Order of Druids.	B'nai B'rith.	Independent Order of Rechabites.	Independent Order of Odd Fellows.	Anc. Free and Accepted Masons.
United States	16,000	158,788	33,390	72,039	100,000	165,000	17,000	35,000	4,000	745,508	735,437
Canada	14,200	22,737	30,668	214	F 383,000					33,460	31,487
Newfoundland		523									700
Mexico		1,422								125	3,000
Totals	30,200	183,470	64,058	72,253	483,000	165,000	17,000	35,000	4,000	779,093	770,624
Costa Rica				704							700
Guatemala											200
Nicaragua											150
San Salvador											150
Honduras	35										75
Totals	35										1,275
Cuba										264	11,000
Hayti	11										2,500
San Domingo											
Lesser Antilles											400
Porto Rico											350
Jamaica	193	391									250
Bahamas											150
Bermudas	233										100
Virgin Islands											100
Totals	437	391								264	14,850
Brazil											12,000
Uruguay											3,000
Venezuela											2,200
Argentina											2,000
Chile										154	600
Peru	29									54	600
U. S. Colombia	23										300
The (3) Guineas	222										250
Paraguay											100
Bolivia											100
Totals	274			704						208	21,150
England and Wales	708,582	56,167	30,000								
Scotland	54,852	35,886		92,000	760,000	50,000	66,000		216,000		335,000
Ireland	1,628	5,927									
Germany		1,723					2,000	2,000		3,193	44,000
France										89	27,000
Spain	520										20,000
Italy										100	16,000
Holland	480									132	5,000
Denmark		3,504								600	4,000
Norway-Sweden		73,321								C 243	4,000
Austria-Hungary											3,500
Portugal											3,500
Switzerland		476								500	2,900
Belgium											2,000
Roumania and Bulgaria											1,500
Turkey											1,000
Greece											400
Servia											200
Malta	130										150
Totals	766,192	177,004	30,000	92,000	760,000	50,009	68,000	2,000	216,000	1,857	470,150
India	49	6,016		300				700			7,000
East Indian Islands											1,500
China											1,000
Japan										34	400
Straits Settlements											250
Totals	49	6,016		300				700		34	10,150

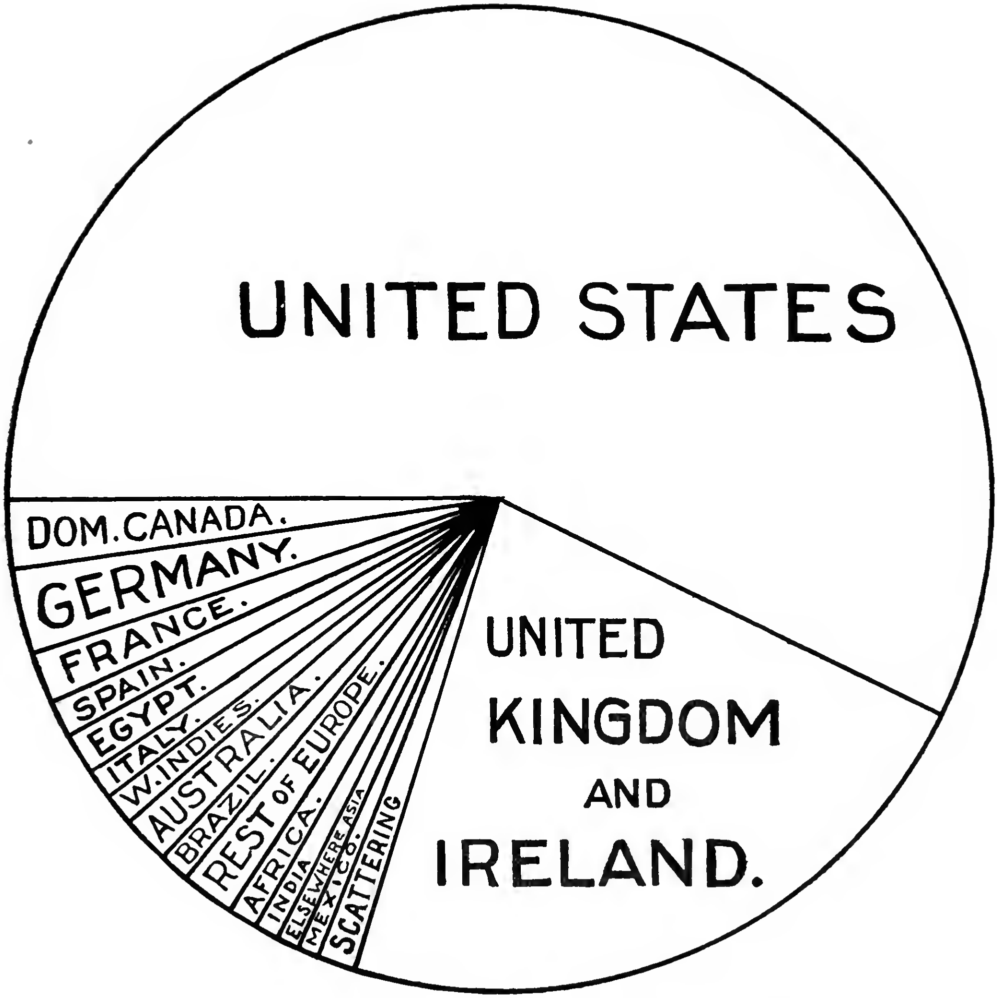
C—Sweden only. F—British North America.

GEOGRAPHICAL DISTRIBUTION OF MEMBERSHIP OF ELEVEN INTERNATIONAL SECRET SOCIETIES.—*Continued.*

MEMBERSHIP 1895–1896.	Ancient Order of Foresters.	Independent Order of Good Templars.	Sons of Temperance.	Grand United Order of Odd Fellows.	Loyal Orange Association.	Ancient Order of Hibernians.	United Ancient Order of Druids.	B'nai B'rith.	Independent Order of Rechabites.	Independent Order of Odd Fellows.	Anc. Free and Accepted Masons.
South Africa	2,451	7,236	....	190	....	....	....	300	....	....	6,000
" " Islands	....		....		....	....	....		....	....	500
Egypt	....		....		....	....	....		....	....	2,000
Algiers	....		....		....	....	....		....	....	300
Liberia	70		....		....	....	....		....	....	250
Canary Islands	....		....		....	....	....		....	....	200
Azores "	Incl. in Liberia.		....		....	....	....		....	....	50
Tunis "	....		....		....	....	....		....	....	150
Madeira "	....		....		....	....	....		....	....	150
Morocco	....		....		....	....	....		....	....	100
Senegal	Incl. in Liberia.		....		....	....	....		....	....	100
St. Helena	....		....		....	....	....	....	....	....	100
Totals	2,521	7,236	....	190	....	....	....	300	....	....	9,900
Australia	31,188	20,081		16,000	....	....	18,000	....	....	19,433	
Tasmania	....		9,944		....	....	....	....	....		26,000
New Zealand	9,862				....	....	....	....	....		
Totals	41,050	20,081	9,944	16,000	....	....	18,000	....	....	19,433	26,000
New Caledonia	....	....	....	....	....	....	....	....	....	....	100
Fiji Islands	....	....	....	....	....	....	....	....	....	....	100
Hawaiian Islands	28	....	....	....	....	....	....	....	....	179	700
Other Oceana	30	....	....	....	....	....	....	....	....	....	....
Totals	58	....	....	....	....	....	....	....	....	179	900
Grand Totals	880,707 D	397,043 A	104,002	221,447 E	1,443,000 G	215,000	103,000	38,000	220,000	912,500 B	1,324,929

A—Includes 2,200 in Iceland, 100 in Isle of Man, and 545 in Channel Islands—in all, 2,845.
B—Includes 108,432 Daughters of Rebekah in United States.
D—Including 19,405 honorary members at large and 20,486 women members and contributing widows.
E—Including 40,000 Daughters of Ruth in the United States.
G—Includes 200,000 in other British possessions.

cient Order of Foresters (the parent Forestic body) is naturally in the United Kingdom, only one-eighth of its membership being found elsewhere, principally in Australia, Tasmania, New Zealand, the United States, and Canada, with very small totals in South Africa, Spain, Holland, the north coast of South America, and some of the larger West India islands. The Independent Order of Good Templars is strongest, of course, in the United States, but very nearly as strong in Europe, and constitutes the only large international secret society excepting the Freemasons which is widely distributed. It also has a large following in Norway and Sweden, Denmark, Germany, and Switzerland, Mexico, India, the Orient, Africa, Australia, and New Zealand. The Independent Order of Odd Fellows has more members than the Masonic fraternity in the United States, but while the latter finds only one-half its total membership here, 96 per cent. of all the members of this Order of Odd Fellows is in this country. The largest foreign membership of the latter is in Australia, Tasmania, and New Zealand, where the total is nearly 20,000. In Germany, where the Order is growing, the total is about 3,200; but in France, Italy, Denmark, Switzerland, Holland, and Sweden, Mexico, Hayti, Peru, Chile, Japan, and the Hawaiian Islands there are very few Odd Fellows. Less than two-thirds of the Sons of Temperance are found in the United States and Canada, less than one-third in the United Kingdom, and about one-tenth



GRAPHIC CHART SHOWING THE RELATIVE MASONIC MEMBERSHIP IN VARIOUS COUNTRIES.

in Australia and New Zealand. About 40 per cent. of the members of the Grand United Order of Odd Fellows (the parent English Order of Odd Fellows) are members of English, Scotch, and Irish Lodges; nearly 50 per cent. (negroes) are in the United States; about 8 per cent. in Australia and New Zealand, and the remainder widely scattered, totals for South Africa, India, West Indies, and Central and South America being very small. More than two-thirds of the members of the Ancient Order of Druids are found in the land of its birth, the United Kingdom; about one-sixth in Australia and New Zealand, and nearly as many in the United States. The Independent Order of Rechabites reports that 2 per cent. of its membership is in the United States, and the rest in the United Kingdom. The total membership of the United Ancient Order of Hibernians, in the United States and in the United Kingdom, is difficult to obtain ; but the figures given, best obtainable estimates of representative members, show that nearly 80 per cent. of the Order is in the United States. The B'nai B'rith, smallest of international secret societies in the list, numbers only about 38,000 members altogether, of which 35,000 are in the United States, 700 in Asia Minor and elsewhere in the far East, and 300 in Africa. The surprisingly large number of members of the Loyal Orange Institution is given on the authority of a prominent member, high in official rank. A total of 100,000 in the United States does not look large, but it is difficult to believe there are 383,000 Orangemen in British North America, and it is still more unexpected to learn there are as many as 760,000 in the United Kingdom, and 200,000 in British possessions "not specified."

These eleven societies are seen to have aggregated nominally 5,859,623 members in 1895–96, or (omitting honorary and women members of some of them) about 5,660,000. Allowing for those counted twice or more times, owing to membership in more than one organization, these eleven international fraternities number probably 3,500,000 adult male members, in 100,000 Lodges, scattered along the paths of commerce and civilization. While the sun never sets upon the British flag, it is also true that somewhere east of the horizon of daylight there is always a Masonic Lodge at labor, and, in English-speaking countries in particular, Lodges of other international fraternities at work to relieve the wants of the suffering and distressed and to cultivate the ties of brotherhood.

Freemasons: Distinguished Americans.—Within a few years after the formation of a Masonic Grand Lodge at London, in 1717, many members of the nobility, representatives of the professions and other learned men became members of the Craft, and between 1725 and 1735 Lodges of English origin were established in many of the larger cities of Continental Europe, where, for a few years, they were composed almost exclusively of men of rank and learning. The growth of the Fraternity, as is well known, has long been along the lines of universal brotherhood, and even two hundred and fifty years ago its membership included distinguished men in various stations of life. In almost all European countries the Craft to this day continues to enjoy the patronage and coöperation of the reigning families and of the nobility, notably in Great Britain, Holland, Denmark, Norway, Sweden, and Germany. The like was true in France under the Bourbons, in the Napoleonic régimes, and under the Republic. Freemasonry also continues to enjoy great popularity among the followers of those who created a united Italy. In England the Fraternity is presided over by the Prince of Wales, and in Sweden and Norway by King Oscar. In Denmark the Crown Prince is at the head of the Grand Orient. The late Emperor Frederick was Grand Master of German Freemasons from 1855 until his death. The Emperor William, although a Freemason, has not attended Lodge meetings since he became Emperor. In Austria, Freemasonry is not patronized by the aristocracy or the reigning family, nor in Russia or Belgium; but in Holland the nobility are nearly all members of the Craft.

A list of the names of eminent foreigners who have been or are Freemasons would include hundreds of other notables besides Richard Steele, Lord Byron, Robert Burns, Voltaire, Montesquieu, Garibaldi, Victor Emmanuel, Wellington, Blücher, many of Napoleon's generals, and the late King Kalakaua of the Hawaiian Islands, and it will interest students of the progress of the Craft in the United States to read the names of some of the more distinguished Americans who are credibly reported to be or to have been Freemasons.

The character of those whose names follow sufficiently attests the extent to which Freemasonry has been linked with the careers of prominent Americans, notwithstanding it is not true, as has often been stated, that "one-half the Presidents of the United States," and that "all but four of the signers of the Declaration of Independence were Freemasons." Following the identification of Benjamin Franklin with the Craft early in the last century are the names of Jeremy Gridley, Attorney-General of the Province of Massachusetts, Grand Master of St. John's Provincial Grand Lodge in 1755; and James Otis, Master for the Crown in the Province of Massachusetts, who argued against the famous writs of assistance in 1761, when "Independence was born." The only signers of the Declaration of Independence who were Freemasons, so far as Grand Lodge records show, were Benjamin Franklin, John Hancock, William Hooper, Philip Livingston, and Thomas Nelson, Jr., five in all. Not only Washington, but nearly all of his generals were Freemasons; such, at least, was the case with respect to Generals Nathanael Greene, Richard Henry Lee, Israel Putnam, Francis Marion, Baron Steuben, Baron De Kalb, and the Marquis de Lafayette, with whom should be included General Joseph Warren and Paul Revere. Joseph Brant (Thayendanegea), a Mohawk Indian chief in the British service during the Revolutionary War, and Tecumseh, chief of the Shawnee Indians, an ally of the British in the War of 1812, who attempted to incite the Indians against the whites, were both Freemasons. In the period between the close of the War of the Revolution and the end of the century are found the names of F. A. Muhlenburg, Speaker of the House of Representatives in 1789; William R. Cox, Secretary of the Senate in 1796; Robert R. Livingston of New York; and Peyton Randolph, who was Grand Master of Masons of Virginia. Only eight Freemasons have been elected President of the United States, out of twenty-four men who have had that honor: Washington, Jackson, Polk, Fillmore (who recanted during the anti-Masonic excitement), Buchanan, Johnson, Garfield, and McKinley. A corresponding list of Vice-Presidents includes six names: Aaron Burr, D. D. Tompkins, Richard M. Johnson, George M. Dallas, John C. Breckenridge, and G. A. Hobart; and among defeated candidates for the Presidency, John Hancock, John Marshall, Henry Clay, Lewis Cass, John Bell, Stephen A. Douglas, W. S. Hancock, and George B. McClellan were Freemasons, as were William H. English and Arthur W. Sewall among defeated candidates for the Vice-Presidency. Names of other prominent Americans who were or are Freemasons are grouped as follows: Cabinet Officers: James Guthrie, Kentucky (Secretary of the Treasury); Jacob Thompson, Mississippi (Interior); Howell Cobb, Georgia (Treasury); Zachariah Chandler, Michigan (Interior); Edwin M. Stanton, Pennsylvania (War); Nathan Goff, West Virginia (Navy); Hoke Smith, Georgia (Interior); Benjamin F. Tracy, New York (Navy), and General R. A. Alger, Michigan (War). Ministers Abroad: William Richardson Davie to France (Grand Master of Masons in North Carolina at the close of the last century);

Anson Burlingame, Massachusetts, to China; Marshall Jewell, Connecticut, to Russia; and Caleb Cushing, Massachusetts, to Spain. Governors of States: Richard W. Caswell, North Carolina; Edmund Randolph, Virginia; DeWitt Clinton, New York; Leon Abbett, New Jersey; Lucius Fairchild, Wisconsin; Roswell P. Flower, New York; James B. Gordon, Georgia; J. M. Rusk, Wisconsin; Thomas M. Waller, Connecticut; General Benjamin F. Butler, Massachusetts; J. B. McCreary, Kentucky; D. H. Hastings, Pennsylvania; and George W. Peck, Wisconsin. United States Senators: Rufus Choate, Massachusetts; Thomas H. Benton, Missouri; John Rowan, Kentucky; General John A. Logan, Illinois; Oliver P. Morton, Indiana; Leland Stanford, California; Marion Butler, North Carolina; F. T. Du Bois, Idaho; J. N. Dolph, Oregon; George F. Edmunds, Vermont; C. J. Faulkner, West Virginia; Arthur P. Gorman, Maryland; H. C. Hansbrough, North Dakota; O. H. Platt, Connecticut; M. S. Quay, Pennsylvania; G. L. Shoup, Idaho; Henry M. Teller, Colorado; John M. Thurston, Nebraska; Daniel W. Voorhees, Indiana; Z. B. Vance, North Carolina; John J. Ingalls, Kansas; John T. Morgan, Alabama; Charles T. Manderson, Nebraska; John M. Palmer, Illinois; William A. Peffer, Kansas; Thomas C. Platt and Warner Miller, New York. Congressmen: David Wilmot, Pennsylvania; Robert Toombs, Georgia; Thomas Corwin, Ohio; William D. Kelley, Pennsylvania; R. P. Bland, Missouri; Samuel J. Randall, Pennsylvania; William S. Holman, Indiana; James D. Richardson, Tennessee, and Jeremiah E. Simpson, Kansas. Judiciary: John Marshall, of Virginia, Chief Justice of the Supreme Court of the United States; George M. Bibb, Chief Justice of Kentucky; Robert Trimble, Kentucky, Chief Justice of the Supreme Court of the United States; and John M. Harlan, Kentucky, Associate Justice of the United States Supreme Court. Among Arctic Explorers: Dr. Elisha K. Kane and Lieutenants R. E. Peary and A. W. Greely. Editors: Samuel Bowles (1st), George D. Prentice, George W. Childs, Henry W. Grady, and Colonel John M. Cockerill. Financiers: J. Edward Simmons, Henry W. Cannon, John W. Mackey, Washington E. Connor, and William Sherer, Manager of the Clearing House, New York; Joseph Smith and Brigham Young of the Mormon Church; General Albert Pike of the Confederate Army; Stephen Girard, philanthropist; Josiah Quincy (President of Harvard College, 1829–40, during the anti-Masonic agitation); Jacob Quantrell, guerrilla leader in the Civil War; Richard Vaux of Philadelphia; Rt. Rev. Bishop H. C. Potter of New York; Rt. Rev. William Stevens Perry of Iowa; Rev. Stephen H. Tyng; Rev. Robert Collyer, New York; Chauncey M. Depew, O. H. P. Belmont, Samuel M. Gompers, Joseph D. Weeks, Marshall P. Wilder, John Brougham, Edwin Forrest, William J. Florence, and Edwin Booth.

The fact that nearly all the names are of men who have become distinguished in politics, war, or the professions was to have been expected. It is less often that one acquires a national or international reputation in commercial, manufacturing, or agricultural pursuits, and it is among followers of the latter, of course, that by far the larger proportion of the nearly 1,400,000 affiliated and unaffiliated American Freemasons are to be found.

Fifth Order of Melchizedek and Egyptian Sphinx.—This secret organization of men and women, the last known public appearance of which was at Boston in 1894, was also known as the "Solar Spiritual Progressive Order of the Silver Head and Golden Star." The Order claimed to have been founded several thousand years "A. M.," which may signify either ante-Melchizedek or after Melchizedek.

Genii of Nations, Knowledges, and Religions.—A mystical association which seeks to conduct its neophytes from the

Seen to the Unseen, a sort of esoteric college, familiarly known to its members as the G. N. K. R. It was organized at Boston in 1888, and contains three branches, the Laws of the Ens, Movens, and Om, "including the secrets connected therewith." The Hierophant is reported to reside in Applegate, Cal.

Hermetic Brothers of Luxor.—Said to be ancient, mystical, and of Oriental origin. The head of the Exterior Circle in America recently resided in Illinois. It teaches "that the divine scintillations of eternal spirit will each complete its own 'cycle of necessity.'" It is sometimes referred to as "Isis Unveiled."

Independent International Order of Owls.—Organized by William Richardson, G. A. Meacham, and others, Freemasons, at St. Louis, Mo., in 1890, a secret society having sociability and recreation for its objects. Only Freemasons (Master Masons) are eligible to membership. The presiding officers of subordinate bodies are called Sapient Screechers, and instead of Lodges, places of meeting are called Nests, the governing body being the Supreme Nest of the World. The Order numbers about 2,500 members.

Mystic Order, Veiled Prophets of the Enchanted Realm.—Founded by Hon. Thomas L. James, ex-Postmaster-General of the United States, who was the first Grand Monarch of the organization; Professors Oren Root of Hamilton College, Clinton, N. Y.; and J. F. MacGregory of Madison University, Madison, N. Y.; General William M. Nest and LeRoy Fairchild, both of Hamilton, N. Y.; with Rt. Wor. George H. Raymond, Grand Lecturer of the Grand Lodge of Freemasons of the State of New York; Lieutenant W. C. Eaton, U. S. N.; and many others, all Freemasons, as a social and recreative secret society. The Order announces that in order to conserve its own interests and secure the most desirable material none but Master Masons are made eligible for membership. One of its objects "is to benefit the symbolic (Masonic) Lodge," and "although in many cases the government may be guided by Masonic usage as the most perfect system extant, it is to be strictly understood that in itself this is not a Masonic Order, and the degree is in no sense a Masonic degree." It is further announced that, as in addition to the abstruse and complicated teachings of Freemasonry which go to make up a part of life, we also "need sunshine," so these Freemasons have built up a new Order, which is "Mystic" in its subtle lessons, as in its form; "Veiled," because no human heart stands all revealed; and in an "Enchanted Realm," because "duties wear" and "sorrows burden in any unenchanted realm." The cornerstones of the Order, therefore, as may be inferred, are sociability and goodfellowship. The first Grotto was formed at Clinton, N. Y., where Hamilton College is situated. The organization spread rapidly, there being ten Grottos in existence five years later, with two thousand members. Like the Benevolent and Protective Order of Elks, the Mystic Order, Veiled Prophets of the Enchanted Realm establishes only one Grotto, or subordinate body, in any one city. The total number of Grottos in 1897 was ten, the principal ones being at New York, Rochester, and Buffalo, and the total membership about 2,000. The head covering of a Veiled Prophet is a turban with a silver tissue veil, the color of which is selected by each Grotto, with the exception that purple veils are reserved for members of the Supreme Council, or governing body.

Order of Amaranth.—Originally intended as higher degree in the Order of the Eastern Star, to form the third of a series of which the Eastern Star degree and the Queen of the South should be respectively the first and second. As Chapters of the Order of the Eastern Star did not approve that plan, the Amaranth remains a distinct Order, to which only Master Masons in good standing and women who are members of the Order of the Eastern Star are eligible. The ritual upon which its present work is founded is said to have been written nearly forty years ago by J. B. Taylor of Newark, N. J. This, Robert Macoy of New York is said to have amplified and improved, until it had substantially the form used to-day. The institution of Courts of the Order of Amaranth began about five or six years ago, but the growth of this Order has not been rapid, total membership to-day not exceeding five hundred. The ritual is based on incidents in the lives of several characters in the New Testament. In the beginning an attempt was made to incorporate a mutual assessment beneficiary feature, but it was abandoned soon after. The objects are largely benevolent and social. (See Order of the Eastern Star.)

Order of Martinists.—One of the numerous Masonic rites which made its appearance in France about the middle of the last century. It is also called the Rite of Martinism. It appeared at Lyons in 1767, with ten degrees, fathered by Louis Claude de St. Martin, a disciple of Martinez Paschalis. The latter's rite of nine degrees formed the basis of the "rectified rite" of St. Martin, who was a deeply religious man, a student of Rosicrucianism, of Swedenborg, and of the teachings of the Kabbalists and hermetic doctors of the middle ages. His rite was naturally filled with what has been described as "reveries of the mystics." The Order was popular for a time, and spread into Germany and Russia, where it had a brief career. The only excuse for this reference is the statement by S. C. Gould, in his "Arcane Fraternities," Manchester, N. H., 1896, that the Order, "reduced to three essential and four accessory degrees," was introduced into America in 1887, where it is "being conferred by established and recognized Masonic authorities." He adds that its chief officer for the United States "resides in Missouri," and that its disciples "are residents of more or less of the States."

Order of the S. E. K.—Composed of students of Esotericism, Egyptology, and Symbolism. Membership is limited. The Order is known to exist in Massachusetts.

Order of the Eastern Star.—A charitable and benevolent society to which only Master Masons, their wives, widows, sisters, othe and daughters are eligible. Its teachings are founded on the Holy Bible. Chapters of the Order exist in nearly all, if not quite all, of the States of the Union, in the Province of Ontario and elsewhere in the Dominion of Canada, Scotland, and at one time in Mexico, Central America, and in South America. Its total membership is nearly 200,000, about 160,000 in the United States, and very small elsewhere, the majority being women. Its symbolism centres about the five-pointed star and the pentagon, or signet of Solomon. It is related that, originally, the first point of the star suggested Obedience; the second, Attachment; and so on; but the modern ritual teaches that the first point represents the binding force of a vow, illustrated by Jephthah's daughter; the second, devotion to religious principles, as exemplified in the character of Ruth; the third, fidelity to kindred and friends, as personified by Esther; the fourth, faith in the power and merits of a Redeemer, as manifested by Martha; and the fifth, Charity, illustrated by Electa. There is also a symbolism expressed through the signet, and there are other emblems, shown within the star. The society has the customary sign language found in kindred organizations. It is proper to explain that this Order is not Freemasonry, and is in no way connected with it. It was created by Freemasons, and only members of the Masonic Fraternity and women relatives of the latter may join it. It affords no especial means by which women members may prove themselves relatives of Freemasons, except to Freemasons who are members of the Order of the Eastern Star. The Order is quite popular in the West, where almost every city and town has one or more Chapters. Its membership is also large at the East and is growing. In many instances, in addition to performing its function, that of inculcating various moral and religious principles, it operates in practice as a social club, or rallying point for women members of families of Freemasons, their husbands, and, if also Freemasons, their brothers and fathers. Not many years ago it was generally supposed the Order was originated in 1850 or 1851 by Robert Morris, the well-known poet and Freemason. Through the courtesy of Alonzo J. Burton of New York, the writer has been shown a printed ritual of an "Ancient and Honorable Order of the Eastern Star," together with an account of its proceedings at a session in Boston, Mass., May 18, 1793, which explains that the Society performed a most efficient work of charity during the wars of the Revolution and 1812. The idea of what has been called an Adoptive or an Androgenous rite goes back, of course, even farther than that. A reference to the writings of Mackey, Oliver, and others, indicates that shortly after the introduction of Freemasonry from England to the Continent of Europe (one account says as early as 1830), so-called "Masonic" Lodges for women made their appearance. To the mere statement of Mackey that there is a trace of these as early as 1649, nothing can be added. But in 1843 we find a French society of this variety, entitled "Ordre des Felicitaires;" in 1847, the "Order of Wood Cutters;" and, later, a number of others. These were formed in Germany, Poland, Russia, and, notably, in France, during the middle of the last century, where, for the next twenty-five years, they flourished and were popular among the nobility and others in the higher ranks of society. "Lodges of Adoption" appeared in France in 1750, to which only Master Masons and women relatives were eligible, and were so called from their being taken under the nominal protection of or being "adopted" by regular Masonic Lodges. But there was no further connection than that between them and the Freemasonry of one hundred and forty years ago, although rather more than that which exists between the Order of the Eastern Star and Freemasonry to-day, for there is no such thing in the United States as even an "adoption" of an Eastern Star Chapter by a Masonic Lodge, or even the recognition of the existence of a body known as the Order of the Eastern Star by a Masonic Grand Body. The rituals of the Ordre des Felicitaires, the Wood Cutters, and others of like character, are quite dissimilar from Masonic rituals, tending rather to poetic, scenic effects, and dramatic performances calculated to impress the (men and women) novitiates who invariably took part in them with the moral lessons which it was sought to inculcate. Some of these relatively ancient, appendant orders for Freemasons and women relatives of Freemasons exist on the European Continent to-day, though they have long ceased to attract the number of candidates or class of members for which they were formerly noted.

Freemasonry was introduced into the American colonies nearly one hundred and seventy years ago, and in the latter half of the last century (population of the country and the lack of facilities for communication considered), had an extensive and, as history informs us, distinguished membership. There are fragmentary printed memoranda indicating that some of the continental degrees conferred in "Lodges of Adoption," or other men and women's Orders to which only Freemasons and women relatives were eligible, were introduced into this country as early as 1778. Whether any of these took the form of an Order of the Eastern Star, which the published report referred to, may never be known. One may only admit its likelihood. With the brief statement in the Proceedings of the Ancient and Honorable Order of the Eastern Star, republished in New York in 1850, that that society was conspicuous for deeds of charity in the War of the Revolution and in the

War of 1812, one is forced to rest content, until Robert Morris invented and costumed his Order of the Eastern Star. Morris was born at Boston in 1818, was made a Freemason at Oxford, Miss., March 5, 1846, and in 1847, with his wife, received the so-called "side" or unsystematized Masonic degree, the "Heroine of Jericho." This is said to have greatly interested him, and in February, 1850, when confined to his bed with rheumatism, he is described as having devised the Order of the Eastern Star. He writes of his having "hesitated for a theme" on which to build such an Order, having "dallied over a name" and pondered long over the selection of the five-pointed star and pentagon as its chief emblems. This would indicate originality on his part, and suggests that his calling it the Order of the Eastern Star was merely a coincidence.

The writer is unable to learn that Morris ever heard of the Eastern Star of 1793. This, then, is the slender thread upon which hangs the claim of antiquity for the modern Order. Morris wanted this society to become a branch of Freemasonry, so as to permit women members to prove themselves relatives of Freemasons to members of the Masonic Fraternity anywhere, and to enable them to share in the charitable work of that Fraternity. His plan excited great opposition, and failed. In 1853 he conferred the Order on a number of acquaintances, and in 1855 instituted Constellation No. 1, Purity, at Lodge, Fulton County, Kentucky. The headquarters were at Lexington, Ky., and Morris, of course, was the Grand Luminary. About two hundred Constellations were formed throughout the United States, one being in New York city, somewhere on Spring Street. This arrangement of the Eastern Star ritual met with disfavor from Freemasons, and as the ceremony was "too complicated," Morris revised it in 1859, calling the bodies "Families of the Eastern Star." A number of Families were instituted, but the revised ritual evidently did not possess elements of success. When Morris sailed for the Holy Land, in 1866, he turned over all his rights to the Order of the Eastern Star to Robert Macoy of New York. In 1866 a church stood at the corner of Grand and Crosby Streets, in New York, the property of the Freemasons of the State of New York, and in December of that year a fair was held there for the benefit of the proposed Masonic Hall and Home. At its conclusion the ladies who had presided over the tables were loath to break their pleasant associations, and a ball was given a month or two later, and a thousand dollars more realized for the fund. On January, 17, 1867, eighteen of the ladies organized a society and called it the Alpha Chapter of the Order of the Eastern Star. They met occasionally and performed works of charity, but, lacking a ritual, the society did not prosper. About a year later one of the ladies met Robert Macoy, an eminent Freemason, and told him that if the society had a ritual she thought it would be successful. Mr. Macoy set to work rearranging the old ritual, and on October 15, 1868, in the presence of the eighteen ladies referred to, conferred the degree, with his own wife as the candidate. Macoy simplified the work of the Constellations and amplified that of the Families by a dramatic rearrangement which was at once successful. From that time the Order began to increase, and New York State to-day has 125 Chapters and about 10,000 members. The Grand Chapter of New York was organized November 3, 1870.

In 1866 Albert Pike printed a version of the French ritual of an Order of the Eastern Star of a century ago, using the forms intact, but augmenting the parts. The ritual is composed of three degrees, Apprentice, Companion, and Mistress. The work is now exceedingly scarce. The degrees are so complicated that it would be impracticable for the ordinary assembly to work them, and there is no record that they were ever exemplified in this country. Whether either Morris or Macoy ever saw this work or the original is not known. Macoy, as Supreme Head of the Order, began chartering chapters and issuing new warrants to such Families as existed, and 1869, 1870, 1871, and 1872 witnessed the extension of the Order into nearly every State in the Union, Cuba, Mexico, Central and South America, superseding a species of "Adoptive Freemasonry" which had grown up in Michigan and in New York in 1867 and 1868. What was called the Supreme Council of the Adoptive Rite of the World was instituted at New York city, June 14, 1873, at a time when a meeting of the General Grand Council of Royal and Select Masters (American Rite of Freemasonry) was held at that city. Morris presided, and Macoy was elected Supreme Patron; Mrs. Frances E. Johnson, Supreme Matron; Andrew Cassard, Associate Supreme Patron; Laura L. Burton, Deputy Supreme Matron; Robert Morris, Supreme Recorder; William A. Prall, Supreme Treasurer; and P. M. Savary, Supreme Inspector. This was not long-lived. The General Grand Chapter of the Order was formed in 1876 at Chicago, and has jurisdiction over the entire Order, except in Vermont, Connecticut, New York, and New Jersey, reporting 27 Grand Chapters in all. In 1874 Alonzo J. Burton of New York originated a floral ceremony to supplement the general work of the Society, which is in quite general use. At the session of the Grand Chapter, held in New York city, June, 1895, the Order of the Sisterhood was exemplified by a selected corps from Utica, N. Y., and the degree was adopted as an auxiliary. It was composed in the latter part of 1878, and is founded on the Biblical account of Jacob's ladder and a history of the life of Mary the mother of the Saviour. (See Order of Amaranth.)

Order of the Magi.—A mystical Chicago Society, the practices and preachings of which are "open to all who can appreciate them," but which is in reality a secret Order in that its teachings are imparted by means of "secret machinery." Its so-called "religion" is referred to as that of "the stars." No one but members profess to know the cause of its existence or its underlying principles.

Order of the Mystic Star.—Founded about 1872 or 1873, at New York city, by A. J. Duganne and others. It was designed to rival the then rapidly growing Order of the Eastern Star, and, like it, was open only to Master Masons, their wives, widows, mothers, daughters, and sisters. It did not live long.

Order of the Omah Language.—Founded at Washington, D. C.; year not given. It describes the original universal language, the root, as the Omah tongue, the primal language "which allied man to Yahveh," and alleges that through confusion of sounds much that was known to man is lost; that the Omah language revealed to man the secrets of material life; and that "this language now upon this planet has once more reached the identical point from which it was diffused," so that "men daily pronounce the magic words, having no conception of their occult power and meaning." S. C. Gould, in his "Resumé Arcane Associations," adds that "a word to the wise is sufficient;" from which some may infer that the Order thinks it has much it could teach, even to the most erudite students of high grade Masonry.

Order of the Palladium.—Said by S. C. Gould, in his "Resumé of Arcane Associations," to have been "instituted in 1730," and "introduced into the United States at Charleston, S. C.," where it remained dormant until 1884, when it was revived in 1886, as the new and reformed Palladium, "to impart new force to the traditions of high grade Masonry." It admits men and women, the former to the grades of Adelphos and Companion of Ulysses, and the latter to that of Penelope. As its Councils are "held incognito," its proceedings never printed, and its membership is greatly restricted, little is known of it by others than members. It publishes the "Free and Regenerated Palladium," by which title it is now known.

Order of the S. S. S. and Brotherhood of the Z. Z. R. R. Z. Z.—Headquarters "for this country" at Boston. Its motto is: "All things come from within." Its seal is a circle, formed of three cobras "separated by three swastikas, encircling two interlaced triangles," which, in turn, enclose "the crux ansata," from which its theosophic temperament and mystical tendencies may be inferred. It declares that Love with Wisdom is the secret of Life, and that the Torch of Life is fed by the Oil of Love. Among its relics is said to be a "large cube of cream-white stone," of great antiquity, presented by "a Mexican chief." Membership is small.

Order of the Súfis.—Philosophical and theosophical, based on the Unitarian doctrines of the Persians. The word Súfi refers to the Arabic word *Suf*, wool, and alludes to the dress of the Dervishes who originally taught the principles the Order seeks to elucidate, which are alleged to reconcile philosophy with revealed religion by means of mystical interpretations of doctrine. The candidate for its mysteries represents a traveler in search of Truth, "a hidden treasure," and passes through eight stages or grades, Worship, Love, Seclusion, Knowledge, Ecstasy, Truth, Union, and Extinction, or absorption into the Light. S. C. Gould, of Manchester, N. H., states that representatives of the Order reside in New York and Missouri.

Order of the White Shrine of Jerusalem.—Founded at Chicago a few years ago by Charles D. Magee, Supreme Chancellor. Men and women are eligible to membership.

Queen of the South.—See Order of Amaranth.

Rite of Swedenborg.—A mystical, theosophical Masonic rite, consisting of six degrees, which grew out of the Rite of the Illuminati (Avignon, 1760), into which the reveries of both Boehme (founder of the latter) and of Swedenborg (who was not a Freemason) were incorporated. It has been presumed to have long been extinct outside of a few Swedish Lodges; but S. C. Gould, in "Arcane Fraternities," Manchester, N. H., 1896, says that the Rite flourished in a Lodge in New York from 1859 until 1863, and that it is still practised as a distinct rite in the Dominion of Canada.

Society of Eleusis.—Commemorative of its prototype, it is founded on a portion of the ceremonies of the latter, and occasionally holds a grand festival with appropriate exercises. It dates its birth 1356 B.C., and has for its motto, *Quod hoc sibi vult? Commune bonum.* Its duodecennial celebration was held at Boston in 1884.

Society of the Illuminati.—A seceding Mormon, religious secret society for men, with which was associated another organization, The Covenant, a secret society for Mormon men and women, which existed on Beaver Island, in Northern Lake Michigan, off the Grand Traverse regions, between 1850 and 1856. When the Mormons, under Brigham Young, left Council Bluffs for Utah, James J. Strang, at the head of a party of seceders (New York "Sun" Grand Rapids correspondence, January 21, 1895, published January 27), journeyed to Beaver Island, founded the village of St. James, "naming it after himself," erected a tabernacle, and, with the assistance of "a dozen young men as apostles," conducted religious services. By 1850 St. James had a population of about 600. In 1850 Strang had a revelation from "an angel of the Lord," directing him to be crowned "King of the Mormons," and enjoining upon him and his people the practice of polygamy. He was accordingly crowned king in what might be described as "ample form," and took unto himself a number of wives. The account referred to adds that "in the Church" were two secret societies, one called the Society of the Illuminati, for men only, and the other for both men and women, called "The Covenant," from which it is easy to perceive he paralleled the work of Young, Kimball, Hyde, Pratt, and other Mormon leaders, then in Utah, where the secret "work" of the Mormon Church centred largely in the endowment house ceremonials. (See Freemasonry among the Mormons.) It is further explained that "in The Covenant iron-clad oaths were taken to defend the Church, even to the shedding of blood, and to stand by one another through thick and thin." The "secret obligations and work of the Illuminati were never made public." Strang's career was brief. In 1856 he was shot by one of his followers who had been publicly whipped by order of the "king" for refusing to compel his wife to wear "bloomers" in compliance with an "edict" that all women in the kingdom should dress in that manner. Learning of Strang's death, neighboring fishermen invaded the island, razed the tabernacle, and dispersed the piratical Mormon population, who fled to Chicago, Milwaukee, and elsewhere.

Sovereign College of Allied Masonic and Christian Degrees for America.—A "Grand body," founded by Hartley Carmichael, 33°, William Ryan, 33°, and C. A. Nesbitt, 33°, at Richmond, Virginia, in 1890, having rituals of some so-called "side" or unsystematized degrees, which are conferred only upon Freemasons, and several academic degrees which are conferred upon distinguished Freemasons, *honoris causa*, or to members of the Fraternity "who have passed satisfactory examinations and paid the necessary fees." Its highest academic degree is entitled "Doctor of Universal Masonry," and only five Freemasons are said to have received it—Josiah H. Drummond, of Maine, Past Most Puissant Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America; William James Hughan, the well-known English Masonic historian; D. Murray Lyon, the Scottish Masonic historian; the Earl of Euston; and Prince Demetrius Rhodocanakis of Greece. The Sovereign College is in amity with the Royal Ark Council of England, the Grand Conclave of Secret Monitors for Great Britain, the Colonies and Dependencies of the British Crown, and the Grand Council of the Allied Masonic Degrees for England, Wales, and the Colonies and Dependencies of the British Crown, at which the Earl of Euston is the representative of the Sovereign College in America. The allied Masonic and Christian degrees conferred by the Sovereign College are the Ark Mariner, corresponding to the English Royal Ark Mariner; Secret Monitor, Babylonish Pass, Great High Priest, St. Lawrence the Martyr, Tylers of Solomon, Knight of Constantinople, Holy and Blessed Order of Wisdom, and Trinitarian Knight of St. John of Patmos. In recently published announcements the Babylonish Pass and Great High Priesthood are omitted. The Ark Mariner degree is popular in England, where the candidate must have taken the Mark Master Mason degree in order to be eligible to receive it. It is conferred upon Master Masons here. The language of the degree is peculiar. The Supreme body is called a "Grand Ark;" subordinate bodies are "Vessels." All its references are nautical, and allude to the Deluge and the Ark of Noah. Members profess to be followers of Noah, and therefore call themselves Noachidæ, or Sons of Noah. The degree, which was invented in England about the close of the last century, sheds no light upon Freemasonry. The degree of Secret Monitor, conferred upon Ark Mariners, is thought to have been derived from a Masonic society which was formed in Holland, about 1778, to teach the meaning of Brotherly Love. The latter was called the Order of David and Jonathan, and inculcated unfaltering friendship even in the presence of the most appalling danger.

The degrees of Tylers of Solomon, St. Lawrence the Martyr, and Knight of Constantinople are conferred only upon those who have taken the two preceding degrees, and that last named upon those only who are willing to repeat and sign the Apostles' Creed. Mackey says of the degree of Knight of Constantinople, that it has no connection with Freemasonry, teaches an excellent lesson in humility, and that it was probably instituted by some Masonic lecturer. The Babylonish Pass used to be conferred in Scotland in Royal Arch Chapters. It possesses something in common with the Masonic Order of the Red Cross conferred in Commanderies of Knights Templars. It is thought that the Holy and Blessed Order of Wisdom is allied to one of a similar name referred to under the sketch of the Order of Knights of the Red Cross of Rome and Constantine (which see), particularly as the candidate must be either a Knight Templar or a thirty-second degree Freemason of the Ancient and Accepted Scottish Rite. The Trinitarian Degree of Knight of St. John of Patmos is conferred only upon Freemasons of mark and learning who have received the thirty-second degree of the Ancient and Accepted Scottish Rite. It is Christian and Trinitarian, and its possessors declare it equivalent to a patent of Masonic nobility. The ritual refers to the banishment of St. John. It is believed to be allied to the Order of Knights of St. John the Evangelist, conferred in Grand Councils of Knights of the Red Cross of Rome and Constantine. The Sovereign College is still situated at Richmond, Va., and its three founders continue among its principal officers. Total allied membership about 2,100, of whom about 560 are in the United States.

Tall Cedars of Lebanon.—The name of a so-called Masonic "side degree." The ceremony is said to be amusing. The degree has no official standing, and there is no regular or authorized method of conferring it, beyond the fact that it has been handed down to be passed along. Its finale is sometimes a banquet.

Temple of Isis.—Situated at Chicago. Lectures are delivered before its members monthly, on such subjects as the Mysteries, the Sphinx, the Pyramids, and Hermetic Teachings. Its symbol is a four-winged kneph surrounded by a cobra. Dr. W. P. Phelon is named as the founder of the Society, in which much is made of the Tetragrammaton, or combination of Hebrew letters representing the great and sacred name of Deity.

Theosophical Society. — (Contributed by Mrs. Annie Besant.) The Theosophical Society is an international brotherhood, the formation of which was suggested on September 7, 1875, in the rooms of Madame H. P. Blavatsky, 46 Irving Place, New York city, U. S. A., and the definite organization of which was completed on November 17th of the same year. On that day the duly elected President, Colonel Henry Steele Olcott, delivered the inaugural address, and the official year of the Society is reckoned from November 17, 1875. The first officers have an historical interest. President, Henry Steele Olcott; Vice-Presidents, Dr. S. Pancoast and G. H. Felt; Corresponding Secretary, Helena Petrovna Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, H. J. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, R. B. Westbrook, Emma Hardinge Britten, Dr. C. E. Simmons, H. D. Monachesi; Counsel to the Society, W. Q. Judge. Of all these, but one remains to-day, the President-Founder, H. S. Olcott, who, after twenty-two years of loyal service as President, remains still at the head of the Society, the symbol of its unity and the custodian of its unbroken traditions. The rest are all swept away by death or desertion, the death of H. P. Blavatsky, the co-founder, having occurred in 1891.

Organization.—The organization of the Society is copied from that of the United States, so far as federal and local governments are concerned. It has a president, elected for a term of seven years (the President-Founder holds his office for life, the seven years' term applying only to his successors). He appoints a vice-president, but the appointment must be ratified by the Society; and he appoints a recording secretary and treasurer. There are no other officers belonging to the Society as a whole. The general control and administration of the Society is vested in a General Council, consisting of the President, the Vice-President, and the General Secretaries of the Sections into which the Society is divided. Its headquarters are at Adyar, Madras, India, and consist of a large and beautiful building, containing a spacious hall for meetings, a fine library, the offices of the Society, and a number of living apartments; this building is surrounded by extensive grounds, picturesquely planted, and has several smaller bungalows connected with it for the work of the Society and the reception of visitors.

The library, which was opened in 1886 by a remarkable ceremony in which Hindu, Buddhist, Mohammedan, and Zoroastrian priests officiated, contains a valuable collection of some 10,000 Eastern palm-leaf manuscripts and printed literature, some of the former being exceedingly rare. It bids fair to grow into an institution of very great importance, and plans are on foot to make it a great teaching centre and a resort for students from all parts of the world. Its beauty, seclusion, and quiet—while only seven miles distant from the city of Madras—combine to render it an ideal spot for the student. The anniversary meetings of the Theosophical Society are held at Adyar at the end of each December, and on that occasion a vast gathering assembles of members and friends from all parts of India and from other lands; the twenty-first anniversary was celebrated there on December 27, 28, 29, and 30, 1896.

Branches of the Society not belonging to any Section, and members unattached to any Branch or Section, are connected directly with the headquarters at Adyar; but as soon as circumstances permit of their being organized under local governments they are encouraged to thus group themselves.

Any seven members of the Society may apply to be chartered as a Branch, all charters deriving their authority from the President. Every Branch, or Lodge, of the Society elects its own officers and makes its own by-laws, subject to the provision that such by-laws must not conflict with the general rules of the Society. Any seven or more chartered Branches can be formed by the President, on their application, into a Section, and this Section enjoys local autonomy; it elects a General Secretary, who is *ex-officio* a member of the General Council, the governing body of the whole Society, and who is the official channel of communication between the President and the Section. Each General Secretary sends annually to the President a report of the year's work of his Section, and these are summarized by the President in his annual report, and are preserved as part of the records of the Society at Adyar. There are at present (1897) seven Sections of the Theosophical Society: the American Section, chartered in 1886, General Secretary, Alexander Fullerton, 5 University Place, New York city; it contains 40 Branches and is growing rapidly; the European Section, chartered as the British Section in 1888, and extended to Europe in 1890, General Secretary, G. R. S. Mead, 19 Avenue Road, Regent's Park, London, England, with 79 Branches and Centres (groups not yet chartered); the Indian Section, chartered in 1890, General Secretaries, Bertram Keightley and Upendranath Basu, Benares, India, with 181 Branches and Centres, of which 47 are inactive; the Australasian Section, chartered in 1894, General Secretary, J. Scott, 42 Margaret Street, Sydney, N. S. W., with 12 Branches; the New Zealand Section, chartered in 1895, General Secretary, Lilian Edger, Mutual Life Buildings, Auckland, with 8 Branches; the Scandinavian Section, chartered in 1895, General Secretary, A. Zettersten, Nybrogatan 30, Stockholm, Sweden, with 13 Branches; the Netherlands Section, chartered in 1897, General Secretary, W. B. Fricke, 76 Amsteldijk, Amsterdam, Holland, with 7 Branches.

Ceylon has 22 Branches, but they are not organized into a Section; the chief work of the Society in Ceylon has been that of education. Under the inspiring energy of the President-Founder the Sinhalese Buddhists have built and now maintain 100 schools and two large colleges, educating between 3,000 and 9,000 Buddhist children. These 22 Sinhalese Branches and four others are the only Branches outside the Sections.

Objects.—The objects of the Theosophical Society are three in number: 1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. 2. To encourage the study of comparative religion, philosophy, and science. 3. To investigate unexplained laws of nature and the powers latent in man. Only the first of these objects is binding on all members, and the Society embraces members of all faiths, demanding no assent to any formula of belief as a qualification of membership. Its members are connected by an ethical rather than by an intellectual bond, and their unity rests on a sublime spiritual ideal, not on a formulated creed. The Society has no dogmas, insists on no beliefs, indorses no church, supports no party, takes no sides in the endless quarrels that rend society and embitter national, social, and personal life. It seeks to draw no man away from his faith, but helps him to find in the depths of his own religion the spiritual nourishment he needs. That each should show to the religion of others the respect he claims for his own is understood as an honorable obligation in the Society, and perfect mutual courtesy on these matters is expected from members. More and more this leads to coöperation in the search for truth, to softening of prejudices, to liberalizing of minds, and to the growth of a gracious friendliness and willingness to learn.

Doctrines Studied.—The leading doctrines studied in the Theosophical Society are: the unity of existence; the three Logoi; the nature of the universe and of man, as macrocosm and microcosm, evolving in a sevenfold order; the One Self as the root of Being, its infoldment in matter and the unfoldment of its powers therein; the inherent divinity in man, his constitution and powers; his evolution by reincarnation, treading in turn the physical, astral, and mental worlds, time after time, under the law of causation, or karma, until perfection is gained; the quickening of evolution by the study and practice of the science of the soul; the present existence of men who have attained perfection, and who remain on earth to help onward the evolution of their less advanced brethren; the presence of such men in all ages, as custodians of a body of knowledge respecting God, the universe, man, and their relations to each other, leading to a knowledge of the Self, the divine wisdom; the existence and continual activity of Intelligences—spiritual and others—engaged in carrying on and directing all the processes of nature, with whom man can come into contact by virtue of the spiritual intelligence latent within himself. It is asserted that these doctrines are common to all religions, and that where any of them have become overlaid by efflux of time, it is necessary, in order to preserve the religion, that they should be restored. Their presence in the various religions can be proven by the common language of symbolism, in which they are expressed, the leading symbols of great religions being identical. The study of symbolism is carefully pursued in the Branches of the Society.

Inner Grades and Teachings.—While everyone who recognizes the universal brotherhood of man is welcomed within the Theosophical Society, its inner grades, comprised within the Eastern School, or Esoteric Section, are open only to those members of not less than a year's standing, who have made sufficient progress to have become convinced of the truth of the fundamental theosophical doctrines, and who, already striving to lead a pure and unselfish life, desire to advance more rapidly in the evolution of the inner nature. Such members, on approval, enter the Eastern School, and commence a regular course of study and practice, designed to prepare them for admission into successive stages of the path which leads up to definite discipleship under one of the great Masters, or Adepts, who are the custodians of the divine wisdom, and who are ever ready to welcome the neophyte who proves himself worthy of acceptance. This School opens up once more, in the sight of the modern world, the ancient pathway to Initiation, the function performed in ancient Greece by the Schools of Pythagoras, between which and the Theosophical Society there is an occult tie. Its lowest grades correspond to the classes of Pythagorean scholars who were learning to practise in family and social life the lower classes of virtues, and its higher ones, in ascending order, lead the earnest aspirant to the very gateway of the great Initiations. This restoration to the modern world of the cherished privilege of antiquity—the knowledge where the beginning of the pathway can be found that leads from the life of the world to that of the Adept, or the perfected Man, is perhaps, to earnest and aspiring souls, the greatest boon bestowed by the Theosophical Society.

History.—The history of the Theosophical Society is one of struggle against apparently insurmountable obstacles, of crushing attacks and betrayals from which it has ever emerged the stronger and the purer, of temporary reverses followed by swifter progress. It is as though it were watched over by a Power which subjects it to the rudest trials, in order to shake out of it every member who is not strong enough to stand alone, and intuitional enough to discern the right pathway amid bewildering cross-roads. Some think that the Society is being shaped for a great work in the future, and that the unfit are therefore from time to time sifted out.

Two figures stand prominently out as the Founders of the Society, Colonel Henry Steele Olcott and Madame Helena Petrovna Blavatsky.

Colonel Henry Steele Olcott is a native-born American, and obtained his colonelcy during the great Civil War between North and South. He received high praise from his government for his services, and was well known, in addition, as a scientific agriculturalist; but his cravings after knowledge of the invisible worlds drove him into investigations that led him far away from officialism and agriculture, and when he met Madame H. P. Blavatsky at the Eddy farmhouse, whither he had gone to investigate the spiritualistic manifestations through the Eddy brothers, he was drawn to her by her obvious occult knowledge, and a bond was formed between them which united them in a common work on the physical plane till her passing away in 1891. According to her belief and his the bond remains unbroken on the higher planes of existence, and they are still co-workers, though not in the physical body. Together they founded the Theosophical Society, and traveled through the world to organize it.

Helena Petrovna Blavatsky was a Russian of noble family related to the imperial house of Russia. She was married in extreme youth to his Excellency General Nicephore Blavatsky, governor of a district in the Caucasus, but left him ere their married life had well begun, driven by an insatiable thirst for occult knowledge, and traveling, on means provided by her father, through Egypt and various Eastern lands, in search of a Teacher whom she knew to exist, but knew not where to find. At last she succeeded in the object of her search, and became the pupil of a great Hindu sage, receiving from him the knowledge with which she returned to the Western world. She made her way to America, where she was directed to begin her teaching work, met Colonel Olcott, and accepted him as the colleague she was seeking, and announced herself to the world through the publication of two large volumes, "Isis Unveiled," a work showing a vast range of occult knowledge, but a collection of notes for a book rather than the complete book itself.

These two remarkable persons were the founders and the sustainers of the Theosophical Society: Colonel Olcott the executive officer, the organizer, presiding over all its outer activities; and Madame Blavatsky the teacher, the expounder of occult mysteries and the wielder of occult forces. They were the twin suns round which the whole system revolved.

The Society did not flourish in America after its foundation. Little interest was aroused by its teachings, Spiritualism being then in the ascendant, and it appeared as though the Society were fated to perish stillborn. But its organization was just kept going by its founders, and the great spiritual forces behind it ensured its continuance through these early days. On July 16, 1877, at a meeting of the Society, the President was authorized to form branches of the Society in Great Britain, India, and elsewhere at his discretion, to transfer the Society's headquarters to any country in which he might himself be established, and to temporarily appoint anyone he might select to any executive office necessary for the transaction of business. These arrangements were made in view of the approaching departure of the Founders for India; the New York headquarters were broken up on their sailing for Liverpool on December 17, 1878, but a nucleus appointed by the President remained to carry on the life of the organization in America—General Abner Doubleday, David A. Curtis, G. V. Maynard, and W. Q. Judge.

The first offshoot of the Theosophical Society appeared in Great Britain, and was chartered on June 27, 1878. This Branch changed its name in 1883 from the "British Theosophical Society" to the "London Lodge of the Theosophical Society." It still bears this name, and has Mr. A. P. Sinnett, the well-known writer, as its President. It is the premier Lodge of the Society, as holding the oldest charter.

The Founders left England for India on January 19, 1879, and landed in Bombay on February 16th. There the Indian department of the Society was founded, and branch after branch rapidly sprang up. The movement spread to Ceylon in 1880, nine branches being formed there. In Europe, the Ionian Branch was founded in Corfu in 1882, followed by the formation of branches in France in 1883, and in Scotland and Germany in 1884.

In America the movement languished. An apparently abortive attempt to form a Branch at Los Angeles, Cal., was made in April, 1879, and under date April 30, 1881, Mr. Judge writes of the one group in New York city that it is "suspended," and "ought to remain torpid for some time yet." But General Doubleday and Dr. J. D. Buck were elected among the Vice-Presidents of the whole Society in April, 1880, and Mr. Judge was elected as a recording secretary in 1879, and reëlected in 1880. In January, 1882, a slight renewal of life appeared at Rochester, and a Branch was chartered, followed on May 5, 1883, by a Branch at St. Louis. On December 4, 1883, the original New York group, long suspended, dissolved itself, and the "New York Branch of the Theosophical Society" was formed under the name of the "Aryan Theosophical Society," with Mr. Judge as President. A "Board of Control" for the movement in America was chartered by the President-Founder on May 13, 1884. It lasted until October 30, 1886, when it was dissolved by the order of the President, and the nine Branches of the Theosophical Society then existing in America were formed into the first territorial Section of the Society. This Section was definitely organized on October 30, 1886, at the residence of Dr. J. D. Buck, Cincinnati, O. Mr. W. Q. Judge was unanimously elected General Secretary and Treasurer, and from that time forward he devoted himself to the work of building up the Section with indomitable courage, perseverance, and energy. So well he wrought that in nine years he had established a Section of nearly one hundred Branches, and though at the end he deserted the Society and struck at it a fratricidal blow, the errors of his later years may be forgotten in the lustre of his earlier services, when the schism he caused is healed by the gentle hand of time.

The American revival followed close on the heels of one of the most ruthless attacks ever made on the Society. Two employés of the Society, accused of wrong-doing, concerted with certain missionaries in Madras an elaborate accusation against Madame Blavatsky, when she and the President were absent in Europe, charging her with fraud in connection with abnormal manifestations produced by her. Madame Blavatsky promptly resigned her position in the Society, in order that it might not be compromised in the eyes of the public, and demanded an investigation into the charges. A large and important committee was formed to look into the matter, and cleared her from the charges made, conclusively proving that they were based entirely on false and slanderous statements made by enemies of the Society with the view of destroying it. Madame Blavatsky's resignation was refused, and the Society declared its full confidence in her integrity, so that the attempt to ruin her only enthroned her more securely in the hearts of its members. As with King Solomon's judgment, which proved the true mother of the disputed child by her readiness to surrender it as hers in order that it might live, so did H. P. Blavatsky's prompt and entire self-abnegation prove her motherly devotion to the Society to which she had given birth.

From this time (1884–85) onward the Society seemed to be inspired with fresh life and energy. Mr. Judge, returning from India, threw himself into the work in America with the results already noted. The President succeeded in obtaining from Lord Derby, then the head of the Colonial Office, various alterations in the government policy in Ceylon, thus benefiting the Buddhist population of that island, while the government in India at last withdrew from the official persecution by police espionage which it had carried on against the two Founders, under the pretence that they were engaged in political intrigues. Madame Blavatsky settled in Europe, at first in Germany and then in London, where she gathered round her a number of pupils, since well known in the movement, Bertram and Archibald Keightley, G. R. S. Mead, C. F. Wright, the Countess Wachtmeister, Mrs. Isabel Cooper Oakley, Mrs. Annie Besant, all members of the powerful London group called the Blavatsky Lodge, while she was also in the close neighborhood of her old pupils, A. P. Sinnett and C. W. Leadbeater, two of the most widely known writers on Theosophy. (All these, except Dr. Archibald Keightley and Mr. Wright, remained loyal to the Society in the great crisis of 1894–95.) The European movement grew rapidly under the impulse given by Madame Blavatsky's presence and writings, and her London pupils have remained the leading writers of theosophical literature, forming the literary heart of the Society. At the close of 1888 Madame Blavatsky, with her colleague's cordial assent, formed her personal pupils into the Esoteric Section, that she later named the Eastern School, thus publicly reopening the ancient pathway to the obtaining of the divine wisdom. In 1891, on May 8th, she passed out of the body, bidding her pupils to expect her reappearance ere long in India, in an Indian body chosen by her Master as the vehicle for her next incarnation. She left the carrying on of her special department of work in the hands of her pupil, Mrs. Annie Besant, in whose charge she also placed the whole of her unpublished manuscripts.

The Society continued to spread in all parts of the world, but in 1892 and 1893 many complaints were circulated accusing Mr. W. Q. Judge—who had been made Vice-President of the whole Society—of forging messages which purported to come from the Masters. The scandal grew so great that it became necessary to investigate it, and Mrs. Annie Besant early in 1894 presented a formal request to the President to appoint a committee for the investigation of the charges. The committee met in London in the July of the same year, but was foiled in its purpose by the legal ingenuity of the accused, who pleaded that it had no jurisdiction to try him. The abortive attempt to put things right only increased the scandal, and at the Convention of the Indian Section in the following December a resolution was passed calling on the President to obtain from Mr. Judge a vindication of his character within six months, or failing that to expel him from the Society. The Australian Section followed suit, and the European called on Mrs. Besant to publish the evidence. At that time the Society consisted only of four Sections, and three of these were resolute that Mr. Judge should clear his character or leave the Society. Meanwhile Mr. Judge had been planning a *coup de théâtre*. He had circulated privately documents denouncing Mrs. Besant, and claiming the right to remove her from the position as teacher she had been given by Madame Blavatsky. His American colleagues supported him, and he induced them, at the Convention of the American Section at Boston, in April, 1895, to declare the American Society independent, with himself as President for life. He was supported by 90 votes to 10, and the American Section was reduced to fourteen Branches, the remainder constituting themselves into a separate Society, leaving the international body, and, while retaining its name, casting off their allegiance to its President and seceding from the original association. A couple of hundred members followed their example in Europe, under the leadership of Dr. Archibald Keightley, and about a score followed suit in Australasia. The fratricidal blow did not succeed in slaying the great international Society. Even in America a remnant stood firm and remained as the American Section, and the fourteen Branches to which it was reduced had increased to forty in July, 1897. In Europe the Society has grown rapidly in importance, and there are now three Sections in Europe instead of one, while in Australasia New Zealand has become a separate Section, the Theosophical Society thus possessing seven Sections scattered over the world. The whole Society is the stronger and the purer for the lesson that no position in it, however high, no services, however great, can be held to condone deviations from the path of probity and truth in the Society's work.

Bibliography.—The leading magazines in the Society are "The Theosophist," founded by H. P. Blavatsky and Colonel H. S. Olcott, edited by the latter, and published at Adyar, Madras, India; "Lucifer," founded by H. P. Blavatsky, edited by Annie Besant and G. R. S. Mead, and published in London, England; "Mercury," edited by J. W. Walters, published in San Francisco, Cal., U. S. A.; "Theosophy in Australasia," published in Sydney, N. S. W., Australia; "Theosophia," published in Amsterdam, Holland; "Le Lotus Bleu," edited by Dr. Pascal, and published in Paris; "Teosofisk Tidokrift," published in Stockholm, Sweden; "Sophia," published in Madrid, Spain. Besides these, there are many smaller journals in various languages, issued in Europe and in India, suitable to local work and needs.

The chief works issued are—By H. P. Blavatsky: "The Secret Doctrine," 3 vols.; "The Key to Theosophy;" "Isis Unveiled," 2 vols.; "The Voice of the Silence;" "Panarion, or a Collection of Fugitive Papers;" "The Caves and Jungles of Hindostan;" "Nightmare Tales," a collection of extraordinarily weird, occult stories. By H. S. Olcott: "Old Diary Leaves," a history of the Theosophical Society; "Theosophy, Religion, and Occult Science;" "Posthumous Humanity," translated from the French; "A Buddhist Catechism;" "Kinship between Hinduism and Buddhism." By A. P. Sinnett: "The Occult World;" "Esoteric Buddhism;" "The Growth of the Soul;" "The Rationale of Mesmerism;" "Karma," a novel. By Annie Besant: Five of the series of "Theosophical Manuals," expositions of Theosophical doctrines; "The Ancient Wisdom," an outline of Theosophy; "The Building of the Kosmos;" "The Self and its Sheaths;" "The Birth and Evolution of the Soul;" "In the Outer Court;" "The Path of Discipleship;" "Four Great Religions," expositions of Hinduism, Zoroastrianism, Buddhism, and Christianity; "The Three Paths to Union;" a translation from the Sanskrit of "The Bhagavad Gitâ." By G. R. S. Mead: "Plotinus;" "Orpheus;" "The World Mystery;" "Simon Magus;" a translation of the "Pistis Sophia;" a translation from the Sanskrit, "The Upanishads," 2 vols. By C. W. Leadbeater: Two of the series of "Theosophical Manuals;" "Dreams." By W. Scott-Elliot: "The Story of Atlantis," with maps. By M. C.: "Light on the Path." By Franz Hartmann: "Magic, White and Black;" "The Secret Symbols of the Rosicrucians." By Dr. Pascal: "L'A. B. C. de la Théosophie;" "Les Sept Principes de l'Homme." By Alexander Fullerton: "The Wilkesbarre Letters;" "The Indianapolis Letters." By Walter R. Old: "What is Theosophy?" By W. Kingsland: "The Esoteric Basis of Christianity." By Râma Prasad: "Nature's Finer Forces." By T. Subba Row: "Discourses on the Bhagavad Gitâ;" "Esoteric Writings." There is a very large pamphlet literature.

[The Theosophical Society has also had some of the ordinary secret society elements of secrecy in it; *i.e.*, "certain signs, passwords, and a grip." Mrs. Besant writes that these "are still universally used in India," where every new member is formally received and invested with them. "In the West," she adds, "they have been dropped—a mistake, I think. The Esoteric Section or Eastern School is a secret society. H. P. Blavatsky was often asked by Masons to give them the lost knowledge, and would sometimes surprise them by giving them their own grips. She had some pupils among them, but I am not aware that she offered them that which, as a body, they seek." The emblems selected by the Theosophical Society are familiar to all students of symbolism, particularly to those who have attained the *haut grades* of Scottish Rite Freemasonry. They consist of an Egyptian tau in the centre of two interlaced equilateral triangles encircled by a serpent holding aloft the swastika, or Phœnician tau. From the point of view of the Theosophical Society it is explained that "the serpent symbolizes, as a serpent, wisdom, and as a ring, eternity; also the manifested universe described by the eternal wisdom. The swastika is the divine power in creative activity, by its motion producing or generating all. The tau is the symbol of the same power in its lower aspect, when in the Egyptian form the interlaced triangles are spirit and matter, life and form, fire and water, indivisible during manifestation, and within these the tau works."—EDITOR.]

The Rochester Brotherhood.—Founded at Rochester, N. Y., in 1887, a religious, mystical society, which seeks to show that "the Perfect Man is the anthropomorphic God." Its symbol is a triangle with R. B. in the centre. The letters L L are placed at the upper point, S S at the left, K D at the right point, meaning respectively "Live the Life," "Search the Scriptures," and "Know the Doctrine." Its membership is small.

II

MUTUAL ASSESSMENT BENEFICIARY FRATERNITIES

(GENERAL)

Fraternal Orders.—Within a dozen years this expression has come to have special reference to the beneficiary secret societies, those which pay death, sick, funeral, disability, or other benefits, and which have become so popular. They are the natural outgrowth of the English friendly societies.

The first English friendly societies act was passed in 1793. It designated them as societies of good fellowship. Their origin seems by common consent to be the burial club of the ancient Chinese, the Greeks, and, after them, the Romans, by whom the idea was transmitted to the Teutons, whence the Teutonic Guilds. There appears to be some doubt whether the earliest English friendly societies were of Roman or Teutonic origin. Investigators declare that both the Greeks and the early English guilds followed burial relief with a system of mutual assistance in sickness and distress. Naturally, in the beginning, guilds were largely made up of neighbors, those living in a particular locality, from which it is but a step to guilds made up of members of the same trade, whence the early trades unions, or guilds. After the suppression of the religious guilds in England in the sixteenth century, a system of organized relief was substituted, by means of the poor law of Elizabeth, after which followed the earlier of the present type of what in England are called friendly societies. The earliest of the known English friendly societies were formed in 1634, but authorities agree that no connection has been shown between them and the last of the mediæval guilds in 1628. After the first friendly societies act was passed, it is stated that thousands of clubs formed friendly societies, designed to promote good fellowship and relief during sickness, and burial at death. Some of those societies have maintained a continued existence to this day, more than one hundred years. The cutting down of the taxes for the relief of the poor in 1819 showed the appreciation of the British Government of the work done by the friendly societies in encouraging self-relief. The friendly societies act was entirely reconstructed in 1829, so as to take cognizance of the intentions and requirements of such societies. The act was further amended in 1834, 1846, 1850, 1855, and in 1875 and 1876. By 1855, when friendly societies, notably the English Independent Order of Odd Fellows, Manchester Unity, and the Ancient Order of Foresters, had become firmly established and extremely popular throughout the Kingdom, there were 21,875 such organizations registered. Under the act as amended in 1876, British friendly societies were divided into thirteen classes: 1. Affiliated Societies, or Orders, such as Odd Fellows, Foresters, Rechabites, Druids, and the like, which have lodges, courts, tents, or divisions; 2. General Societies; 3. County Societies; 4. Local Town Societies; 5. Local Village Societies; 6. Particular Trade Societies; 7. Dividing Societies; 8. Deposit Friendly Societies; 9. Collecting Societies; 10. Annuity Societies; 11. Female Societies, such as the Female Foresters, Odd Sisters, Loyal Orangewomen, Comforting Sisters, etc.; 12. Workingmen's Clubs, for those in search of employment, or relief from special ailment; and 13. Cattle Insurance Societies. By the amended act of 1875 these Societies make annual reports of their condition and operations, and at five-year intervals statements of assets, liabilities, risks, and contributions.

The Odd Fellows, Foresters, Rechabites, and Druids, all English friendly societies of the first class, had been introduced into the United States prior to the Civil War, up to which period native efforts to make secret societies had been confined largely to political organizations. Exceptions were the college fraternities and the Improved Order of Red Men, a veritable friendly society. At the close of the war the Knights of Pythias appeared, likewise a friendly society, and a few years later the Ancient Order of United Workmen, the pioneer secret order founded to make practicable a system of coöperative life insurance. This it did, and has had several hundred imitators, of which many survive. Except in that these Fraternal Orders, by means of mutual assessments, pay benefits to relatives of deceased members, they practically parallel the English friendly societies named.

The Mutual Underwriter Chart of Fraternal Organizations shows that at the beginning of 1896 there were 1,833,304 members belonging to the fraternal organizations reporting to various insurance departments. At the beginning of 1897 that total had increased to 2,048,092. The "amount of protection written" during the year 1896 was $574,964,915, as against $517,512,481. That in force was $3,698,398,335, as against $3,392,016,474. The assets aggregated $12,078,710, against $9,604,974, the year before. The liabilities were $3,666,924; against $2,479,438. From assessments in 1896 the sum of $39,896,618 was received, against $35,844,732 in 1895. Receipts, exclusive of assessments, were $6,278,397 in 1896, and $2,617,206 in 1895. The total income was $42,678,120 in 1896, and $38,851,727 in 1895; $38,067.676 losses paid in 1896, and $34,575.927 in 1895. Expenses in 1896 were $2,895,872, and $2,699.534 in 1895. Total disbursements for1896 amounted to $40,985,084, while in 1895 they were $37,338,157.

Forty-eight of the larger and more successful Orders, those forming the National Fraternal Congress, are fewer than one-third of the total number of like societies still in existence, yet they report four-fifths of the total membership of all beneficiary secret societies, about 1,600,000 out of 2,000,000.* Their outstanding certificates represent about $4,000,000,000 of "protection," and during the last thirty years they have disbursed nearly $150,000,000. It is not known that writers on coöperation in the United States have had their attention called to the progress made by coöperative or mutual assessment life insurance, beside which, coöperative buying among consumers, coöperative stores, and industrial coöperation, in this country, hide their diminished heads.

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* The following statistics of membership of various fraternal orders are furnished by Mr. Adam Warnock, Boston, Supreme Secretary of the American Legion of Honor :

NAME OF ORDER.	Membership, 1897.	Amount Claims Paid, 1897.
Ahavas Israel, Independent Order	2,603	$18,114
American Benefit Society	4,381	32,750
American Guild	3,680	43,000
American Legion of Honor	21,315	1,983,500
Ancient Order of the Pyramids	3,026	16,500
Ancient Order United Workmen	347,990	7,761,934
Artisans' Order of Mutual Protection	4,545	28,000
B'nai B'rith, Independent Order	6,156	161,393
Ben Hur, Supreme Tribe of	13,695	74,700
Bohemian C. C. U	10,827	160,800
Bohemian Slavonian Knights and Ladies	1,211	20,000
Brotherhood of the Union	12,666	57,500
Canadian Order of Foresters	27,165	152,325
Catholic Benevolent Legion	46,998	1,081,107
Catholic Knights of America	22,878	710,208
Catholic Knights of Wisconsin	7,138	100,000
Catholic Mutual Benefit Association	43,628	690,000
Catholic Order of Foresters	55,463	327,200
Catholic Relief and Beneficiary Association	4,077	36,333
Catholic Women's Benevolent Legion	1,786	14,000
Chosen Friends, Order of	21,133	848,168
Foresters of Illinois, Independent Order of	15,136	196,300
Fraternal Aid Association	13,357	93,500
Fraternal Alliance	2,519	6,047
Fraternal Tribunes	2,518	4,060
Free Sons of Israel, Independent Order	12,125	277,927
Foresters, Independent Order of	124,685	992,226
Fraternal Legion	2,318	42,150
Fraternal Mystic Circle	12,181	173,250
Fraternal Union of America	5,011	22,075
Gen. Assembly of the Amer. Benev. Asso.	2,415	11,390
Golden Cross, United Order	32,983	194,150
Golden Star Fraternity	2,037	23,315
Good Fellows, Royal Society of	10,378	321,370
Heptasophs, Improved Order	28,256	583,100
Hermann's Sons of Wisconsin	2,308	63,800
Home Circle	6,293	153,696
Home Forum Benefit Order	12,903	328,608

The enormous membership of the relatively numerous Fraternal Orders is explained by their beneficiary or "protection" features, which vary greatly, and not only include a death benefit varying from $100 to $5,000, but insurance against sickness, disability, and accident, and, in instances, a funeral benefit, and a benefit at the death of the wife of a member, while one Order erects a monument over the grave of every deceased member, to cost $100.

Name of Order.	Membership, 1897.	Amount Claims Paid, 1897.
Independent Order Mutual Aid	4.950	122,000
Independent Order of Foresters	124,685	992,226
Independent Western Star Order	2,973	7.500
Knights and Ladies of Honor	66,437	1.191.500
Knights and Ladies of Security	18,427	168,967
Knights and Ladies of the Fireside	2,405	12,333
Knights and Ladies of the Golden Star	5,304	60.828
Knights of Columbus	17,576	87,000
Knights of Father Mathew	3.480	45,200
Knights of Honor	89,679	3,918,264
Knights of Pythias, Endowment Rank	51,715	1.108,180
Knights of St. John and Malta	3.788	52,000
Knights of Sobriety, Fidelity, and Integrity	4,273	60,598
Knights of the Golden Eagle	2.236	43,000
Knights of the Maccabees	217,068	1,754,926
Ladies' Catholic Benevolent Association	32,273	179,500
Ladies of the Maccabees	26.380	131,450
Legion of the Red Cross	4,012	36,200
Loyal Additional Benefit Association	5.373	86,000
Loyal Mystic Legion of America	3,606	11,000
Low German Gr. Lodge of the U. S. of N. A.	5,560	14.500
Masonic Protective Association	4,060	11,472
Modern Woodmen of America	259,584	1,905,250
Mutual Protection, Order of	4.589	54,930
Mystic Workers of the World	2.545	7,000
National Benevolent Society	2,509	8,468
National Protective Legion	5,320	79,952
National Provident Union	3,972	163,850
National Reserve Association	4,336	18,500
National Union	46,602	1,239,470
New England Order of Protection	21,950	294.000
Northwestern Legion of Honor	2,496	35,250
North American Union	2.717	13,000
Pilgrim Fathers, United Order of	23.039	352,000
Protected Home Circle	23.652	157.500
Ridgeby Protection Association	10,078	28.503
Royal Arcanum	195.105	5,210,823
Royal Circle	3,199	6,100
Royal League	15,100	307,875
Royal Neighbors of America	12,120	31,500
Royal Temple of Temperance	12,435	333,467
Royal Tribe of Joseph	3[illegible]78	11,975
Scottish Clans, Order of	4.335	39,750
Shield of Honor	9,659	106.000
Supreme Council, Home Circle	6.203	153,695
Supreme Council, Legion of Honor	3,396	96,000
Supreme Court of Honor	24,217	88,300
Supreme Lodge, Nat. Reserve Association	3,241	31,000
Supreme Lodge, Order of Columbian Kts.	4,594	26.101
Supreme Ruling, Fraternal Mystic Circle	12,181	177.500
United Friends, Order of	10,491	415,608
United Friends of Michigan	3.246	49.284
Women's Catholic Order of Foresters	13,869	62.000
Woodmen of the World	97,811	1,088,558
Workmen's Benefit Association	5,341	29.000

The total membership of the foregoing list is 2,557.374. Amount of benefits paid in 1897, $41,070,746. Total payments from 1867 to 1897 were over $420,000,000.

But these societies go farther by cultivating a spirit of fraternity and by encouraging centres of intellectual, æsthetic, and social development, which often take the place of the club. The names of many of the Orders are pretentious and some ridiculous. In many instances the titles of executive officers sound out of place; but not more so than a few employed in older and larger societies. The tendency appears to still be for the multiplication of Fraternal Orders. In the latter half of the previous century very few new secret societies made their appearance, the fascination of Freemasonry for intelligent men leading them rather to amplify than to imitate. A result was that more than 1,000 Masonic and other degrees were invented, most of which are fortunately dead. But during the latter third of the nineteenth century activity in secret society lines has been transferred to America, where the bent seems to have been to invent new secret societies, legions, circles, unions, or orders—most of them designed to provide machinery for collecting assessments and paying them over to those whose misfortunes and the terms of their contracts, policies, or certificates make them the recipients. These orders are still in the formative period, and much remains to be done before any of the systems of levying assessments can be generally recognized as a near approach to perfection. As a result there are many weakling beneficiary societies, and a number are foredoomed to failure. When the stronger and more progressive orders shall have demonstrated the character and extent of their work by employing substantially the same system of assessments, there will be fewer weak and imperfect. The tendency will then be to have less and less to do with the secrecy of which so much and yet so little is made to-day, and combination or consolidation will appear to complete a successful, coöperative machine for ameliorating the ills the human flesh is heir to. The beneficiary societies as constituted

MMARIES OF TOTALS IN FOREIGN COUNTRIES.

gro ee- ons.	Ord. United American Mechanics.	Sons of Temperance.	Woodmen of the World.	Anc. and Ill. Knights of Malta.	Pat. Order Sons of America.	Ord. of the Am. Union and Un. Deputies.	"A. P. A."	1898. Freemasons.
100	619	1,428	....	100	500	100,000	6,500	22,085
200	2,017	1,072	....	....	....		3,800	9,111
200	198	426	....	....	....		4,750	7,758
400	6,434	5,422	....	2,500	1,000		100,000	38,416
250	3,273	584	....	....	....		2,700	5,113
185	7,854	2,367	93	.. ..	1,000		3,800	17.053
,335	20,395	11,299	93	2,600	2,500	100,000	121,550	99,544
,100	3,161	2.054	....	600	1,500	100,000	150,000	95,480
547	4,111	1,595	....	1,800	4,500		78,000	16,543
780	13,707	9,832	786	10,000	60,000	65,000	165,000	51,031
409	449	....	....	700	400	25,000	2,500	2,126
665	1,497	689	33	300	2,000		18,000	7,474
212	2,360	....	26	100	400		7,500	5,983
,713	25,285	14,170	845	13,500	68,800	190,000	421.000	178,637
,167	4,054	812	511	100	3,000	100,000	163,500	41,713
599	275	....	1,010	....	2,500	60,000	75,850	29,387
256	26	163	1,037	75	400	....	125,000	39,576
749	151	237	....	50	400	....	85,000	18,464
577	153	767	....	150	3,000	80,000	125,000	53,285
,087	....	50	4,474	....	500	50,000	138,000	30,880
,435	4,659	2,029	7,032	375	9,800	290,000	712,350	213,305
250	....	375	539	1,200	....	50,000	176,850	16,946
108	....	50	811	600	1,500	25,000	12,500	15,691
....	....	40	....	....	....	....	4,325	2,702
....	....	....	11	....	....	....	3,000	4,308
....	....	....	... .	....	1,000	....	18,000	2,706
100	....	....	....	....	....	....	7,500	1,175
458	....	465	1,361	1,800	2,500	75,000	222,175	43,528
293	327	....	3,438	....	500	60,000	76,000	27,489
400	....	....	3,500	....	400	30,000	84,500	11,763
100	....	....	....	....	300	20,000	19,000	1,011
589	....	....	1,252	....	....		65,325	19,888
258	....	....	....	....	2,500	....	100,000	7,335
....	....	....	....	....	....	....	10,500	790
,640	327	....	8,190	....	3,700	110,000	355.325	68,276
449	....	....	....	400	....	....	....	5,114
,281	151	246	521	....	....	....	5.600	12,803
983	...		193				[illegible]	[illegible]

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TOTAL MEMBERSHIP BY STATES AND TERRITORIES OF TWENTY-SIX OF THE LEADING SECRET SOCIETIES IN THE UNITED STATES, TOGETHER WITH SUMMARIES OF TOTALS IN FOREIGN COUNTRIES.

1897	Ind. Order Odd Fellows	Freemasons	Knights of Pythias	Grand Army of the Republic	Ancient Order of United Workmen	Royal Arcanum	Modern Woodmen of America	I. O. Good Templ'rs	Junior Ord. Un. Am. Mechanics.	Knights of Maccabees	Imp'd Ord of Red Men	Patrons of Husbandry	Foresters of America	Knights of Honor.	Ancient Order of Hibernians	Knights and Ladies of Honor.	Grand Un'd Order Odd Fellows (Negro.)	Knights of the Golden Eagle	Negro Freemasons	Ord. United American Mechanics	Sons of Temperance.	Woodmen of the World	Anc. and Ill. Knights of Malta	Pat. Order Sons of America	Ord. of the Am. Un. and Un. Deputies.	A. P. A.	Fre[illegible]
Maine	20,531	21,564	10,359	8,910		538		11,159	66	155	2,298	19,000	1,244	569	1,500	1		538	100	619	1,428		100	500	100,000	6,500	22,085
New Hampshire	12,246	8,744	3,951	4,595				4,044	262		2,286	18,000	2,653	659	1,350	316		352	200	2,017	1,072					3,800	9,111
Vermont	4,520	9,466	814	5,001		382		3,310				3,000	998	426	50	84			200	198	426					4,750	7,758
Massachusetts	48,675	33,936	11,986	22,864	45,026	16,391		10,147	979		11,855	12,000	19,028	8,749	15,370	2,870	1,076	803	400	6,434	5,422		2,500	1,000		100,000	38,416
Rhode Island	6,392	4,557	3,672	2,508		1,569		542	30	184	1,159	1,650	4,611	869	1,400	463	309	24	250	3,273	584					2,700	5,113
Connecticut	14,857	16,541	5,708	6,403		3,639		1,081	190	776	2,771	11,000	10,193	1,645	7,000	101	358	827	185	7,854	2,367	93		1,000		3,800	17,053
	107,221	94,808	36,490	50,281	45,026	22,519		30,283	1,527	1,115	20,369	64,650	38,727	12,857	26,670	3,865	1,743	2,544	1,335	20,395	11,299	93	2,600	2,500	100,000	121,550	99,544
New York	70,125	88,573	21,755	38,036	27,632	40,709		26,036	2,498	22,368	17,351	28,000	31,575	15,481	13,000	19,048	2,144	407	2,100	3,161	2,054		600	1,500	100,000	150,000	95,480
New Jersey	24,694	15,245	12,622	7,221	5,235	13,129		777	19,589	46	17,086	2,600	6,403	4,233	4,250	7,119	1,043	5,444	547	4,111	1,595		1,800	4,500		78,000	16,543
Pennsylvania	107,708	47,395	45,387	43,213	14,049	19,460		4,415	85,961	14,912	30,245	23,000	13,849	6,225	26,000	3,990	4,427	38,890	780	13,707	9,832	786	10,000	60,000	65,000	165,000	51,031
Delaware	2,918	1,975	1,085	789	3,306	111		206	1,766		2,563	900		17	926		498	1,673	409	419			700	400	25,000	2,500	2,126
Maryland	9,228	6,621	7,350	3,293	3,517	5,344		2,302	11,811		3,938	575	1,136	967		87	2,956	1,266	665	1,497	689	33	300	2,000		18,000	7,474
West Virginia	8,666	5,180	5,636	1,808	1,991	507		876	5,505	573	1,395	400	2	561	700	43	898	1,137	212	2,360		26	100	400		7,500	5,983
	223,339	164,989	93,835	94,360	55,730	79,260		34,606	127,130	37,899	72,578	55,475	52,965	27,484	44,876	30,287	11,966	48,817	4,713	25,285	14,170	845	13,500	68,800	190,000	421,000	178,657
Ohio	62,043	38,851	52,160	36,601	4,883	11,229	802	7,154	14,264	13,658	6,170	15,000	4,371	5,028	7,500	4,824	2,945	3,305	1,167	4,054	812	511	100	3,000	100,000	163,500	41,713
Indiana	41,888	26,897	34,507	21,877	6,102	3,556	1,552	8,810	789	7,723	12,478	1,700	27	4,211	2,000	4,856	1,265	576	599	275		1,010		2,500	60,000	75,850	29,387
Michigan	23,447	36,713	10,804	16,951	22,124	6,445	6,752	4,503	362	63,776	852	9,000		1,663	3,000	308	262	368	256	26	163	1,037	75	400		125,000	59,576
Kentucky	8,241	18,077	5,861	5,341	2,026	534		849	486	967		175	25	5,781	725	4,604	5,165	327	749	151	237		50	400		85,000	18,464
Illinois	50,544	49,236	37,363	27,450	17,157	12,814	58,377	10,801	706	8,923	2,056	4,500	1,829	4,722	3,640	12,025	1,356	147	577	153	767		150	3,000	80,000	125,000	53,285
Missouri	26,026	30,122	20,960	16,401	24,450	5,212	7,488	2,125	977	4,482	357	575	365	4,096	1,100	7,068	1,332	77	3,087		50	4,474		500	50,000	138,000	30,880
	212,189	199,896	161,655	124,621	76,742	39,790	74,971	34,242	17,584	99,529	21,913	30,950	6,617	25,501	17,965	33,685	12,325	4,800	6,435	4,659	2,029	7,032	375	9,800	290,000	712,350	213,305
Wisconsin	17,410	15,505	7,558	12,072	6,424	4,010	19,205	10,673	124	3,103		550	26	1,390	2,000	496		274	250		375	539	1,200		50,000	176,850	16,946
Minnesota	14,484	14,543	6,356	7,683	15,240	3,268	11,283	6,303	322	1,430	603	300	573	562	2,580	65			108		50	811	600	1,500	25,000	12,500	15,691
North Dakota	2,324	2,172	1,084	573	4,231		2,791	717		326				34							40					4,325	2,702
South Dakota	3,937	4,099	1,993	2,138	5,725		3,208	766		269					100							11				3,000	4,308
Montana	2,567	2,354	1,986	517	5,056	119		884	300	529			140		350	28								1,000		18,500	2,706
Idaho	1,557	1,080	904	237	3,237	65		136	100	77			30	15					100							7,500	1,175
	42,279	39,753	19,881	23,220	39,913	7,462	36,487	19,479	846	5,734	603	850	769	2,001	5,030	589		274	458		465	1,361	1,800	2,500	75,000	222,175	43,528
Iowa	35,748	24,942	23,337	16,764	9,029	1,243	19,654	9,326	200	1,948	2,257	500	360	224	1,900	241	436	24	293	327		3,438		500	60,000	76,000	27,489
Nebraska	9,363	11,486	7,061	7,800	18,669	704	17,990	3,071	279	1,946	723	500		203	933	37		68	400			3,500		400	30,000	84,500	11,763
Wyoming	1,001	914	716	Incl. in Colo.	Incl. in Idaho				45	74					70			87	100					300	20,000	19,000	1,01[illegible]
Kansas	22,612	19,814	12,592	15,635	27,970	417	19,379	3,411	262	1,183	1,226	1,700	683	945	650	181	575	173	589			1,252				65,325	19,888
Colorado	6,897	6,839	5,029	2,181	Incl. in Arizona	331		1,288	627	512	1,045	500	1,562	389	415	182	204		258					2,500		100,000	7,375
Utah	1,254	677	960	182	Incl. in Idaho	56			100	126			295	13	200											10,500	790
	76,875	64,672	49,695	42,562	55,668	2,751	57,023	17,096	1,513	5,789	5,251	3,200	2,900	1,774	4,168	64	1,215	352	1,640	327		8,190		3,700	110,000	355,325	68,276
District of Columbia	2,288	4,711	1,507	3,320		1,065		948	779	56	230		46	410	400	83	2,377		449				400				5,114
Virginia	6,972	12,479	4,563	1,450		4,755		3,855	2,802	24	3,399	360	74	2,160	300	86	7,309	105	1,281	151	246	521				5,600	12,803
North Carolina	4,335	11,170	3,027		Incl. in Ga.	1,633		200	322					1,709		364	3,751	145	983			193				3,500	10,370
South Carolina	785	5,797	4,117					2,564	300		886	500		2,678	400	628	4,060		5,250		137	703				3,675	5,873
Tennessee	5,013	18,046	8,355	2,924	1,756	3,769		365	300	708	225			5,603	375	2,931	2,550		785	45	210	943		500		85,000	17,588
Georgia	4,714	16,235	4,894	450	2,005	3,845		841	186	31	2,271			2,152	1,000	149	4,617	61	23,832		31	957				6,500	18,183
Florida	1,248	4,561	2,065	550				1,186	34		355			1,273	75		2,669	51	2,224		300	381				2,350	4,[illegible]17
	25,355	72,999	28,528	8,691	3,761	15,067		9,959	4,723	819	7,366	860	120	15,985	2,550	4,241	27,333	362	34,804	196	924	3,698	400	500		106,625	74,[illegible]28
Alabama	3,150	11,634	7,203	243	Incl. in Ga.			354	27	56	416	200		2,612	200	753	1,621	40	1,155			850				3,785	11,568
Mississippi	1,616	8,811	5,712	1,129								300		5,132		1,909	2,477		1,695			2,065				2,500	9,170
Louisiana	1,349	5,260	8,890						81	43	258			4,449	1,500		1,606	95	609			273		1,000		15,800	5,4[illegible]
Arkansas	4,377	13,672	4,479	764		622		311		87			24	2,742	50	1,666	2,649		1,346			1,327				25,650	[illegible]
Indian Territory	1,344	2,193	1,251	237						68				53	60	3	* 2,325					Incl. in Kan.				1,535	[illegible]
Oklahoma	1,446	638	588	870				242		45							141		200							3,250	1,540
Texas	8,124	27,336	13,165	1,009	4,274			311	300	1,222		500	406	11,112	600	4,421	2,811	40	903			6,760				65,000	28,485
New Mexico	812	754	1,049	193	Incl. in Arizona				100								138					140				2,500	854
	22,218	70,298	42,337	4,445	4,274	622		1,218	508	1,521	674	1,000	430	26,100	2,410	8,752	13,768	175	5,908			11,415		1,000		120,020	73,[illegible]64
Alaska				Incl. in Wash.																						2,545	
Washington	7,435	4,861	4,427	2,181	5,920	401		3,696	506	1,261		656	1,241	13	300		506		200	22	1,212					115,000	4,649
Oregon	5,809	4,695	3,317	1,884	7,035	245		1,870	1,015	914	570	2,000	894	25	150	159	1,015		100							84,000	4,986
California	30,685	17,040	10,412	5,697	15,524	580		5,094	1,968	2,337	2,900	2,000	13,582	3,384	1,500	1,207	1,968	443	120	114	291			1,000		175,650	18,808
Nevada	1,464	913	831		1,055			638	200		62		30	82	100		200									8,450	832
Arizona	639	513	614	273	7,704			606					74									263				3,850	618
	46,032	28,022	19,601	10,035	37,238	1,226		11,904	3,689	4,512	3,532	4,650	15,821	3,504	2,050	1,366	3,689	443	420	136	1,503	263		1,000		389,495	29,813
Total United States	755,508	735,437	452,022	358,218	318,352	a168,699	168,481	158,787	157,520	156,918	132,286	161,635	118,349	115,206	105,719	83,426	72,039	57,767	55,713	50,998	30,390	32,897	18,675	89,800	765,000	2,448,540	780,717
Total Canada	f 33,460	32,432			31,838	4,594		f 23,260		8,152				6			214				30,668						76,510
Total Elsew'e N. Am.	25,000	16,125						g 1,813									h 701										Fx. N. F.
Total South America.		21,150																									
Total Europe		470,150						179,849									d 92,000				d 30,000					d 7,850	
Total Asia		10,150						6,016									300										
Total Africa		9,900						7,236									190										
Total Australasia		26,000						20,081									16,000				9,944						
Total Oceanica		900																									
Total	l 108,732	586,807								b 575							c 40,000										
Grand Total World	922,700	1,322,244			350,190	173,293		397,043		165,070				115,212			221,447				101,002					2,456,390	

* Not organized into separate State or Territorial Grand Bodies.
a Includes two in other states.
b At large.
c Daughters of Ruth in the U. S.
d In the United Kingdom.
f Including Newfoundland.
g Jamaica 391, Mexico 1 422.
h West Indies, Central and South America.
l Daughters of Rebekah in the U. S.

to-day may be divided into four general classes:

(1) Those which bind themselves to bury their dead, and to furnish stated relief to members who may be sick, disabled, etc., irrespective of the need of such members for pecuniary assistance;

(2) Regular death benefit, mutual assessment societies;

(3) Death benefit orders of the short-term variety, which seek to couple mutual assessment life-insurance with the tontine plan and pay back to surviving members who shall have made regular payments, etc., for a certain number of years, the full amount of their assessments, or premiums, in some instances with interest added. The success which temporarily attended a few of the better-known short-term orders which are dead, appeared to be due to surviving members being relatively few, and lapsed memberships comparatively numerous.

(4) The fourth group is not a large one, comprising the few orders which have sought to render the Building and Loan Association more attractive by reason of becoming a secret order.

The accompanying tabular exhibit of statistics of membership of twenty-six of the larger and more important national and international secret societies in the United States, with totals arranged by States and Territories, in conjunction with those of membership abroad, must prove of interest to members of the organizations named, as well as to students of the sociological aspects of the growth and development of secret societies. This presentation has been prepared after prolonged correspondence with those best fitted to contribute data, and represents the latest available comparative totals of all the organizations. The Loyal Orange Institution is omitted because of its preference not to make public details as to membership. Totals for the Ancient Order of Hibernians refer to only one branch, Board of America, members of the Board of Erin preferring not to send totals by States. It should be added that both branches of the Hibernians are now united. The grouping includes, in addition to totals for the Masonic Fraternity, information from the following charitable and benevolent secret societies: Independent Order of Odd Fellows, Independent Order of Good Templars, Sons of Temperance, Knights of Pythias, Independent Order of Red Men, Foresters of America, Grand Army of the Republic, Ancient Order of Hibernians, Knights of Malta, Ancient Free and Accepted Masons (negro), and Grand United Order of Odd Fellows (negro).

Among the so-called Patriotic Orders, official returns have been received from the following: Junior Order, United American Mechanics; Order of United American Mechanics; Patriotic Order, Sons of America; Order of the American Union, and American Protective Association (A. P. A.)

Statistics of the Patrons of Husbandry have also been included, as well as details respecting membership of the following death and other benefit societies: Ancient Order of United Workmen, Royal Arcanum, Modern Woodmen of America, Knights of the Maccabees, Knights of Honor, Knights and Ladies of Honor, Knights of the Golden Eagle, and Woodmen of the World.

Figures furnished by the American Protective Association and the Order of the American Union are official, but do not seem to be sufficiently in accord with the situation to be of great value for comparison. Omitting totals for these two organizations, it is found that twenty-four of the more important secret fraternities, out of nearly 350 having an active existence, numbered 4,548,840 members in the United States in 1895–96. It is probable that with the added membership of more than three hundred others, many of them small societies, the grand total would approximate 6,000,000, thus pointing to nearly 4,000,000 adults, members of secret fraternities in the United States, after allowing for the usual proportion belonging to two or more

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The relative numerical strength of the four larger societies in the various States and Territories is made plain by an accompanying map (see Preface), on which their names are marked in order, according to membership in those States and Territories. Reference to the geographical chart shows that there are more members of the Masonic than of any other secret fraternity in Maine, Vermont, Connecticut, New York, Kentucky, Missouri, District of Columbia, Virginia, North Carolina, South Carolina, Tennessee, Florida, Alabama, Mississippi, Arkansas, and Indian Territory; and more members of the Odd Fellows in Massachusetts, Rhode Island, Pennsylvania, New Jersey, West Virginia, Ohio, Indiana, Iowa, Wyoming, Colorado, Oklahoma, Washington, California, and Nevada; of the Ancient Order of United Workmen in Delaware, Minnesota, North Dakota, South Dakota, Montana, Idaho, Nebraska, Kansas, Oregon, and Arizona; of the Knights of Pythias in Louisiana and New Mexico; of the Patrons of Husbandry in New Hampshire; Junior Order of United American Mechanics in Maryland; Knights of the Maccabees in Michigan; Modern Woodmen of America in Illinois and Wisconsin; and the negro Freemasons in Georgia. Other societies finding a place among the first four in point of number, in one or more States, are the Good Templars; Grand Army of the Republic; Foresters of America; Royal Arcanum; Patriotic Order, Sons of America; Improved Order of Red Men; Knights of Honor; and the negro Odd Fellows.

Pennsylvania is the banner secret society State, contributing more than 850,000 members of twenty-four organizations whose totals are considered in the accompanying statistics of membership, 19 per cent. of the grand total in all States and Territories. New York stands second, with 724,000 members of the twenty-four fraternities, 16 per cent. of the grand total for the country; Illinois third, with more than 513,000 members, or about 11 per cent.; Ohio fourth, with 10 per cent.; Massachusetts fifth, with 8 per cent.; Michigan sixth, with more than 7 per cent.; and Indiana seventh, with 7 per cent., the seven States accounting for four-fifths of the aggregate American membership of the twenty-four fraternities specified.

The payment of benefits or insurance by means of assessments, graded according to age at time of joining, is apparently (1898) most popular among societies in the Fraternal Congress. Of the forty-five fraternities reports have been received from thirty-six, of which twenty-seven report the above plan in operation, eight of the remaining nine being equally divided between the merits of the premium system proper and what may be called the step-rate plan of assessment, increasing at regular intervals with the age of the insured. In the remaining society the benefits are graded according to the age, while the assessments are fixed and uniform. The Ancient Order of United Workmen reports twenty-one jurisdictions using the straight, ungraded assessment plan and thirteen the step-rate assessment. The Order of United Friends changed on January 1, 1898, to the step or group plan of assessment, increasing at each five years. Two other societies are considering a similar change. There is some variation in the amount of insurance paid. A benefit of from $50 to $2,000 is paid by the Knights and Ladies of the Golden Star, while the Catholic Benevolent Legion, the National Provident Union, the Home Circle, the Independent Order of Foresters, the American Legion of Honor, the National Union, and the Improved Order of Heptasophs pay from $500 to $5,000. Seven out of thirty-six orders report paying sick benefits; nine others report such benefits optional with the local or subordinate bodies; while nineteen, or more than one-half, report none. In the majority of cases where paid, such benefits are the result of the work of the local

REPORTED BY SOCIETIES WHICH ARE MEMBERS OF THE FRATERNAL CONGRESS.

Organizations in which Benefits are Paid by Assessments Graded According to Age.

	Amount of "Protection" or Death Benefit.	Sick Benefits, if Any.	Other Benefits, if Any.	Death Rate per 1,000 when Three Years Old.	Death Rate per 1,000 in Last Fiscal Year.	Average Cost per $1,000 of Insurance.	Average Cost per $1,000 at Three Years.	Sick Benefits; How Paid.	Other Benefits; How Paid.	Reserve Fund, if Any.	Average Death Benefit Member 3 Years.	Average in Last Fiscal Year.	Cost per Member of Management.	Cost when Three Years Old.
	$					$	$						$	$
Ancient Order of the Pyramids	500-1,000 to 2,000	None	Part. Dis.	....	....	12 00	.....	None	20% of As.	....	.....	.....	15%	
Catholic Benevolent Legion	500-5,000	* None	Perm. Dis.	5.14 in 1884	13.25 at 16 yrs.	11 55	9 10	* None	Ass'ts	None	33	31	71	68
Chosen Friends	500-3,000	* Optional	Disability	6.89 in 1882	15.17 at 18 yrs.	13 12	5 25	Dues	Ass'ts	None	37⅓	43	2 34	2 52
Fraternal Mystic Circle	500-3,000	* None	Perm. Dis.	5.40 in 1888	6.50 at 12 yrs.	6 21	4 02	Dues	B., Old A.	10% of As.	32	36	2 42	1 25
Golden Chain	500-3,000	Ass'ts	Perm. Dis.	2.98 in 1884	9.95 at 15 yrs.	11 23	6 24	Ass'ts	Ass'ts	None	......	39	2 29	1 59
Home Circle	500-5,000	* None	None	2.00 in 1882	12.00 at 17 yrs.	10 00	1 00	* None	None	Yes	35	41	1 70	90
Improved Order Heptasophs	1,000-5,000	None	None	3.00 in 1881	8.00 at 18 yrs.	9 02	2 82	None	None	No	42	42⅔	1 55	1 00
Iowa Legion of Honor	1,000-2,000	None	None	2.40 in 1882	9.45 at 18 yrs.	6 67	3 80	None	None	No	40	50	1 32	1 07
Knights and Ladies of the Golden Star	50-2,000	* None	Total Dis.	10.00 in 1887	12.06 at 13 yrs.	10 28	8 56	* None	§ None	20%, ⅛ of	44	52	1 62	1 00
Knights and Ladies of Security	500-3,000	None	Part. Dis.	3.00 in 1894	5.00 at 5 yrs.	9 00	4 50	None	§ None	Yes	40	43	1 25	2 05
Legion of the Red Cross	250-1,000	* Yes	§ Funeral	7.09 in 1888	10.19 at 11 yrs.	6 50	2 65	Dues	§ Fu'l As.	Adopt. Oc., '97	36.40	40.58	52	1 50
Knights of the Maccabees	500-3,000	$4 00-$10 00 per week	Perm. Dis.	2.07 in 1884	5.09 at 16 yrs.	9 50	5 15	Ass'ts	Ass'ts	None	32.00	35.75	1 36	1 82
Modern Woodmen of America	500-3,000	None	None	3.11 in 1887	4.60 at 13 yrs.	4 95	3 60	None	None	None	35.40	35.76	61	94
National Aid Association	500-2,000	Yes	Acc't & O. Age	3.50 in 1892	5.80 at 8 yrs.	5 00	3 40	Sep. As.	Ass'ts	None	37	38	1 62	1 55
National Provident Union	1,000-5,000	None	None	3.35 in 1885	15.73 at 14 yrs.	2 02	2 49	None	None	None				
New England Order of Protection	1,000-3,000	None	None	5.24 in 1890	8.90 at 9 yrs.	......	.....	None	None	None	36.81	40.05	......	76
Order of Mutual Protection	500-2,500	* Yes	Total Dis. & O. Age	2.50 in 1881	8.50 at 18 yrs.	9 25	2 25	Dues	....	....	32	38	2 25	1 00
Protected Home Circle	500-3,000	None	Total & Perm. Dis.	3.00 in 1889	6.53 at 10 yrs.	8 98	6 57	None	Reserve	25% of As.	41	46⅔	1 73	
Royal Arcanum	1,500-3,000	* Yes	....	4.59 in 1880	9.45 at 19 yrs.	8 64	4 32	Dues	None	** None	36	40	60	73
Royal League	1,000-4,000	None	Total Dis.	1.47 in 1886	5.70 at 13 yrs.	6 00	1 08	None	Ass'ts	None	43.50	38.74	38	88
Royal Society of Good Fellows	500-3,000	None	None	2.57 fisc. yr.	12.41 at 15 yrs.	10 03	......	None	None	None	......	43.28	3 40	2 46
Royal Templars of Temperance	125-2,000	None	Total Dis.	5.12 in 1873	13.25 at 27 yrs.	15 30	11 20	None	Ass'ts	Yes	41.70	43.91	1 88	1 25
‖ Select Friends	1,000-3,000	None	P. D. & O. A.	....	....	10 80	......	None	Ass'ts	Yes	......	......	2 30	
Woodmen of the World	600-3,100	None	None	4.98 in 1894	5.07 at 6 yrs.	7 20	7 20	None	None	Yes	38.21	35.99	1 21	1 26
‖ United Friends	500-3,000	None	Perm. & Total Dis.	....	17.75 at 16 yrs.	.....	.....	....	None	None	......	......	1 00	
United Order of the Pilgrim Fathers	500-2,000	None	None	5.20 in 1882	9.90 at 18 yrs.	8 02	4 77	None	None	None	37	42	88	88
United Order of the Golden Cross	500-2,000	* None	None	9.39 in 1879	10.21 at 20 yrs.	11 52	11 22	Dues	None	None	49.5	41.5	1 31	43
Organizations in which Benefits are Paid by Premiums as in Old-line Companies.														
Artisans Order Mutual Protection	1,000-2,000	$5 00 per week	None	....	6.08 at 24 yrs.	12 50	......	Dues	None	Yes	......	38	1 14	
† National Reserve Association	500-2,000	None	Total Dis., ½	2.21 in 1893	3.69 at 6 yrs.	13 20	13 20	None	None	Yes	36	35	1 91	2 05
Independent Order of Foresters	500-5,000	$3 00-$5 00 per week	Fun'l & Tot. D.	6.46 in 1877	5.50 at 22 yrs.	8 90	.....	Ass'ts	Ass'ts	Yes	......	35.49	1 76	
Empire Knights of Relief	1,000-3,000	None	Acc't, Old A. & Fun'l	4.40 in 1894	4.60 at 5 yrs.	10 40	10 40	None	Ass'ts	Yes	32	33⅔	4 78	4 51
Organizations in which Benefits are Paid by Step-rate Assessments.														
American Legion of Honor	500-5,000	Yes	None	3.00 in 1881	20.00 at 18 yrs.	16 00	3 00	Dues	None	Yes	29	44	3 00	3 00
‡ Ancient Order United Workmen	1,000-2,000	* None	None	5.71 in 1871	10.52 at 28 yrs.	10 50	5 75	* Dues	None	Yes	37	41	1 70	1 50
Knights of Honor	500-2,000	* None	None	4.60 in 1876	19.20 at 24 yrs.	18 11	5 45	* Dues	None	None	......	48.75	1 00	45
National Union	1,000-5,000	None	None	2.46 in 1884	8.7 at 15 yrs.	9 35	1 16	None	None	None	38.70	40.90	1 15	1 37
Organizations in which Benefits are Graded According to Age; Premiums Uniform.†														
◆ Tribe of Ben Hur	500-2,000	None	None	....	....	2 40	2 40	None	None	Yes	.....	40	1 18	1 18

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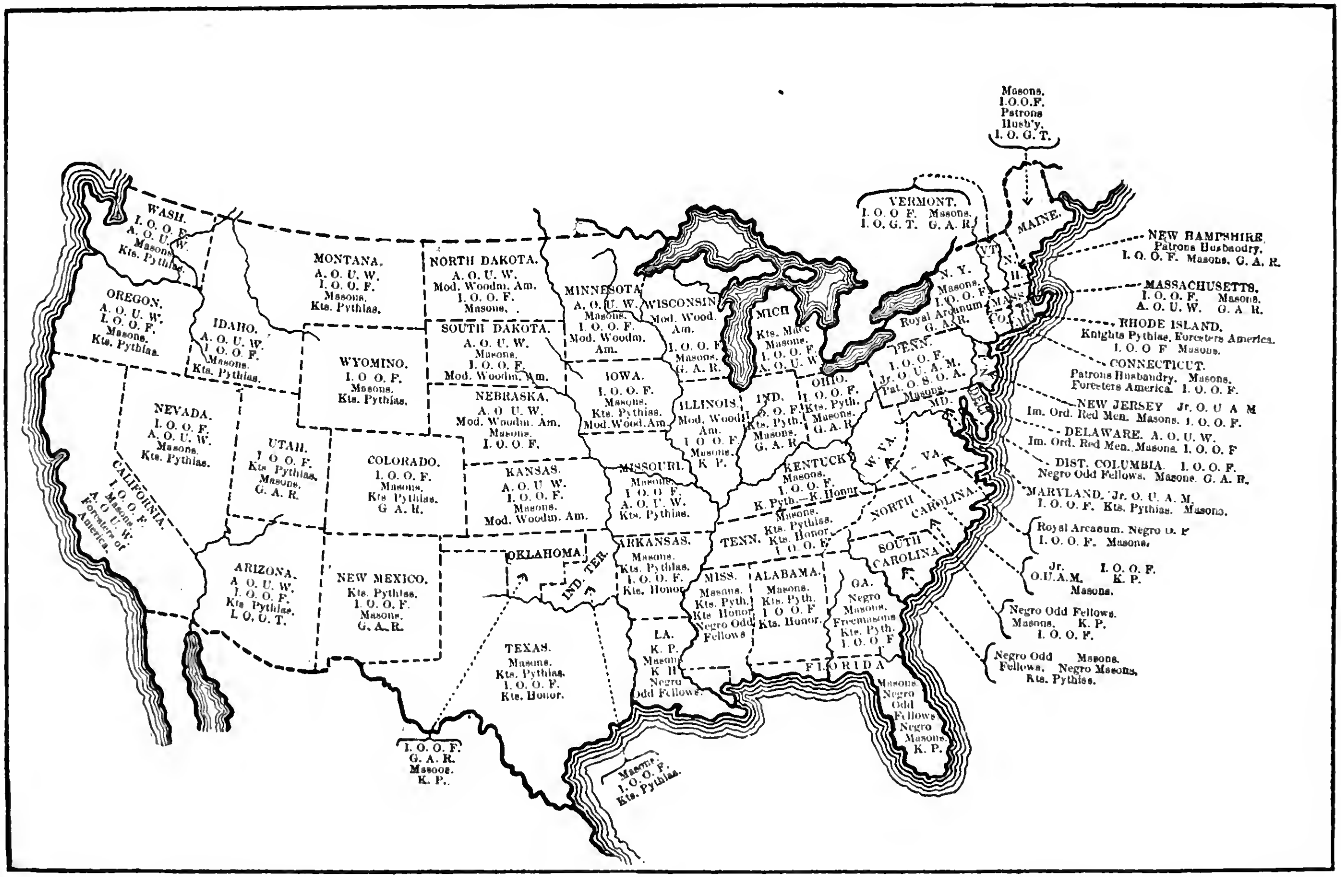
* Indicates that parent bodies have no sick benefits. Local lodges may, or do, pay same out of local funds as dues.
† Differ from old line companies as regards the legal reserve element in the latter's premiums.
‡ Twenty-one jurisdictions of the order pay straight, ungraded assessments, while ten jurisdictions use step-rate assessments.
§ Indicates that varying percentages of face of certificate are payable on entire or partial disability, old age (generally seventy years) or accident. Funeral benefits are paid by local lodges—others by parent body or general organization.
Incomplete. ◆ Less than three years old. ** Reserve fund established in 1898.

bodies, and are not part of the duty of the parent societies. More than one-half of these societies report varying grades of benefits payable in case of accident involving partial or total disability, such as the loss of one or more limbs or eyes, incapacity from old age (seventy years being a common period), paralysis, or other causes. The payment of one-tenth to one-half of the face of the member's benefit certificate upon the occurrence of any of these disabilities seems quite general. Payment of funeral expenses is a feature of several societies, but almost always of local lodges or bodies. Sixteen out of thirty-six societies report no benefits payable by reason of total or partial disability. The replies indicate that weekly sick benefits are often payable out of dues of local lodges, whereas the other benefits are more generally defrayed by means of assessments.

It is of interest to note that the rate of mortality in thirty societies during the third year of the existence of each of them averaged 4.10 per 1,000, while during the last fiscal year (1897) the average death-rate per 1,000 was 9.50, and the average age of the societies showing this death-rate about fifteen years. In twenty-eight societies the average cost per $1,000 for such benefits paid in 1897 was $9.22, whereas the same companies reported the cost when those societies were only three years of age at $5.04. The need of an adequate reserve to provide for emergencies does not seem to have impressed all of these societies alike. Only about one-half of the fraternities, members of the Congress, report having reserve funds. The method of raising such funds varies with the societies, but generally it is by means of assessments upon members. Some organizations set apart a certain percentage of such assessments as a reserve fund. In Massachusetts and other States the banking laws, under which insurance societies operate, require reserve funds and direct how they shall be invested. The American Legion of Honor has a reserve of $500,000 invested as provided by law. The Ancient Order of United Workmen raise $1,000,000 annually by a tax of $3 per member. Some societies have a reserve in the shape of one assessment in advance. As a general thing the reserve, where possessed, is invested in United States or State and municipal bonds and first mortgages on real estate. The Order of Select Friends adopted a reserve plan at the close of 1897. The National Reserve Association plan of insurance is very like that of old-line companies, except for the reserve element in the latter's premiums. Average age of death benefit members in twenty-four societies at the end of the first three years of the societies' existence is placed at about 36.40, while the average age in the same societies in the last fiscal year is placed at 40.30, showing the introduction of younger members. The replies as to cost of management show an increase per capita as the societies advance in years. The average of the replies of twenty-seven fraternities shows that the per capita cost of management during the last year was about $1.65 per member, whereas when these societies were three years old their per capita cost was only $1.48. Some societies reckon the cost of management per member as a fixed sum and report it year after year. Others, like the Royal Arcanum, the Royal League, the Modern Woodmen of America, the Knights of the Maccabees, Legion of the Red Cross, Knights and Ladies of Security, Woodmen of the World, National Reserve Association, and the National Union show a decreased cost of management per member now as compared with the third year of their existence.

The irregularity and incompleteness of replies received from beneficiary organizations not members of the Fraternal Congress is testimony to the value of organization in fraternal insurance as well as in other lines of business. There are, of course, some honorable exceptions, but the statistics of operation of these organizations are not generally satisfactory. Among fraternities


WASH.
I. O. O. F.
A. O. U. W.
Masons.
Kts. Pythias.
OREGON.
A. O. U. W.
I. O. O. F.
Masons.
Kts. Pythias.
IDAHO.
A. O. U. W.
I. O. O. F.
Masons.
Kts. Pythias.
MONTANA.
A. O. U. W.
I. O. O. F.
Masons.
Kts. Pythias.
NORTH DAKOTA.
A. O. U. W.
Mod. Woodm. Am.
I. O. O. F.
Masons.
SOUTH DAKOTA.
A. O. U. W.
Masons.
I. O. O. F.
Mod. Woodm. Am.
WYOMINO.
I. O O. F.
Masons.
Kts. Pythias.
NEVADA.
I. O. O. F.
A. O. U. W.
Masons.
Kts. Pythias.
CALIFORNIA.
I. O. O. F.
Masons.
A. O U. W.
Foresters of America.
UTAH.
I O O. F.
Kts Pythias.
Masons.
G. A. R.
COLORADO.
I. O. O. F.
Masons.
Kts Pythias.
G A. R.
NEBRASKA.
A. O U. W.
Mod. Woodm. Am.
Masons.
I. O. O. F.
KANSAS.
A. O. U W.
I. O. O. F.
Masons.
Mod. Woodm. Am.
ARIZONA.
A O. U. W.
I. O. O. F.
Kts Pythias.
I. O. O. T.
NEW MEXICO.
Kts. Pythias.
I. O. O. F.
Masons.
G. A. R.
OKLAHOMA.
IND. TER.
I. O. O. F.
G. A. R.
Masons.
K. P.
TEXAS.
Masons.
Kts. Pythias.
I. O. O. F.
Kts. Honor.
Masons.
I. O. O. F.
Kts. Pythias.
MINNESOTA.
A. O. U. W.
Masons.
I. O. O. F.
Mod. Woodm. Am.
IOWA.
I. O. O. F.
Masons.
Kts. Pythias.
Mod. Wood. Am.
MISSOURI.
Masons.
I O. O F.
A. O. U. W.
Kts. Pythias.
ARKANSAS.
Masons.
Kts. Pythias.
I. O. O. F.
Kts. Honor
LA.
K. P.
Masons
K H
Negro
Odd Fellows.
WISCONSIN
Mod. Wood. Am.
I. O. O. F.
Masons.
G. A. R.
ILLINOIS.
Mod. Wood. Am.
I O O. F.
Masons.
K P.
MICH
Kts. Macc
Masons.
I. O. O. F.
A. O. U. W.
IND.
I. O. O. F.
Kts. Pyth.
Masons.
G. A. R.
OHIO.
I. O. O. F.
Kts. Pyth.
Masons.
G. A. R.
KENTUCKY
Masons.
I. O. O. F.
K. Pyth.—K. Honor
TENN.
Masons.
Kts. Pythias.
Kts. Honor
I. O. O. F.
MISS.
Masons.
Kts. Pyth.
Kts Honor
Negro Odd Fellows
ALABAMA.
Masons.
Kts. Pyth.
I O O. F
Kts. Honor.
GA.
Negro Masons.
Freemasons
Kts. Pyth.
I. O. O. F
FLORIDA
Masons.
Negro Odd Fellows
Negro Masons.
K. P.
W. VA.
VA.
NORTH CAROLINA.
SOUTH CAROLINA
MD.
DEL.
PENN.
I. O. O. F.
Jr. O. U. A. M.
Pat. O. S. O. A.
Masons.
N. Y.
Masons.
I. O. O. F
Royal Arcanum
G. A. R.
VT.
N. H.
MASS.
CO.
R. I.
N. J.
MAINE.
Masons.
I.O.O.F.
Patrons Husb'y.
I. O. G. T.
VERMONT.
I. O. O F. Masons.
I. O. G. T. G. A. R.
NEW HAMPSHIRE.
Patrons Husbandry.
I. O. O. F. Masons. G. A. R.
MASSACHUSETTS.
I. O. O. F. Masons.
A. O. U. W. G. A. R.
RHODE ISLAND.
Knights Pythias, Foresters America.
I. O. O F Masons.
CONNECTICUT.
Patrons Husbandry. Masons.
Foresters America. I. O. O. F.
NEW JERSEY Jr. O. U A M
Im. Ord. Red Men. Masons. I. O. O. F.
DELAWARE. A. O. U. W.
Im. Ord. Red Men. Masons. I. O. O. F
DIST. COLUMBIA. I. O. O. F.
Negro Odd Fellows. Masons. G. A. R.
MARYLAND. Jr. O. U. A. M.
I. O. O. F. Kts. Pythias. Masons.
Royal Arcanum. Negro O. F
I. O. O. F. Masons.
Jr. O.U.A.M. I. O. O. F.
K. P.
Masons.
Negro Odd Fellows.
Masons. K. P.
I. O. O. F.
Negro Odd Fellows. Masons.
Negro Masons.
Kts. Pythias.

MAP SHOWING THE RANK OF FOUR SECRET SOCIETIES, IN EACH STATE AND TERRITORY, WHICH HAVE A LARGER MEMBERSHIP THERE THAN LIKE ORGANIZATIONS.

not members of the Fraternal Congress the popularity of the "assessment according to age" plan is shown by their records. Of the thirty societies reporting, seventeen are using the plan. The following is a list of them:

Canadian Order of Foresters.
Catholic Mutual Benefit Association.
Catholic Women's Benevolent Legion.
Commercial Travelers' Association.
Golden Star Fraternity.
Independent Order B'nai B'rith.
Knights and Ladies of Honor.
Knights of Columbus.
Knights of Pythias, Endowment Rank.
Loyal Knights and Ladies.
Modern American Fraternal Order.
Mystic Workers of the World.
National Fraternity.
Grand United Order of Odd Fellows.
Order of Scottish Clans.
Union Fraternal League.
Western Knights Protective Association.

Among the above the amount of benefits paid varies from $50 to $3,000, most of them paying $500 to $2,000. Twelve of them report no benefits paid by the Order as a whole, the same being optional with subordinate bodies. Partial and permanent disability is provided for, however, by many of these societies. A tendency toward an increased death-rate as they grow older is noted, and a similar increase in the cost of this form of insurance per thousand. Dues of local branches seem to be the basis of the sick benefits, while regular assessments are generally relied on to defray other benefits. About one-half of these organizations report reserve or emergency funds; statistics of age and cost of management are very incomplete.

The same general conclusions are to be obtained from an examination of the statistics of similar societies doing business under different plans. Two, the American Insurance Union and the Knights of the Golden Eagle, use the step-rate assessment, while the Fraternal Tribunes, the Progressive Endowment Guild, and the Prudent Patricians of Pompeii collect insurance premiums suggestive of a revival of the systems used by old-line companies. The Independent Order Free Sons of Israel, Independent Order Sons of Abraham, Independent Order Sons of Benjamin, and the Order of Sparta pay benefits by means of uniform, straight, ungraded assessments, while in the Order of the Iroquois and in the Brotherhood of Railway Conductors, benefits and not assessments or contributions are graded according to age. The Continental Fraternal Union is an endowment association, while the Foresters of America, which formerly had such a plan, has discontinued it. The Grand Fraternity is unique in that it pays annuities for partial or total disability, or to widows and orphans or other relatives at the death of members.

Among the distinctively friendly societies, those which aim to relieve distress and pay funeral expenses among members, and to assist those whom death has robbed of support, are the following:

Independent Order of Odd Fellows.
United Ancient Order of Druids.
Ancient Order of Foresters.
Ancient Order of Hibernians.
Jr. Order United American Mechanics.
Actors' Order of Friendship.
Independent Order of Mechanics.
Improved Order of Red Men.
Sons of St. George.
National Protective Society.
Shepherds of Bethlehem.
Ancient and Illustrious Order of Knights of Malta.

In only one instance, the Sons of St. George, and then in only a few States, does the benefit paid at the death of a member exceed $250. In one instance, the Independent Order of Mechanics, the amount paid falls as low as $20, and runs as high as $25. In the instances of the Ancient Order of Hibernians, the Ancient and Illustrious Order of Knights of Malta, the Improved Order of Red Men, the Independent Order

LIKE REPORTS FROM FRATERNAL BENEFICIARY ORGANIZATIONS NOT MEMBERS OF THE FRATERNAL CONGRESS.

	Amount of Insurance Paid.	Sick Benefits.	Other Benefits.	Death Rate per 1,000 at 3 Years.	Death Rate per 1,000 in last Fiscal Year.	Average Cost per $1,000 of Insurance.	Average Cost at 3 Years.	Sick Benefits, How Paid.	Other Benefits, How Paid.	Reserve Fund, if Any.	Av. Age Death Benefit Member at 3 Years.	Average Age in Last Fiscal Year.	Cost Management in last Fiscal Year.	Cost Management at 3 Years.
Organizations in which Step-rate Assessments Rule.														
	$ $					$	$						$	$
American Insurance Union	500 to 3,000	[1] None	Total Dis. & Old Age	3.50 in 1897	3.50 at 3 years	4 75	4 75	[1] Local Dues	Benefit F'nd	Yes	35.6	35.6	2 30	2 30
Knights of the Golden Eagle	250 to 1,000	[1] $3 to $6	.....	.....	.....	13 62	.....	Dues	.....	None	.....	46		
Organizations, Insurance in which is Met Substantially as in Old Line Companies.														
[2] No. 8.—Fraternal Tribunes	1,000 to 3,000	$6 per week	Tot. & P. D. & O. A.	.....	.....	10 00	.....	Dues	Assessm'nts	Yes	.....	34¼		
Progressive Endowment Guild	500 to 5,000	$1 25 to $12 50 weekly	Old Age	3 in 1892	6 at 7 years	5 50	2 50	Assessm'nts	Assessm'nts	Yes	35	45	3 00	3 00
[3] Prudent Patricians of Pompeii	1,000 to 5,000	None	Dis. and Old Age	.....	.....	12 00	.....	.....	Tax M'thly	Yes				
Organizations, Insurance in which is Met by Uniform, Straight Ungraded, Assessments.														
No. 10.—Ind. Order Free Sons of Israel	1,000 Endowment	[1] $5 per week	Funeral Benefit	.....	1.50 at 17 years	13 68	.....	Dues	Dues	Yes	.....	51¼		
Independent Order Sons of Abraham	500	[1] None	Burial Plot	.....	11 at 6 years	12 00	13 00	Dues	Dues	Yes	30	30½	1 25	1 00
Independent Order Sons of Benjamin	1,000	[1] $5 per week	Burial Plot and Exp.	.....	.....	13 40	.....	Dues	Dues	Yes	.....	.....	59	
Order of Sparta	2,500	None	None	7.6 in 1882	10.8 at 17 years	11 88	9 01	None	None	Yes	.....	39¼		
Brotherhood of Locomotive Firemen	500 to 1,500	[1] None	P.& T. Dis. Full Value	.....	6 at 21 years	12 00	.....	[1] Dues & As.	.....	.....	.....	.....	93¼	
Organizations, Insurance in which is Met by Assessments Graded According to Age when Joining.														
No. 9.—Canadian Order of Foresters	500 to 2,000	$3 to $5 per week	Funeral Benefit	5.20 in 1882	1.80 at 18 years	9 12	6 00	Dues	Dues	Yes	.....	39	73	35
Catholic Mutual Benefit Association	500 to 2,000	None	None	.....	.....	.....	.....	.....	.....	Yes				
[4] Catholic Women's Benevolent Legion	250 to 2,000	[1] Yes	Perm. Disabled	.....	.....	11 17	.....	Dues	.....	None	.....	35	2 03	
Commercial Travellers' Association	2,000	None	$15, Accident	None	4 at 16 years	10 00	.....	.....	Gen'l Fund	Yes	.....	41	3 00	
Golden Star Fraternity	500 to 2,000	None	Disabled	5 in 1885	9 at 15 years	9 50	1 00	.....	Assessm'nts	None	18	46	1 60	75
Independent Order B'nai B'rith	500 to 1,000	[1] None	None	.....	.....	28 00	9 00	Dues	None	Yes	.....	52	76	
Knights and Ladies of Honor	500 to 3,000	[1] None	None	6.81 in 1880	14.25 at 19 years	17 85	9 97	Dues	Dues	None	.....	42	66	86
Knights of Columbus	1,000 to 3,000	[1] None	None	5 in 1885	5.43 at 14 years	10 56	None	.....	None	Yes	31	31	1 12	
Knights of Pythias (End Rank)	500 to 3,000	[1] None	[1] None	7.18 in 1880	10.95 at 19 years	12 51	13 20	None	None	Yes	37.90	10.72	1 79	1 20
Loyal Knights and Ladies	1,000	None	None	6 in 1884	2 at 15 years	2 25	.....	.....	.....	None	40	45	1 00	60
[5] Modern American Fraternal Order	500 to 2,400	None	Old Age	.....	.....	.....	.....	.....	Assessm'nts	Yes				
[6] Mystic Workers of the World	500 to 3,000	None	Dis. and Accident	.....	2 at 5 years	1 50	1 00	None	Assessm'nts	None	10	28	3 00	3 00
National Fraternity	500 to 2,500	$5 to $25 per week	Total and Perm. Dis.	.....	.....	.....	.....	Assessm'nts	Assessm'nts	Yes				
[5] Odd Fellows, Grand United Order	50 to 500	[1] Yes	.....	.....	.....	.....	.....	Dues	Assessm'nts	None	.....	.....	6	12
Order Scottish Clans	250 to 2,000	[1] None	[1] Funeral	.....	8 at 19 years	12 00	.....	Dues	Dues	None	.....	36	10	
Union Fraternal League	250 to 2,000	$2 50 to $10 per week	Dis. and Accident	4 in 1896	1 at 3 years	2 00	2 00	Assessm'nts	Assessm'nts	Yes	35	35	3 95	3 95
[5] Western Knights' Protective Association	500 to 1,000	None	None	.....	1 at 2 years	12 00	.....	.....	.....	Yes				
Organizations in which Insurance is Graded According to Age.														
[4] Order of the Iroquois	500 to 2,500	None	O. A., Fun., and Dis.	.....	.....	8 80	.....	None	Assessm'nts	Yes	.....	10		
Railway Conductors of America	1,000 to 5,000	[1] None	Strike Benefit	.....	11.41 at 28 years	14 00	.....	Dues	Strike	Yes	.....	.....	65	
[7] Continental Fraternal Union	.....	$25 per week	Endowment	5 in 1893	6 at 7 years	.....	.....	Assessm'nts	Assessm'nts	Yes	38	36		
[8] The Grand Fraternity	100 to 600 per year	None	Total and Perm. Dis.	.....	1.80 at 12 years	.....	.....	.....	.....	Yes	.....	38	1 98	8 27
[9] Foresters of America	500 to 1,000	[1] Yes	Funeral	.....	22 at 20 years	.....	.....	Dues	Dues	None	.....	50		
Friendly Societies Paying Sick Benefits and Funeral Expenses.														
Ancient Order of Foresters	$100 on d. of member $50 on d. of memb's w.	$2 to $7 per week	Med. Attend. Free	.....	118 at 63 years	.....	.....	Dues	Dues	Yes				
Ancient Order of Hibernians	[1] None	Yes	.....	.....	.....	.....	.....	Dues	Dues					
Ancient and Illustrious Knights of Malta	None	Optional	Optional	.....	.....	.....	.....	Dues	Dues	None	.....	.....	80	
Actors' Order of Friendship	100 at Death	$10 per week	None	.....	.....	.....	.....	Dues	Dues	Yes				
Improved Order of Red Men	None	[1] Yes	[1] Funeral	.....	.....	.....	.....	Dues	Dues	Yes				
Independent Order of Mechanics	100 to 250	Yes	Funeral Benefit	.....	.....	.....	.....	Assessm'nts	Assessm'nts	None				
Independent Order of Odd Fellows	[1] None	[1] None	None	.....	.....	.....	.....	.....	.....	.....	.....	.....	4 00	
Junior Order United American Mechanics	20 to 250	$2 to $5 per week	None	.....	.....	.....	.....	Dues	Dues					
National Protective Society	100	$9 to 15 per week	Accident, $5 to $25	2 in 1897	1.60 at 3 years	.....	.....	Assessm'nts	Assessm'nts	None	.....	.....	2 25	2 26
Shepherds of Bethlehem	100 at Death	$3 to $6 per week	Funeral	.....	.....	.....	.....	Assessm'nts	Dues	Yes	.....	15	33	
Sons of St. George	75 to 1,000	$4 to $10 per week	Medical Att., Funeral	8 in 1875	10 at 26 years	10 00	8 00	Dues	Dues	Yes	.....	.....	37	1 06
United Ancient Order of Druids	None	Yes	Funeral Benefit	.....	1.55 at 57 years	.....	.....	Dues	Dues	None	.....	.....	9¼	

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[1] Payment of benefits optional and fairly general among local bodies, parent body not being involved.

[2] Four months old. [3] Six months old. [4] One year old. [5] Incomplete. [6] Absurd. [7] Endowment Association. [8] Annuity Association. [9] Endowment plan discontinued.

of Odd Fellows, and the Ancient United Order of Druids the governing body does not recognize the payment of either insurance or death benefits. Subordinate lodges, courts, groves, or tribes employ a death benefit system in whole or in part. In some States a few of these organizations, notably the Ancient Order of Hibernians in Pennsylvania, contract for insurance with regular insurance companies. The sick benefit, weekly, monthly, or otherwise, is a recognized institution among the societies named, and where systematically paid varies from $2 to $15 weekly. Medical attendance and medicines are paid for by subordinate bodies of some of these societies, while the payment of specific sums for burial expenses is general. The National Protective Society pays an accident benefit. Raising these funds is provided for generally from dues, although a few of the societies rely upon assessments. The necessity for accumulating a reserve or emergency fund is recognized in at least one half of the fraternities named, but in others dependence seems to be placed on the weekly or other dues and assessments. In the Ancient Order of Foresters, in which dues are graded according to age at entry, its various treasurers held at the close of 1896 $29,137,745, an increase of $1,052,595 in that year. The Actors' Order of Friendship, from the circumstances of the case a small society, reports $20,000 in the treasury. Statistics of the death rate per thousand and cost of insurance among these friendly societies are naturally affected by the irregular nature of the benefits paid and systems of dues and assessments, and are therefore unclassifiable.

American Benefit Society.—This is one of the smaller mutual assessment beneficiary fraternities; but although incorporated as late as 1893, by Charles H. Burr, George B. Stevens, Lewis N. Cushman, George H. Johnson, Daniel T. Buzzell, Jacob Billings, Jr., and Samuel Shaw, of Massachusetts, it already numbers nearly five thousand members, and is growing rapidly. It issues certificates to members for $250, $500, $1,000, or $2,000, and Lodges pay weekly sick benefits, and dues and assessments of members while sick, in their option. Its method of assessment to meet death benefits is approved by some of the best fraternal actuaries in the country, and, as in only one of two other instances among like organizations, a formal initiation is not necessary to acquire membership. The ceremony of initiation is said to be simple, yet dignified, but those who prefer may take the obligation before a supreme officer and secure membership as effectually as at a regular meeting. Men and women between the ages of eighteen and forty-five, who may be socially acceptable, believers in a Supreme Being, and able to earn a livelihood, are eligible to membership. The organization will not enter any except the more healthful regions of northern States, and at present has Lodges in all the New England States. Its published list of some of its better known certificate holders includes governors of States and a long list of State, national, and municipal officials. There are also found the names of prominent officers of the Ancient Order of United Workmen, Knights of Honor, Royal Arcanum, Royal Society of Good Fellows, Workmen's Benefit Association, Improved Order of Heptasophs, American Legion of Honor, Good Templars, Order of the Golden Cross, Improved Order of Red Men, Independent Order of Odd Fellows, and Freemasons. The list of lawyers, physicians, bank officials, editors, publishers, and business men throughout New England who are identified with the Society would prove an addition to any similar organization. The headquarters of the society are at Boston.

American Benevolent Legion.—A newly organized mutual assessment beneficiary society, with headquarters at San Francisco.

American Fraternal Insurance Union.—Organized at Batavia, N. Y., within the past few years, a beneficiary and social association for men and women. Its Lodges are scattered through western New York.

American Insurance Union.—Organized at Columbus, O., 1894, by members of the Fraternal Mystic Circle, who were dissatisfied with the course pursued by the latter, as well as by members of the National Union, of the Knights of Pythias, the Odd Fellows, and the Masonic Fraternity. It partially paralleled the increasing rate of assessments, according to age, which had done so much to build up and strengthen the National Union, and provides for death, total disability, and old age benefits. The form of government is the usual one in similar secret beneficiary societies, and includes local and State Chapters, together with a National (or supreme) Chapter, the highest legislative authority. Membership is confined to men and women between 15 and 49 years of age, residing in the more healthful portions of the United States, "who are engaged in preferred occupations." Death benefits of sums ranging from $500 to $3,000, permanent total disability benefits of from $250 to $1,500, and old age benefits of like amounts are paid, and the Union is under the supervision of the insurance department of the State of Ohio. The ritual teaches "All for one and one for all," which suggests the motto of the Knights of Labor, but is interpreted differently. The emblem consists of a circular band containing thirteen stars, and in them the letters forming the words "Help in Need," the whole surrounding the initial letters of the name of the organization. While among the younger of similar societies, the Union, which started out with 500 members, has enjoyed rapid increase in membership and gives promise of realizing the anticipations of those who created it.

American Order of Druids.—Organized by William Pearson and William A. Dunn, at Fall River, Mass., and chartered May 17, 1888, under the laws of the State of Massachusetts. Its first Council was organized at Fall River, July 9, 1888. It forms one of several secret, fraternal, beneficiary organizations to which men and women are both eligible, which confine their operations to the New England States. Among its founders were members of the Grand United Order of Druids in the United States, the Ancient Order of United Workmen, and the United Order of Pilgrim Fathers. It pays sick and death benefits by means of assessments. It has 2,300 members.

American Legion of Honor.—One of the best known among the larger and more popular fraternal, social, and beneficiary assessment societies, founded by Dr. Darius Wilson and nine others of Boston, December 18, 1878. It admits to membership white men and women, between 18 and 50 years of age, and is governed by a Supreme Council. Subordinate Councils, which are widely scattered throughout the Union, are directed in matters of local interest by Grand or State Councils, representatives from which, and all Past Supreme Commanders, make up the Supreme Council. The ritualistic and initiatory features are less pronounced than those of most similar societies in the United States. Prospective members are informed that initiatory ceremonies, if objected to, may be dispensed with by assuming a formal obligation at any convenient time and place. Originally the maximum age of eligibility to membership was 64 years, but this was reduced to 50 years in 1885. The Order insures the lives of its members for $1,000, $2,000, and $3,000 each, at their option, certificates of which carry a graduated weekly relief benefit. Some of the founders were among those who organized the Royal Arcanum, and one, Dr. Wilson, was connected with the Knights of Honor. Since its foundation the Order has paid more than $30,000,000 in death and relief benefits. The proportion of women to men among its membership in 1894 was about as one to seven.

The American Legion of Honor suffered from increased expenses, death rate, and lack of new members during 1895 and 1896, as did some other similar organizations. Members accounted for the situation by "unusually heavy assessments in 1896," owing to "increased debts," the "hard times," and a "smaller proportion of new members," which a grand total of 36,028 members December 31, 1896, compared with 53,210 on December 31, 1895, and 62,457 at the close of 1889 (the maximum), would seem to confirm. Leading members of the Supreme Council are men of experience in fraternal insurance societies, and with coöperation from the rank and file of the Order were able to so conduct the society's affairs as to restore the prosperity the organization previously enjoyed. The chief emblem of the Legion is a modification of the cross of the French Legion of Honor, which has the Maltese Cross for its model, and has been conspicuous, under various forms, as the basis of so many decorations. In 1879, the year following the founding of the American Legion of Honor, the Iowa Legion of Honor, a similar society, was organized at Cedar Rapids, and does business in that State only. In 1884 the Northwestern Legion of Honor was organized and incorporated to do business in Iowa, Nebraska, Kansas, Minnesota, North and South Dakota.

Ancient Order, Knights of the Mystic Chain.—This secret organization is conspicuous among the hundred-and-one of the last generation by reason of its not having been started as a mutual insurance society. Its high-sounding title becomes simpler when it is realized that this modern brotherhood is founded on traditions and fancies which hedge themselves about King Arthur and the Knights of the Round Table, whence the designation, "Ancient Order." One is compelled to compare it with the Order of Foresters rather than the Odd Fellows, for the basis of the rituals of the first two are found in English romance, and are beautiful, popular, and attractive. Both Odd Fellows and Foresters' societies have similar purposes, and differ from Freemasonry. The point to this lies in the resemblance of the Ancient Order, Knights of the Mystic Chain to the Odd Fellows and Foresters, in the face of the fact that it is the creation of Freemasons, and bears many imprints of the handiwork of the Craft. Not until eighteen years after it was founded did the Sir Knights of the Mystic Chain incorporate an insurance feature like those adopted by so many other secret societies founded in the past thirty years. The Ancient Order, Knights of the Mystic Chain was founded at Reading, Pa., February 2, 1871, by John O. Matthew, locomotive engineer on the Philadelphia and Reading Railroad, and John M. Brown, merchant. John O. Matthew was alive in 1897, blind and helpless, the charge of subordinate Castles of Pennsylvania. John M. Brown died June 10, 1880. Both founders were Freemasons, and the emblem of the Order, embodying the All-Seeing Eye over the holy Bible upon an altar, suggests the earlier influences surrounding it, yet at the first initiation ceremony twenty-one Knights of Pythias became Knights of the Mystic Chain.

The purposes of the Order are to relieve brethren in sickness, accident, or distress; mutual assistance in business and to procure employment; to assist and care for widows and orphans of deceased members; to create greater love for country, homes, and firesides; to teach obedience and fidelity to the laws of the country in which they live, and to bind together the members of the Order in one common brotherhood. Partisanship and sectarianism are excluded. The motto or ensign is "Loyalty, Obedience, and Fidelity;" and the "mark" is a pentagon, bearing on each of its sides an inverted lower half of an isosceles triangle, the whole suggesting one form of a Maltese cross of five arms. This furnishes five distinct fields, in the first of which, white, is an open book;

in the second, blue, a shield and spear; in the third, red, skull and cross bones; in the fourth, red, crossed swords; in the fifth, black, the All-Seeing Eye; and in the centre, letters, the meaning of which is known only to Mark degree members. On the reverse, in the centre field is an embossed castle, which is the mark of the highest rank. There are slight changes for those lower in rank or degree.

The Order has four branches, all of which are subordinate to the Supreme Castle. They are, first, the civic branch, with the Supreme Castle, Select (State) Castles, and subordinate Castles, which initiate members; second, the military rank, or degree; third, the insurance benefit fund; and, fourth, the degree of Naomi, or Daughters of Ruth. Subordinate Castles send two Past Commanders yearly as representatives to Select Castles. Every Past Commander is a member of a Select Castle, but has no vote on questions of law, unless elected a representative. Past Commanders of subordinate Castles vote for a Past Select Commander as representative to the Supreme Castle. Each State is allowed one representative to the Supreme Castle for every one thousand members, but no State can elect more than ten such. The Supreme Castle, of course, is the highest authority in the Order.

Three degrees are conferred in subordinate Castles, which every member must receive in order to participate in the benefit fund: 1. White, or Esquire degree; 2. Blue, or Sir Knight's degree; and 3. Red, or Round Table degree. The fourth degree is only for those who wish to connect themselves with the military rank. All past officers of subordinate Castles receive from the Select Castle a Past Commander's or Mark degree, which puts them in possession of the essentials to gain admission to the Select Castle, and after they shall have passed through the chairs makes them members of the State Body. The Supreme Castle confers the Supreme degree, which makes recipients members of the Supreme Castle, but without a vote, unless elected representatives. While there is nothing Masonic in this arrangement, yet Freemasons probably helped to plan it.

In the Esquire degree the candidate is instructed in the fundamental principles of the Order by a reference to the Good Samaritan; in the Sir Knight's degree, in the lesson to be learned from the chivalry of the time of King Arthur, and the importance of exercising love, mercy, friendship, benevolence, and charity toward his fellowmen; while in the third, or Round Table degree, the candidate is impressed with the uncertainty of life and the certainty of death.

On February 2, 1871, Matthew Castle, No. 1, was instituted at Reading, Pa., being named after one of the founders. On July 17th, the same year, the First Select Castle was instituted at Reading, and on September 16, 1871, the Supreme Castle of the Order was instituted at the same city. For a time progress was slow, due in part to the financial depression following the panic of 1873. But ten years later, when the Select Castle of Pennsylvania met for the second time at Reading, there were sixty subordinate Castles reported, with a total (Pennsylvania) membership of 2,500. About that time the Order began to gain strength in New Jersey and Delaware, where Select Castles had been established, and by 1890 Select Castles had been placed in New York, New Jersey, Rhode Island, Delaware, Maryland, Virginia, West Virginia, and Ohio. There are also Subordinate Castles under the supervision of the Supreme Castle in Connecticut, Massachusetts, New Hampshire, Michigan, Indiana, and Louisiana. The Order enters its second quarter century with a total membership of about 40,000, of which 15,000 are in Pennsylvania, and about 1,000 in the six States named in which Castles exist by authority of the Supreme Castle, leaving about 24,000 members in the eight States of Rhode

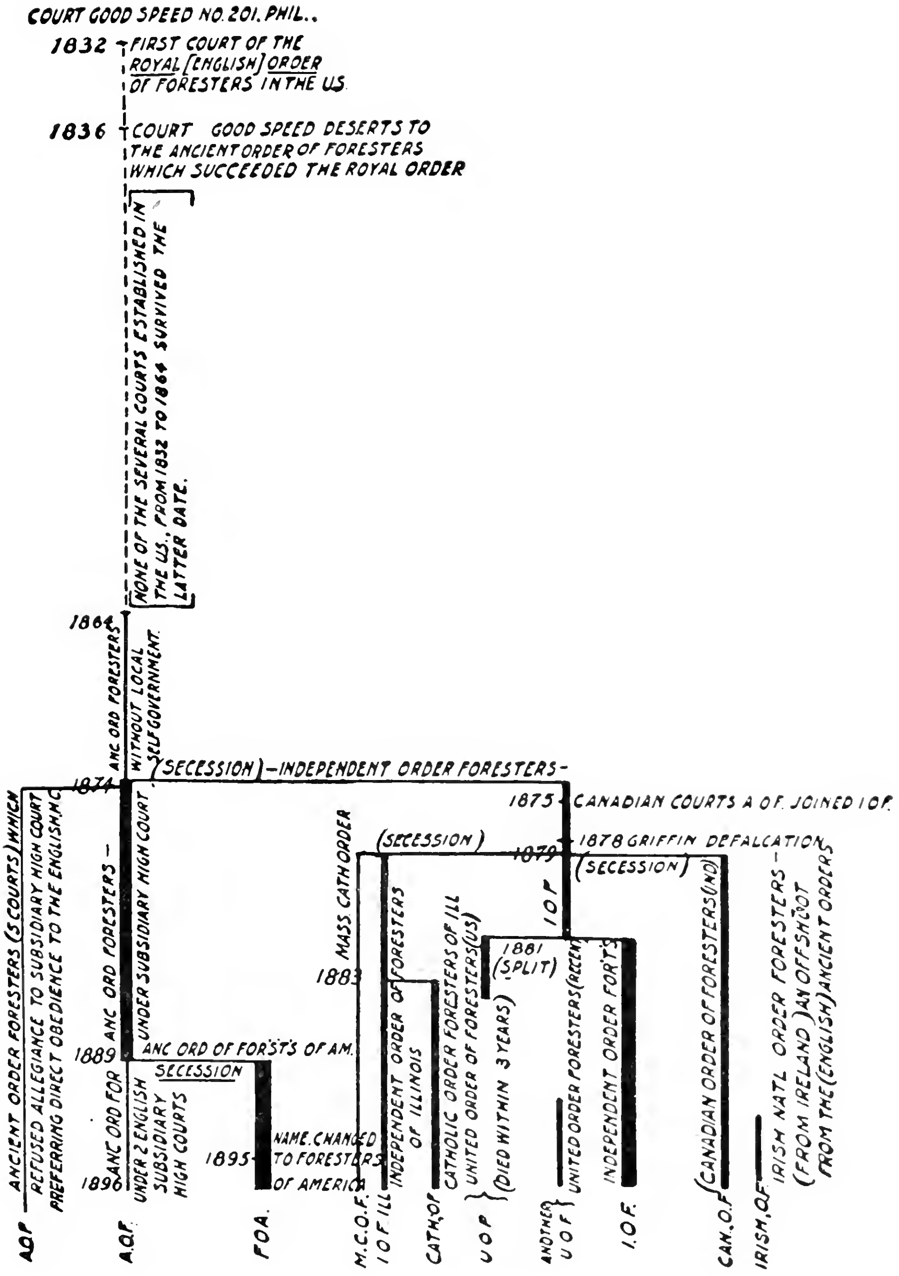
Island, New York, New Jersey, Delaware, Maryland, Virginia, West Virginia, and Ohio.

The military rank or degree was introduced by the Supreme Castle in 1880, but at that time had no military head, and was designed merely to attract members. The plan failed, and in 1889 the Supreme Castle elected a military head to the rank, with the title of Commander-General. The bodies were no longer called Commanderies, the rank being patterned, as to tactics and uniform, after the United States Army. Arms used are the straight sword for all except mounted officers, who carry military sabers. The Commander-General, who must be a member of the Supreme Castle, is elected for three years by the commissioned officers of the several States. This branch, which is now firmly established, is divided into companies, battalions, regiments, brigades, and divisions. It is "the only military secret organization which uses the United States Army tactics exclusively," and includes five regiments and three battalions, forming one brigade, and seven unattached companies, with a total membership, September, 1896, of 1,680.

The insurance feature was introduced in 1889, and is known as the Funeral Benefit Relief Fund. It is controlled by officers and a Board of Directors elected by the Supreme Castle, who report annually to that body. Participants in the benefits of this fund are members of Castles in good standing and health, between eighteen and fifty years of age, and women members of the degree of Naomi, between sixteen and fifty years of age. Assessments are twenty cents each, payable monthly. The death benefit is eighty per cent. of one assessment, but in no case shall it exceed $250. Of the remainder, 15 per cent. is placed in the general fund and 5 per cent. in the sinking fund to be invested by the Board of Managers. The total membership in this department on December 31, 1896, was 2,278. Weekly sick benefits paid by Castles range from four to ten dollars. At the death of the wife of a member, benefits of from thirty to one hundred dollars are paid; and at the death of a member, benefits of from fifty to two hundred and fifty dollars.

The "lady degree," known as degree of Naomi, or Daughters of Ruth, was introduced in 1890. Subordinate bodies are called Assemblies. This degree was formerly under the supervision of the Supreme Castle, but its growth was so rapid it was thought best to allow members to legislate for themselves. Each Assembly now elects a Past Commander, representative to its Grand (State) Assembly, and each Grand Assembly elects two representatives to the Supreme Castle of the Ancient Order, Knights of the Mystic Chain, all of whom must be Past Grand Commanders. They are admitted to meetings of the Supreme Castle only when the latter is working or legislating for the degree of Naomi. This branch is established in Pennsylvania, New York, West Virginia, Virginia, Ohio, New Jersey, Rhode Island, New Hampshire, and Delaware, and the total membership is 3,500. Weekly benefits average four dollars, and death benefits fifty dollars. All men taking the degree of Naomi must be members of a Castle. There is no known connection between the degree of Naomi, or Daughters of Ruth, attached to the Ancient Order, Knights of the Mystic Chain, and any of several other similarly named secret societies for men and women.

Ancient Order of Foresters.—The Ancient Order of Foresters in the United States is the lineal descendant of the English Order. The first Court is now dead, having been established in Philadelphia in 1832. When, at the Minneapolis Convention, about 53,000 out of 56,000 members seceded from English authority and called themselves the Ancient Order of Foresters of America, it left the remaining Courts of the Ancient (English) Order in this country to apply for a form of local government to the High Court of England, and to begin again



COURT GOOD SPEED NO. 201. PHIL..
1832 FIRST COURT OF THE ROYAL [ENGLISH] ORDER OF FORESTERS IN THE US
1836 COURT GOOD SPEED DESERTS TO THE ANCIENT ORDER OF FORESTERS WHICH SUCCEEDED THE ROYAL ORDER
NONE OF THE SEVERAL COURTS ESTABLISHED IN THE US., FROM 1832 TO 1864 SURVIVED THE LATTER DATE.
1864
ANC ORD FORESTERS WITHOUT LOCAL SELF GOVERNMENT.
(SECESSION) – INDEPENDENT ORDER FORESTERS –
1874
ANCIENT ORDER FORESTERS (5 COURTS) WHICH REFUSED ALLEGIANCE TO SUBSIDIARY HIGH COURT PREFERRING DIRECT OBEDIENCE TO THE ENGLISH H.C.
ANC ORD FORESTERS – UNDER SUBSIDIARY HIGH COURT
1889
ANC ORD OF FOR'ST'S OF AM.
SECESSION
ANC ORD FOR UNDER 2 ENGLISH SUBSIDIARY HIGH COURTS
1896
1895 NAME CHANGED TO FORESTERS OF AMERICA
MASS CATH ORDER
1883
(SECESSION)
INDEPENDENT ORDER OF FORESTERS OF ILLINOIS
CATHOLIC ORDER FORESTERS OF ILL
1875 CANADIAN COURTS A OF. JOINED I O F.
1878 GRIFFIN DEFALCATION
1879
(SECESSION)
I O F
1881 (SPLIT)
UNITED ORDER OF FORESTERS (US) (DIED WITHIN 3 YEARS)
UNITED ORDER FORESTERS (RECENT)
INDEPENDENT ORDER FOR'T'S
CANADIAN ORDER OF FORESTERS (IND)
IRISH NATL ORDER FORESTERS – (FROM IRELAND) AN OFFSHOOT FROM THE (ENGLISH) ANCIENT ORDERS
A.O.F.
A.O.F.
F.O.A.
M.C.O.F.
I O F ILL
CATH. O F
U O F
ANOTHER U O F
I.O.F.
CAN. O.F.
IRISH, O.F.

CHART SHOWING RELATIONSHIP OF THE AMERICAN AND CANADIAN ORDERS OF FORESTERS TO THE PARENT ENGLISH ORDER OF THAT ANCIENT AND HONORABLE FRATERNITY.

the work of recruiting its depleted membership. Two Subsidiary High Courts were granted in 1891, one for the Atlantic, Central, and Southern States, and the other for remaining States of the Union. Within the past six years its increase in membership has been noteworthy, the total including about 36,000 men and 3,300 women. Women have been admitted to full membership since 1892, notwithstanding the incorporation in this Order of Circles of Companions of the Forest. The ritual of the Ancient Order in America has been greatly amplified, by permission of the High Court of England. Like other branches of Foresters, the Ancient Order is primarily a sick and funeral benefit society. It has an endowment benefit, but it is optional. Sick and funeral benefits are paid from fixed contributions graded according to age at entry, and upon Foresters' experience tables. Endowments are paid from assessments graded according to age at entry, based on Foresters' mortality tables. British Forestry, including Courts in the United States, Canada, Bermuda, British Guiana, British Honduras, Spain, Hawaiian Islands, Holland, British India, Malta, New South Wales, New Zealand, Peru, Queensland, St. Helena, Cape of Good Hope, Natal, South African Republic, South Australia, Tasmania, Victoria, on the Gold Coast, at Lagos, in Central America, the United States of Colombia, British and Danish West Indies, Hayti, and West Australia, has paid sick and death benefits since 1854 in excess of $85,000,000. Prior to the date named, returns were incomplete or unreliable. This is the great fraternity which ranks almost with the Manchester Unity Odd Fellows in total membership, in distribution throughout the world, and in the enormous sums paid annually to sick and distressed members. Its present grand total membership is nearly 900,000. The proportion of the membership of the Order in the United States is about 4 per cent. Fully 85 per cent. is found in the United Kingdom.

Ancient Order of Gleaners.—A comparatively recent fraternal, beneficiary society, organized at Cairo, Mich.

Ancient Order of Pyramids.—A new fraternal, beneficiary society, organized at Topeka, Kan.

Ancient Order of United Workmen (1868).—The Ancient Order of United Workmen, characterized as the oldest of the great fraternal, beneficiary Orders in the United States, was founded at Meadville, Pa., October 27, 1868, by John Jordon Upchurch, a Freemason, who, with others, had become dissatisfied with and had retired from "The League of Friendship, Supreme Mechanical Order of the Sun."* The first Lodge of the Ancient Order of United Workmen was named Jefferson, No. 1, and the constitution adopted by it provided that only white male persons should be eligible to membership; that this provision should never be altered, amended, or expunged; and that when the total membership should amount to one thousand, an insurance office should be established and policies issued securing at the death of a member not less than $500 to be paid to his lawful heirs. A Provincial Grand Lodge was formed in 1869, when the amount of insurance was placed at not less than $2,000, and a uniform assessment established of $1. By 1870 five Lodges were represented at the Provincial Grand Lodge. As in other Orders, dissensions arose, and for two years there were two rival Grand Lodges. But by 1872 union and harmony prevailed, and the Order entered on a career of growth and prosperity. Its total membership in about 6,000 Lodges, in 1895, was in excess of 318,000 in the United States, and nearly 32,000 in Canada, a striking record for practically twenty-four years of active existence, but which is less remarkable than the sum total paid to widows and orphans between 1869 and 1895, more than $70,000,000. The government of the Order rests in the

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* Not known to exist to-day.

Supreme Lodge, which pays benefits to members or heirs of members of subordinate Lodges in a State, Territory, or province not having a Grand Lodge of its own, and has control of the general laws of the Order. Grand Lodges under the Supreme Lodge control the benefit funds of their own States or provincial jurisdictions. In relation to its method of insurance, surprise has been expressed that the Order has so long continued its successful career, notwithstanding its refusal to assess members according to age at initiation, as is done by nearly all other of the larger and similar secret societies; and by its insistance that its Grand (and Provincial) Lodges shall receive and disburse all death benefits which are based on assessments, made at the uniform rate of $1 per capita, irrespective of the fact that the death rate varies in different States. When the death rate is excessive in any particular jurisdiction, and assessments there reach a certain point, determined by the Supreme Lodge, any additional assessment which may be required is met by a levy upon the Order as a whole. Sick and funeral benefits are not comprised within the objects for which the Order was established. It is optional with subordinate Lodges to provide the same, or either of them, but comparatively few do so. The ritual and emblems of the Order betray the Masonic influence which has presided at the birth of so many modern secret, fraternal, beneficiary fraternities. Its objects, covered by its watchwords, "Charity, Hope, and Protection," are illustrated in its ceremonies of initiation. As in Masonic and other secret societies, it has three degrees; but even more significant are the All-Seeing Eye, the Holy Bible, anchor, and, singularly enough, the square and compasses among its more frequently displayed emblems. There is an auxiliary branch for women (and men who are members of the Order) called the Degree of Honor. This has proved quite as popular among the families of members as has the Daughters of Rebekah among Odd Fellows, the Companions of the Forest allied to the Foresters of America, and other like societies auxiliary to secret organizations for men. Its membership is fully 40,000, mostly women. In imitation of the so-called Masonic "side degree," the Workmen, who, by the way, are not necessarily artisans, and in no sense constitute a trades union, confer what is officially entitled the Order of Mogullians. This is said to furnish amusement as well as substantial benefits. It would seem to the student of the sociological function of secret, assessment, beneficiary Orders that while the Ancient Order of United Workmen is perhaps the oldest and among the more successful of its class in the United States, while its affairs are managed capably, and its membership ranks second only to that of the Odd Fellows, the Freemasons, and Knights of Pythias among non-political secret organizations, that sooner or later there may develop a necessity for a revision of its assessment insurance system in the direction at least of a grading of payments according to age, and the placing of death benefit funds in the hands of the supreme governing body.

All great and good movements that have filled a place in history have shed lustre upon the place of their birth. Mt. Vernon had its Washington, Springfield its Lincoln, and Meadville its Upchurch; and from the seed planted by the latter has grown the tree of mutual protection, under whose shelter to-day millions rest in security from want and dependence. The Ancient Order of United Workmen lays no claim to distinction as the originator of the idea of life insurance, as that existed many years prior to its birth; but its recognized claim to originality rests on the fact of its applying the principles of life insurance in a novel and cheap way, coupled with the care of the sick, the relieving of the distressed, and the moral, social, and intellectual betterment of its membership. The idea of forming a society that should parallel the relief of the sick and burial of the dead of the secret, fraternal, beneficiary organizations of thirty years and more ago, which, in addition, should extend its beneficence to the widows and orphans of its deceased members in a stipulated sum of money sufficient to secure them from want, was an untried experiment until the organization of the Ancient Order of United Workmen. Following in its wake, scores of other assessment, secret, insurance societies have divided the field of life insurance in the United States with the old-line companies. From its ranks have sprung many organizations of like character. Prior to the Civil War protection for widows and orphans through the medium of life insurance was within the means of the well-to-do only. To-day it is the privilege of the humblest. The founder of the Order, John Jordon Upchurch, was a mechanic, and in 1868 was in the employ of the Atlantic and Great Western Railroad. He was possessed of no marked literary attainments, but was a keen observer of men and events, was possessed of good reasoning powers, and, above all, a philanthropic nature. His original object was not so much to establish a system of insurance as to bring together then conflicting social interests, capital and labor, to provide means of arbitration with which to settle difficulties that were constantly arising. This feature has since been eliminated to make room for that of mutual protection. Viewed to-day, the management of the Order at the beginning was crude and unbusiness-like, and its success is undoubtedly due more to the integrity and sincerity of its members and to the rapid growth of the Society than to the early employment of distinctly business principles. The first five years of its history developed little success and much opposition. It was not until the session of the Grand Lodge of Pennsylvania, held at Meadville, Pa., in January, 1873, at which time the Order numbered only 800 members, that it gave promise of real growth. Since the organization of the Supreme Lodge in February, 1873, the Order has prospered almost beyond precedent and ranks to-day among the first of its class. Senators M. S. Quay, J. C. S. Blackburn, Congressman J. G. Cannon, ex-Governor James E. Campbell of Ohio, and William Jennings Bryan are members of this Order.

Atlantic Self-Endowment Association of America.—Formed at Greenville, S. C., in 1886, to insure the lives of its members by means of mutual assessments. Reported dead.

Big Four Fraternal Life Association.—Organized at Denver, Colo., to pay sick and death benefits by means of mutual assessments.

Canadian Order of Chosen Friends.—Formed in 1891 and 1892 by seceding members of the Order of Chosen Friends resident in the Canadian Dominion. The parent Order was arranging to give its Canadian membership separate jurisdiction in order not to antagonize the Dominion insurance laws when the secession took place.

Canadian Order of Foresters.—Between the Canadian branch and the Independent Order of Foresters, from which it sprung in 1879, there developed a sharp rivalry and antagonism which lasted four or five years—in fact, until the latter so far outran the Canadian Society in membership as to render rivalry out of the question. (See Independent Order of Foresters of Illinois and the Independent Order of Foresters.) The Canadian Order, of course, is only one of four Orders of Forestry in the Dominion, the largest being the Independent, from which the Canadian Order seceded, after which rank the Ancient (English) Order and (one Court of) the Foresters of America. The Canadian Order has prospered, having increased from 850 members in 1880, to nearly 23,000 within seventeen years. Like other branches of the tree of Forestry, it retains the characteristic titles, ritual, legend, and form of government of the parent society. It does not seek membership out of the Canadian Dominion, and, like the Independent Order, charges a fixed monthly premium with which to pay death benefits, confining sick and other benefits to assessments. It pays $500, $1,000, $1,500, or $2,000 benefits at death, besides sick and funeral benefits (which are optional), and furnishes members with medical attendance free. Since 1879 the Canadian Order has paid over $1,297,356 to members and their dependents in insurance and benefits. Its funds are all invested in Canada, and thus far it has reported an exceedingly low death rate, only 4.60 per 1,000 in its seventeenth year. This, like the Independent Order, appears to make a feature of its insurance and other beneficial advantages, rather more than some other secret, beneficiary societies. The seat of government of the Society is at Brantford, Ont.

Circle of the Golden Band.—Auxiliary to the Patriarchal Circle of America. (See the latter.)

Colored Brotherhood and Sisterhood of Honor.—Organized at Franklin, Ky., in 1886, as a social and beneficiary society, in which classification it is recorded in census reports for 1890. No further information is obtained concerning it.

Colored Consolidated Brotherhood.—At Atlanta, Tex., the home office of this mutual beneficiary society of negroes (as given in the tenth census), nothing is known of the organization.

Columbian League.—An outgrowth of the Ancient Order of United Workmen, the parent of modern fraternal beneficiary fraternities in the United States, organized at Detroit, Mich., October 12, 1896, "the anniversary of the discovery of America by Christopher Columbus," by Rev. W. Warne Wilson, Past Supreme Master Workman and former Grand Recorder of the Ancient Order of United Workmen; William A. Pungs; Rev. William Prall, D.D.; Albert P. Jacobs, and others. No further action was taken until January 1, 1897, when "the preliminary matters of organization" were continued. The necessary two hundred members having been obtained, the society was incorporated April 1, 1897, after which the growth of the organization was conspicuously rapid. The withdrawal of Mr. Warne and others from the Ancient Order of United Workmen was "because the Grand Lodge refused to adopt certain changes which he thought vitally necessary to the Order," provision for increasing cost of insurance as the society grows older. Members of the Columbian League will make a feature of celebrating October 12th as Columbus Day. Men only are eligible to membership, all men to social and patriotic membership, but only those between eighteen and fifty years of age in the death benefit department, which issues certificates of $500, $1,000, $1,500, and $2,000 based on twelve annual, step-rate assessments, according to age. The founders of the new Order are prominent citizens of Michigan, and the society starts out with every prospect for success.

Danish Brotherhood of America.—Founded at Omaha, Neb., in 1881, a fraternal, beneficiary society somewhat similar to the Order of Modern Woodmen. It pays sick and death benefits, and numbers about 10,000 members in Massachusetts, Connecticut, New York, Michigan, Illinois, Wisconsin, Nebraska, Iowa, Minnesota, South Dakota, Kansas, Colorado, Wyoming, Washington, and California. It has paid $500,000 in benefits.

Daughters of Hope.—The census of 1890 gives the address of this mutual assessment, beneficiary society at Olneyville, R. I., where it is not known to the postal authorities.

Daughters of the Globe.—Branch of or auxiliary to the Knights of the Globe, an Illinois social, benevolent, military and patriotic fraternal society. (See Knights of the Globe.)

Eastern Star Benevolent Fund of America.—See Order of the Star of Bethlehem.

Empire Knights of Relief.—Organized in 1889 at Buffalo, N. Y., and incorporated under the laws of that State as a fraternal, beneficiary, assessment insurance society. Its published announcements declare that it has "no secrets or iron-clad oaths," but (elsewhere) that members "are bound by a solemn obligation" to render assistance to any sick or disabled brother in need of help. The Supreme Secretary is authority for the statement that it is called a secret society, "and properly, too." It insures members for $1,000, $2,000, or $3,000, and makes no restriction with reference to extra-hazardous occupations. Any temperate, industrious man between 20 and 55 years of age is eligible to membership, providing he can pass the required physical examination. One assessment is levied each month, whether there has been a death or not, the amount collected annually in excess of the sum required to pay death benefits going into the reserve fund. A funeral benefit of $100, $200, or $300 is paid immediately on proof of death, but is deducted from the death benefit, which is payable within ninety days. The Empire Knights of Relief was founded by prominent citizens of Buffalo and vicinity, members of the Ancient Order of United Workmen, the Royal Arcanum, Freemasons, and Odd Fellows. The motto of the Order is "Benevolence, Philanthropy and Charity," and its ritual is based on the Golden Rule and inculcates obedience to the moral and civil law. The total membership is about 4,000, distributed throughout half a dozen States. The society has been successful from the start and gives promise of continued growth and prosperity.

Equitable Aid Union of America.—Organized at Columbus, Warren County, Pa., March 22, 1879, and incorporated under the laws of Pennsylvania. Four of the founders were Freemasons. This secret, beneficiary fraternity permitted the formation of subordinate Unions, as its Lodges are termed, north of 36° 30′ north latitude in the United States and in the Dominion of Canada. It sought to bring men and women into its Unions to promote benevolence, charity, social and mental culture, to care for the sick and needy, to aid one another in obtaining employment, and to assist each other in business. It also insured members in sums ranging from $325 to $3,000 by means of assessments of from twenty-five cents to $1, according to age and amount. The benefit certificates also provided for the payment of specified sums in case of accident resulting in physical disability. Eligibility to membership extended to candidates from 15 to 55 years of age. The total membership in twenty-four States and in Canada in 1896 was about 30,000, of which 25,000 were beneficiary and 5,000 social members. The official emblem consisted of the initials of the title of the Order in a triangle, surrounded by a conventionalized sun-burst. The system of assessments in the Equitable Aid Union suggests the influence of the Ancient Order of United Workmen. The government of the society is similar to that of other similar societies, subordinate Unions being under the immediate jurisdiction of Grand or State (or provincial) Unions, the officers and representatives of the latter making up the Supreme Union, or highest legislative authority. In April, 1897, the Union suspended payments and went into the hands of a receiver. It had fought hard to continue its existence, and numbered about 30,000 members, principally in the country districts of Ohio, Pennsylvania, and New York. Less than five years before it had $43,000,000 worth of policies in force, and not many years previously the amount was almost $75,000,000. Its decline began in 1891. In 1895 its income was $792,895 and its disbursements $801,435, and its death rate had increased within four years from 12.2 to 17.4 per 1,000 annually.

Equitable League of America.—A Baltimore mutual assessment insurance Order, organized about ten years ago. Died in 1894.

Fraternal Aid Association.—Organized October 14, 1890, at Lawrence, Kan., by members of the Ancient Order of United Workmen, Modern Woodmen of America, Knights of the Maccabees, and other fraternal, beneficiary Orders, to insure the lives of acceptable white men and women, between 18 and 55 years of age, who are not engaged in prohibited (hazardous) occupations. Honorary membership may be obtained by specified relatives of beneficiary members. The Association also seeks to promote fraternity among its members, to comfort the sick and distressed, and care for surviving relatives of deceased members. Sick, total disability, and death benefits are provided, the latter in three classes, ranging from $1,000 to $3,000. No assessments are called until money is needed to meet a claim, of which thirty days' notice is given. Its government is vested in a General Council, composed of its officers and representatives, chosen from local or State Councils. The Association declines to recruit members in the Atlantic Coast and Gulf States from Virginia to Texas, inclusive; in Cook County, Ill., and all of Illinois south of Centralia; in Milwaukee, Cincinnati, New York city, Detroit, St. Louis, San Francisco, Sacramento, and all other cities having a population of more than 200,000, in which peculiarity it imitates a number of strong and prosperous fraternal Orders of the West. It has about 3,000 members, a "modern" ritual, and has paid about $100,000 in sick and death benefits since it was organized. Its emblem is composed of the initials of its title about a pair of clasped hands across a shield bearing the stars and stripes.

Fraternal Legion.—A Baltimore beneficiary society, organized in 1881, to pay $1,000 death benefits. Is not known to have survived the recent period of trade depression.

Fraternal Mystic Circle.—This organization is among the smaller assessment beneficiary secret societies. It was formed December 9, 1884, to provide safe indemnity for young business and professional men under the lodge system. Of the five founders, Milton Barnes, formerly Secretary of State for Ohio, died in 1895, but three others are still "members of the Order and officers of the Supreme Ruling": D. E. Stevens, Supreme Mystic Ruler; John G. Reinhard, Supreme Treasurer; and F. S. Wagenhals, Supreme Medical Director. Of those that made up the membership at the first meeting, in December, 1884, the following, in addition to those above named, are still members of the Supreme Ruling: John F. Follett, Cincinnati, O.; A. N. Hill, Columbus, O.; J. D. Grimes, Dayton, O.; H. C. Drinkle, Lancaster, O.; and A. N. Ozias, Racine, Wis. Messrs. Stevens, Wagenhals, Hill, and Follett are Freemasons, some of them having taken the Scottish Rite degrees to and including the thirty-second. Others named are members of Knights of Pythias and other well-known secret societies. This Order has the usual form of government of like fraternities, a Supreme and Grand and Subordinate Rulings. The first named is the supreme governing body and the final court of appeals. A Supreme Executive Committee of five manage in the interim, between sessions of the Supreme Ruling. Grand Rulings (Grand lodges) are instituted in a State when the membership reaches 500, or the number of Rulings is 15. Subordinate Rulings are instituted in healthful localities, where a sufficient number of good, eligible, and desirable candidates are found, willing to join hands for the mutual protection of themselves and families. Subordinate Rulings are managed by their members, and naturally become educational centres as to the plans and benefits of the Order and methods of conducting business. Each Subordinate Ruling entitled to one elects a Representative to the Grand Ruling annually, and these Representatives (who make up the Grand Ruling) elect one or more delegates (as the State may be entitled) to the Supreme Ruling. The special purposes of the Order are: 1st. To unite acceptable men, between the ages of 18 and 49 years, to carry out all that which is included within the meaning of the word "fraternity;" 2d, To make provision that each Subordinate Lodge shall, from its general fund, pay dues and assessments of sick or disabled members, maturing during such sickness or disability; 3d. The payment of the amount specified in the certificate of membership ($500 to $3,000) to the beneficiaries at the death of a member; 4th, Payment to a member of one-half of the sum named in his certificate of membership in case permanent total disability overtakes him; 5th, The creation of an Emergency or Equalization Fund, to prevent the number of assessments exceeding twelve in any year; 6th, The collection of a General Fund to meet the expenses of the Supreme Ruling. During twelve years the Order has paid to members and beneficiaries in death and permanent total disability benefits almost $1,000,000, and the emergency fund has to its credit over $125,000, while the annual cost to members has been small. In 1895 it was as follows, for the ages named:

Age 25, on $3,000, $19.20; on $1,000, $6.40 per an.
" 30, " $3,000, $22.80; " $1,000, 7.60 " "
" 35, " $3,000, $28.20; " $1,000, 9.40 " "
" 40, " $3,000, $34.20; " $1.000, 11.40 " "
" 45, " $3,000, $42.60; " $1,000, 14.20 " "

These annual payments include the three elements required to meet the death claims fund, emergency fund, and expense fund. At the age of 35, a $3,000 certificate for 1896 would cost $28.20, distributed as follows: Death claims fund, $22.21; Emergency fund, $2.47; and Expense fund, $3.52. From the date of organization until June, 1894, all the executive officers of the Supreme Ruling resided at Columbus, O., when the offices of the Supreme Mystic Ruler and Supremė Recorder were moved to Philadelphia. In April, 1895, the Supreme Ruling was incorporated. The policy of the Executive Officers of this Order has favored the filing of annual reports with the Insurance departments of States, where the laws provide for it, and annual reports are filed annually with the insurance departments of New York, New Jersey, Pennsylvania, Maryland, Ohio, Michigan, Illinois, Iowa, and Nebraska. At no period in its history has the Order been more prosperous than at present, the year 1896 having brought a larger volume of new business than any preceding year. The present membership is more than 12,000.

Fraternal Tribunes. — Organized in June, 1897, by A. L. Craig and others, at Rock Island, Ill., to pay death, sick, disability, old age, and annuity benefits. Both men and women may become members. The Society started with 750 members, employs the graded plan of assessments, and claims the "unique feature" of "guarantee by a Loan and Indemnity Company" that its contracts with its members will be fulfilled.

Fraternal Order of Protectors.—A mutual assessment beneficiary society which had its headquarters at Lincoln, Neb., a few years ago.

Fraternal Union of America.—A mutual assessment, beneficiary society founded by F. F. Roose, F. A. Falkenburg, and others at Denver, Colo., September 1, 1896, to pay death, sick, disability, and old age benefits. Men and women are eligible to membership, and the total number of members is in excess of 5,000. Mr. Roose, the Supreme President, has had much experience among fraternal orders, and is a member of the Ancient Order United Workmen, Modern Woodmen of America, Knights of Pythias, Woodmen of the World, Phi Delta Theta, Heptasophs, Junior Order United American Mechanics, Red Men, and of the Masonic Fraternity.

Fraternity of Friendly Fellows.—Organized at New York, in 1885, to pay $1,000 insurance to members by mutual assessments. It was still alive in 1890, but no trace of it is found in 1897.

Glenwood Degree.—Uniform rank of the Independent Order of Foresters, formed in 1875. (See Independent Order Foresters and ditto of Illinois.)

Golden Rule Alliance.—Organized at Boston prior to 1889, and recorded in the census of 1890 as a mutual assessment, beneficiary fraternity. Its membership was not large, nor did it secure a national reputation. No trace has been secured of surviving bodies of this Order.

Golden Star Fraternity.—Organized in 1881 at Newark, N. J., as a fraternal, beneficiary society for men and women. Its total membership is about 2,200, distributed through New Jersey, New York, and Connecticut, but very few of its Lodges are found outside of the State where it was founded. It has neither a prohibition, religious, or political bias, and states that it is in a sound financial condition with no outstanding liabilities. Its ritual seeks to impress the teachings of benevolence and charity.

Grand United Order, Independent Sons and Daughters of Purity.—This beneficiary and social society was organized at Harrisonburg, Va., prior to the present decade. None of its Lodges are known to be in existence now.

Granite League.—Formed at Philadelphia nearly ten years ago to insure the lives of members by means of assessments. Reported dead.

Home Circle, The.—When the Royal Arcanum, which is composed exclusively of men, had been organized nearly two years and a half, and had been introduced into twenty-three States of the Union, some of its active members, residents of Massachusetts, conceived the idea of organizing a similar society into which the members of the Royal Arcanum could take their wives, daughters, sisters, and women friends, and give them the full beneficial and social privileges which membership in such a society confers. The plan was to welcome woman to a full share of the work, honors, and responsibilities which, with few exceptions, had been refused her by secret beneficiary organizations. With this object in view the Supreme Council of the Home Circle was organized in Boston, October 2, 1879, and began business November 5, 1879, being chartered under the laws of Massachusetts January 13, 1880. Its founders were Henry Damon, Dr. John T. Codman, Dr. Thomas Waterman, Dr. Edward Page, N. H. Fuller, John A. Cummings, and Julius M. Swain, all residents of Boston or vicinity. They were all members of the Masonic Fraternity, Knights of Honor, and Royal Arcanum, three were Odd Fellows, and two were members of the Ancient Order of United Workmen.

The charter permitted the society, first, to unite in social union all acceptable members of the Royal Arcanum, their wives, mothers, sisters, daughters, and women friends, for the purpose of mutual aid, assistance, moral and intellectual improvement; and, second, to establish a benefit fund from which a sum not exceeding $3,500 should be paid to the deceased member's family, relatives, or dependents as directed.

Four benefit degrees were adopted, and a candidate having passed a satisfactory investigation, a medical examination, and the ballot, was admitted to one of the four degrees as he might elect, carrying $500, $1,000, $2,000, or $3,500 protection, and there was then issued a benefit certificate for the amount selected, payable to some legal beneficiary named in the application.

In 1881 the Legislature of Massachusetts by special act granted the Supreme Council of the Home Circle authority to increase its benefit to $5,000, and to receive as members all acceptable applicants without reference to their affiliation with the Royal Arcanum. Under the laws of Massachusetts the society cannot transact a commercial insurance business, and while its policies or benefit certificates are good for their face value to the family, relative, or actual dependent named, no certificate is issued payable to any other person, and the benefits cannot be disposed of by will, assigned for any purpose, or attached for debt of the member or beneficiary either during the lifetime of the member or at his decease. Membership in the Home Circle, then, is an assurance to the member that the amount of benefit named will, in the event of his or her decease in good standing, be paid the beneficiary selected. The experience of the Order in receiving women and according to them office, honors, and permission to carry a protection or insurance for dependent parents or children upon the same conditions of entrance, medical examination, and cash payments as men, has been favorable. Women compose thirty per cent. of the membership, and the Home Circle furnishes the first and "perhaps only example," where a beneficial society constituted of men and women has elected a lady as its chief executive officer.

Two million dollars have been paid in death benefits besides the special relief to members when ill or in need, amounting to about $100,000 in seventeen years. Death benefits paid have directly aided over 3,000 persons, and in a large majority of cases the deceased member has left to dependents no other protection or life insurance.

The experience of the Home Circle has been conspicuous among the beneficiary secret societies of the country, in that it has never had occasion to contest the payment of a benefit in the courts, and that its legal expenses for a period of seventeen years are trifling. Subordinate Councils are composed of beneficiary members of either sex between eighteen and fifty years of age, who must pass a favorable examination and ballot. Applicants over fifty years of age may be admitted as social members without a medical examination. Grand Councils are organized in States and provinces having at least 1,000 members, and are composed of their officers, standing committees, and representatives from subordinate Councils. They have the general supervision of the Order in their respective jurisdictions. The Supreme Council, the head of the Order, makes laws and disburses the Benefit Fund. It is composed of its officers, standing committees, and representatives from Grand Councils. Assessments paid by members in subordinate Councils are called to the Supreme Treasury on the first of each month. The jurisdiction of the Order is limited to the United States and the Dominion of Canada, and its business is conducted in the English language only. It has a membership of about 8,000, located in the States of Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Georgia, Ohio, Illinois, Michigan, Missouri, and Nebraska, the District of Columbia, and the Provinces of Ontario, Quebec, and New Brunswick. Its ritual is based on the Golden Rule, and teaches morality and upright living. The emblem of the Society consists of a design formed of the letter H and a circle, while that of the Supreme Council, its governing body, suggests the domestic results of a well-spent and industrious life.

Home Forum Benefit Order.—Chartered under the laws of the State of Illinois, in 1892, as a mutual assessment, beneficiary society, by prominent members of the Modern Woodmen of America and of the Masonic Fraternity. It is controlled by its members, the business of the association being managed by a board of directors. Women are admitted to full membership with men, the age limits for beneficiary membership being between sixteen and fifty-five years. Honorary or social membership is granted those over the age limit for insurance. The order issues death benefit certificates for $500, $1,000, and $2,000, and any member losing a foot, hand, or an eye by an accident is entitled to receive one-fourth of the amount named in the certificate, the balance being payable at death. Membership is restricted to healthful districts, and denied to those following hazardous occupations. An unusual regulation in like fraternities is that which suspends for three months any member who becomes intoxicated and expels for the second offence, although, as explained, such action is "without publicity." The plan of assessment is among the approved or graded systems in use by nearly all of the best managed fraternal orders. The ritual, like that of some other similar organizations, finds its inspiration in Roman history. It was about the Roman Forum that Cicero, Cæsar, Brutus, Anthony, and other distinguished Romans met to discuss the questions of their time and form laws, and the Home Forum of to-day, adopting the old Roman name, meets to decide questions of interest to its members and impart the lessons of honesty, fraternity, benevolence, temperance, and patriotism, the initials of which are found in the angles of the golden star of the Order. The total membership, principally in Illinois, Missouri, Iowa, and Michigan, is about 12,000.

Home Palladium.—A secret beneficiary fraternity, to which acceptable white men and women are eligible, organized at Kansas City, Mo., in August, 1891, by E. F. Edgecomb, Dr. L. G. Taylor, and Dr. T. J. Eggers, to give financial aid to its members in permanent, partial, or total disability and death, by means of twelve graded assessments annually. It claims to combine the best features of older similar societies, to have new and desirable ones of its own, and to avoid that which is objectionable in some like fraternities. Benefit certificates are issued in sums of $500, $1,000, $1,500, and $2,000 in three classes, extra rates being charged members engaged in hazardous and extra-hazardous occupations. Emphasis is placed on its method of creating and maintaining a reserve fund, which is copyrighted. One-tenth of the amount of the face of a member's benefit certificate is set apart for the reserve fund on which he or she pays interest at the rate of 2 per cent. per annum so long as the certificate remains in force. The Order is governed directly by the Supreme Lodge, to which State Representatives are elected by Grand Lodges existing for that purpose alone. It avoids the yellow fever and malarial districts of the South, and has thus far enjoyed an exceptionally low death rate. It numbers over 2,000 members, and is growing rapidly.

The Imperial Legion.—A Denver, Colo., beneficial fraternal association, Lodges of which have been established as far east as Missouri. Many prominent Colorado business and professional men are members of it.

Improved Order of Heptasophs.—The growth of beneficiary secret societies, those paying sick, funeral, and death benefits, within ten or fifteen years after the close of the Civil War, was, no doubt, responsible for the desire by members of the Order of Heptasophs, or Seven Wise Men, that that Society be placed on a purely beneficiary basis. The movement centred in Zeta Conclave, No. 6, of the Heptasophs, or Seven Wise Men, at Baltimore, Md., and as the advocates of the change from a purely beneficiary secret organization on modern lines were not able to carry out their plan within the Society, they apparently determined to do so by means of an independent organization. A call was accordingly issued August 10, 1878, signed by Judge George V. Metzel, John W. Cruett, James S. Watkins, Hon. John G. Mitchel, W. F. C. Gerhardt, and Herbert J. Thurn, all of Maryland, asking the coöperation of fourteen other members, six from Maryland, six from Pennsylvania, and one from Virginia, and one from Kentucky, at a meeting in convention to organize a secret, beneficiary organization. The convention was held at Odd Fellows' Hall on Broad Street, Philadelphia, August 27th, all of the signers of the call and those asked to join with them, twenty in number, being present. A permanent organization of a Supreme Conclave was effected under the title, The Improved Order of Heptasophs, with 83 members of Zeta Conclave, Order of the Heptasophs, or Seven Wise Men, as the nucleus of the new society. Judge George V. Metzel is regarded as the founder of the Improved Order, and he was elected the first Archon, or chief executive. At the first annual session, in 1879, only nine Conclaves were reported, with a total membership of 149. For the first six years of its existence, the Improved Order of Heptasophs was antagonized by the parent society, so that during the first two years its membership increased to only 516 in twelve Conclaves. But the Society (see Order of the Heptasophs, or Seven Wise Men) was in the hands of strong, conservative men who are said to have given freely of their time and means to build it up. It now numbers more than 35,000 members in twenty States, and in the year 1895 enjoyed a phenomenal growth. The Order embraces the fundamental principles of leading kindred societies, except that it has abolished Grand (State) Conclaves, and leaves its business affairs, including the management of its death benefit fund, in the hands of its permanent and other Supreme officials. In Maryland, the cradle of the Order, there are nearly 12,000 members, with an average mortality rate of only 7 in 1,000 per annum. The following is extracted from the Maryland Insurance Committee's report for 1895:

> In closing my examination of the conditions of Fraternal Benefit Orders, it is proper for one to refer specially to the Improved Order of Heptasophs as to the promptness with which all claims have been met and paid, and in all cases it was found the organization had made reasonable effort to complete the necessary formalities and inquiries, in order to increase the efficiency for the settlement of all claims.

The Order has issued certificates representing $48,000,000, more than $12,000,000 in 1895, a creditable exhibit. In eighteen years over $2,000,000 have been paid to beneficiaries. The beneficiary fund is protected by the Maryland Code of Laws, section 143, L, of chapter 295, of the Legislative Acts of 1894, which clears from any attachment proceedings all moneys to be paid from such funds held by any similar organization. The Supreme body consists of its officers, deputies, and representatives elected by the membership of Subordinate Conclaves. The original, or charter, members were made permanent members of the Supreme Conclave as Past Supreme Archons, having equal privileges with the Representatives on the floor of each Supreme Sitting. The membership of the Order is exclusively in the United States and is distributed north of South Carolina, Kentucky, Arkansas, and Texas, extending west to and including Colorado. Death benefits range from $1,000 to $5,000, and are met by assessments. Subordinate Conclaves under the Supreme general laws are permitted to shape their own by-laws, so far as they refer to sick benefits; but many Conclaves have decided not to pay sick benefits. Two Conclaves have been so prosperous as to be able to build temples of their own. Zeta Conclave of Baltimore has an edifice which cost $40,000, and Grant Conclave at Easton, Pa., has also dedicated a handsome temple to the principles of the Fraternity. This Order was among the first to place its insurance feature under the supervision of insurance departments in States where its meetings are held, in order that its efforts and the results of its work may remain "an open book," in which the record of the material good it accomplishes may be seen by all men.

Independent Chevaliers and Ladies of Industry.—Organized at Fall River, Mass., 1889, as a fraternal mutual assessment association. Lived only about six years.

Independent Order of Chosen Friends.—Early in 1887, when the Order of Chosen Friends was only three years old, leaders of the latter in California applied to the Supreme Council for a separate jurisdiction on the Pacific Coast. This was refused, notwithstanding the strength of the Order there, and the result was a secession and the formation of the Independent Order of Chosen Friends. Within a few years the Independent California Friends numbered 7,000 or 8,000 members, but the Society ultimately dropped out of sight. (See Order of Chosen Friends.)

Independent Order of Foresters.—This branch of Forestry, like the Foresters of America (which see), was the outgrowth of a movement to secure local self-government among New York and New Jersey Foresters, which began in 1871, and culminated, after several refusals of the English High Court to establish a Subsidiary High Court for the United States, in June, 1874, at Newark, N. J., when Court Independence seceded from the Ancient Order, and, with two Courts created by it, established a new, or Independent Order. A. B. Caldwell, the leader of the movement, was the first Most Worthy High Chief Ranger. The remarkable success which has attended the growth of this offshoot from English Forestry is attested by its twenty-two years of existence and an increase of from perhaps 500 to more than 100,000 members in twenty States of the Union, the Canadian Dominion, the United Kingdom, and Ireland. About 43 per cent. of its membership is in the United States. Its form of government, with some minor differences, is like that of the Foresters of America and the Independent Order of Odd Fellows. It furnishes members with free medical attendance and nurses, and pays sick, total disability, funeral, and mortuary benefits. A marked difference between this and other branches of Forestry is, that while the latter rely wholly upon assessments to pay benefits and endowments, the Independent Order, in 1881, combined the assessment feature of the beneficiary or friendly society, with the plan of the regular premium-paying insurance company. In 1892 it was registered as a Friendly Society in the United Kingdom, and under the requirements of the Friendly Societies Act, deposited with the British Government £20,000 to enable it to do an insurance business in the United Kingdom. In 1875, one year after its establishment, a ladies' branch was formed, called the Miriam degree, which corresponds to the degree of Companions of the Forest in the Foresters of America. In 1875, also, a Uniformed Rank was instituted as the Glenwood degree, which corresponds to the Knights of the Sherwood Forest in other branches of Forestry. In 1877 juvenile branches were organized in which youths were interested, taught parliamentary law, and restrained from indulgence in liquor and tobacco. Since 1882, when the juvenile department was reorganized, it has become a useful and successful adjunct. In 1875, when only one year old, the Order had grown from three Courts and 500 members, with which it began, to forty-six Courts and 4,000 members; and in 1878, when its membership was nearly 14,000, the title of the governing body was changed to the Most Worthy High Court of the World, the alteration being the substitution of the words "the World" for "the United States." In 1878 the Order met with serious disaster in the unfaithfulness of an official, who disappeared simultaneously with about $17,000 of its funds. Subsequently about one-third of the amount was restored, but so great was the loss that the efforts of the Society to make good its obligations by extra assessments resulted in serious differences which, for a time, threatened complete disruption. The firm stand taken by Judge William B. Hoke, then the executive head of the Order, his judicial temperament, strong character, and wide personal influence alone prevented disintegration. A large number of Massachusetts Courts held out for State as opposed to national assessments and payments, but ultimately decided to remain and be governed by the will of the majority. Not so, however, with some of the Illinois Courts, which refused to abide by the decisions of the Supreme Court, and had their charters revoked, whereupon they met and organized the Independent Order of Foresters of Illinois. The break in the ranks of the Illinois Independent Order of Foresters was not the only like consequence of the financial loss to the Order in 1879. Prior to the Illinois movement, the Independent Order numbered about 15,000, and the total loss from secession within a year was no less than

4,000. There were, as pointed out, about 2,500 seceders in Illinois, to which must be added 1,500 in the Canadian Dominion, in October, 1879, by whom the Canadian Order of Foresters was organized.

It was in 1878, also, that Foresters in London, Ontario, planned and founded the original Order of Knights of the Maccabees. In 1881, the Independent Order, the larger part of the membership of which was in the United States, suffered its severest blow through the action of its Supreme Court at Albany, N. Y., in resolving to change the name of the society to the United Order of Foresters. The Canadian Courts were unwilling to abide by this, and found fault with American Courts for having made changes in the ritual, for eliminating the chaplain from the list of officers, discarding prayers from the ceremonies, and for holding meetings on Sundays. The result was the continuation of the Canadian Courts as the Independent Order of Foresters (the claim being that the Courts which changed the name of the Order were the seceders), and at the High Court meeting at Ottawa, in July, 1881, with a total membership reduced to less than 400 (excepting one Court in Elizabeth, N. J.) again began the work of building up the Order. The American, or seceding branch, that which changed its name to the United Order, though it started with about 13,000 members, did not possess the elements of success. It languished, and within a few years became extinct. Meanwhile the Independent Order, almost all of it at that time in the Canadian Dominion, went resolutely to work, and, notwithstanding active opposition from the Canadian Order, secured, within two years, a list of 1,700 members, an increase of 300 per cent. Two years later, in 1885, it numbered nearly 3,000 members, and in 1889, when it was incorporated at Toronto, more than 14,000 members. Between 1890 and 1896 its growth was phenomenal, or from 16,000 to nearly 87,000 members. Courts were established in Oregon, Washington, Colorado, Montana, Arizona, Wisconsin, Pennsylvania, Kansas, in 1891, and in the United Kingdom in 1892. The spirit shown by this Society, its methods of self-development and of conducting its business have been most effective. Under its Supreme Court are registered thirty-two High Courts in various States, Territories, provinces, and countries, to which 2,600 subordinate Courts hold allegiance. And after, nominally, twenty-three years of existence (practically only fifteen years), with more than 100,000 members, it has a surplus of $1,848,000, after having paid over $3,800,000 in benefits. Second to the efforts of no other man in organizing and extending the Independent Order of Foresters are those of its Supreme Chief Ranger, Dr. Oronhyatekha of Toronto, Ont.

Independent Order of Foresters of Illinois.—It is stated by various chroniclers that the Independent Order of Foresters of Illinois, which was formed by a member of the Massachusetts Catholic Order of Foresters, and by seceding members of the Independent Order of Foresters of Illinois, at Chicago, in 1879, started with about 2,500 members, its Courts all being in the State of Illinois, most of them in and about the city of Chicago. The Miriam degree was carried along in what may be called the Illinois secession, but its membership was not large and is not to-day. A novel feature is found in its modification of the Glenwood degree or military rank, which was also retained, in that ladies are admitted. This Society pays endowment benefits by assessments and sick and funeral benefits from Court dues. To judge from statistics of membership, interest in the Illinois Order of Foresters has been on the decline. In 1880 it had more than 2,500 members, and late in 1893, 21,160 members, an increase of nearly ninefold in thirteen years. Since that time the membership has declined, amounting to only 20,107 in January, 1894, 18,376 in January, 1895, and to only 17,330 one year later, a decline of about one-seventh within three years. In 1883 it suffered from the secession of some of its members of the Roman Catholic faith, who organized the Catholic Order of Foresters. As in the case of other secessions from like societies, the Illinois Order altered enough of its ritual and means of recognition to give it individuality, but in other respects it followed in the footsteps of similar secessions. (See Independent Order of Foresters.)

Independent Order of Immaculates of the United States of America.—Organized at Nashville, Tenn., by W. A. Hadley, June 23, 1872, to pay sick, accident, and disability benefits to members. It took its rise from the Young Men's Immaculate Association, an organization of colored men, but differed in that it patterned after various secret, beneficiary Orders, and admitted men and women as members. Its headquarters are at Nashville, and it has about 5,000 members.

Independent Order of Mechanics.—Organized at Baltimore April 19, 1868, a benevolent, beneficiary fraternity paying sick and accident benefits of from $1 to $5 weekly, and death benefits of from $200 to $400. All white men between eighteen and fifty years of age are eligible to membership. The Order has never had any connection with practical mechanics or labor organizations. When founded, the only prominent and widespread benevolent fraternities in the country were the Freemasons, the Odd Fellows, and the Red Men. There were also the well-known patriotic Orders, the United American Mechanics, Senior and Junior. But it is more than doubtful whether either of the latter suggested the name, the Independent Order of Mechanics. The fact that the "three cardinal principles" of the latter are Friendship, Truth, and Love, as contrasted with the Friendship, Love, and Truth of the Independent Order of Odd Fellows, suggests that some of the founders of the "Independent Order of" Mechanics were Odd Fellows, which is borne out by the use by both of a representation of Jacob's ladder and the ark among their emblems. The Order has about 10,000 members, and has paid nearly $500,000 for the relief of members and to their beneficiaries.

Illinois Order of Mutual Aid.—Organized for the purpose expressed in its title at Springfield, Ill., June 17, 1878, when its first Grand Lodge meeting was held. It took its rise from the Ancient Order of United Workmen, and pays $2,000, $1,000, and $500 death benefits "and accrued assessments." In the latter feature it differs from the organization last named. Men alone are eligible to join the Order, the membership of which is 6,000.

Independent Workmen of America.—A Nebraska fraternal and beneficial association of recent origin. Its headquarters are at Omaha.

Iowa Legion of Honor.—A social and beneficiary assessment Order, designed for men and women, residents of the State of Iowa only. Removal from the State does not forfeit membership. The beneficiary divisions for men and for women are separate. The secret work and ceremonies are described as "simple but lasting." Subordinate Lodges elect representatives to the Grand Lodge, who with the officers thereof constitute that body. The Grand Lodge meets biennially, and the government is more representative than in like societies which subordinate Grand or State Lodges to a Supreme body. Members' lives are insured for $1,000 or $2,000. The total membership is about 7,500. A prominent official states that the founders were not members of any other particular organization of like nature. (See American Legion of Honor.)

Knights and Ladies of Azar.—A reorganization of the Knights of Azar, a fraternal, beneficiary, and patriotic Order founded at Chicago in 1893. Under the reorganization ladies are to be admitted on equal terms with men. In June, 1897, there were 300 members enrolled, and as soon as 500 were obtained the Society was to be incorporated under the laws of Illinois affecting organizations paying death, accident, disability, and old age benefits by means of mutual assessments.

Knights and Ladies of Honor.—This was the first secret beneficiary society to admit women to equal social and beneficiary privileges with men, and is otherwise noteworthy in that it is the outgrowth of a side or auxiliary degree known as the degree of Protection, which was attached to the Knights of Honor from 1875 until 1877. Knights of Honor, their wives, mothers, widows, and unmarried daughters and sisters over eighteen years of age were eligible to the degree of Protection, which performed the same social and beneficiary functions for the Knights of Honor that the Daughters of Rebekah does for the Independent Order of Odd Fellows. Only a few Lodges of the degree of Protection were organized during 1875 and 1876, but little encouragement being given by the Supreme Lodge of Knights of Honor, which body in May, 1877, repealed the law creating the degree. On September 6, 1877, representatives from Lodges of the degree of Protection met at Louisville, Ky., to discuss the condition of affairs, and, if possible, effect a permanent organization. The outcome was the formation of a Provisional Supreme Lodge for the degree, of which the following, all of Kentucky, were the first officers: E. J. Williamson, T. W. Seymour, E. J. McBride, F. D. Macbeth, C. L. Piper, J. A. Demaree, W. E. Ladd, K. H. Seng, O. N. Bradburn, T. E. Dennis, G. W. Check, and T. J. Wyatt. The first annual meeting of the "Supreme Lodge of Protection, Knights and Ladies of Honor," was held at Louisville, Ky., September 19, 1878, and in April of the following year the Supreme Lodge of Protection, Knights and Ladies of Honor, was incorporated. On December 14, 1881, the General Assembly of Kentucky amended the act of incorporation by striking out the words "of Protection," and so changing the membership limitation clause as to render eligible to membership "all acceptable white persons, male and female." The original act of 1878 fixed the amount of benefit payable on the death of a member at a sum not exceeding $1,000, but the amendatory act of 1881 increased the limit of benefit payable at death of a member to $5,000, which changes constitute the foundation of the growth and prosperity of the Order of Knights and Ladies of Honor of to-day, the date of the independent existence of which is September 6, 1877. The amount paid on each single assessment by each member depends upon the age at joining the Order and amount of benefit carried. On June 30, 1878, its membership was as follows: Men, 907; women, 1,018; total, 1,925. On December 31, 1895, men, 39,922; women, 43,083; total, 83,005. The objects of the Fraternity are (1) to unite fraternally all acceptable white men and women of any reputable profession, business, or occupation who are over eighteen and under fifty years of age. (2) To give all possible moral and material aid in its power to its members, and those depending upon them, by holding moral, literary, and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment. (3) To promote benevolence and charity by establishing a relief fund. This fund is maintained by monthly assessments on those members who desire to participate in it, who are distinguished in the laws of the Order as Relief Fund members. The Relief Fund Department comprises three open divisions: Division 1, of $500; Division 2, of $1,000; Division 3, of $2,000; Division 4, of $3,000, but the last-named division is now closed to entrants. Upon satisfactory proof of the death of a Relief Fund member, in good standing at time of death, such sum of money is paid to the designated beneficiary as the deceased had in life contributed for, and which was specified in the Relief Fund certificate held by the member at the date of death. Benefits are payable to "such member or members of his or her family, person or persons dependent on or related to him or her, as he or she may have directed." The Order has paid out in death benefits during nineteen years $11,642,000. Any acceptable white person, not less than eighteen nor more than sixty-five years of age, may be admitted as a social member without medical examination. These members pay the usual Lodge dues, but are exempt from contributing to the Relief Fund. The business of this Order is conducted through a Supreme Lodge, Grand Lodges, coextensive with their several State boundaries, and subordinate Lodges. It has sixteen Grand Lodges, but its membership is distributed in nearly every State of the Union. Representatives chosen by subordinate Lodges constitute the several Grand Lodges, and representatives chosen by the several Grand Lodges constitute, with its officers and committeemen, the Supreme Lodge. The Supreme Lodge conducts, exclusively, the collection and disbursement of the Relief Fund, and has full power to make laws for its own government, and to govern Grand and subordinate Lodges.

Less effort has been made by the Knights and Ladies of Honor to make that organization distinct from the Knights of Honor than has sometimes been the case by offshoots from secret societies, the comparison being found rather with schisms among Odd Fellows and Foresters, so many independent Orders of which exist with similar names, titles, emblems, and rituals. The seal of the Supreme Lodge of the Knights and Ladies of Honor contains the representation of a knight in armor, with sword and shield, ready to defend and protect the widow and children which, with a broken column, are also represented. Upon the shield held by the knight, who symbolizes the Order, are the letters O. M. A. in the angles of a triangle. The seal of the Supreme Lodge of the mother Order, the Knights of Honor, is similar, except that the knight stands with his shield arm raised. The triangle and the broken column are missing, but the letters O. M. A., which probably refer to the motto of the Order, appear on an ornamental shield over the design. The best known emblem of the Knights of Honor is a monogram formed of the letters O. M. A., and of the Knights and Ladies of Honor, a pendant triangular design, in the angles of which the same letters appear. It is of interest to point out that the experience of the Knights and Ladies of Honor shows that its risks on women members have constantly proven the better of the two classes. L. D. Witherill, M.D., Supreme Medical Examiner of the Order for the twelve years, reports out of the first 8,000 deaths (December 26, 1877, to June 10, 1895, inclusive) 4,198 were of men and 3,802 women. The same authority says, concerning the character and desirability of women as insurance risks: "Statistics show that the life of females, as a rule, is longer than that of males. Their exposure to violent deaths and abuse of intoxicants is far less. From a medical standpoint I would urge the members of the Order to increase their ranks as far as possible from the women of our land." (See Loyal Knights and Ladies.)

Knights and Ladies of Security.—One of the more modern and progressive of the latter-day mutual assessment, death and disability beneficiary secret societies, to which both men and women are eligible. It was chartered under the laws of the State of Kansas February 22, 1892, with its headquarters at Topeka, by members of the Masonic Fraternity, the Ancient Order of United Workmen, one or both Orders of Woodmen, and others. It eliminates the expensive and generally unnecessary State organization usually found in similar societies, its National Council being composed of representatives from subordinate Councils elected by a direct vote of the members. It operates throughout the United States and Canada, north of North Carolina, Tennessee, Arkansas, Oklahoma, New Mexico, and Arizona, excluding cities of 150,000 population and over. Admission, as in most such societies, is restricted to white persons of good moral character between eighteen and fifty-five years of age who can pass a satisfactory physical examination. Certificates or policies are issued to men and women members alike for sums ranging from $500 to $3,000. These are paid by means of graded assessments, in full at death, or in part in case of disability by accident. Holders who reach the age of seventy receive one-tenth of the amount of the policies each year until the face is paid. A feature of the organization is its reserve fund, which is created by setting aside $50 on each $1,000 named in certificates, and loaning it on real estate mortgage security. It is used to meet death losses after twelve monthly assessments have been made within a year. In explaining its reserve fund the announcement is made that the plan of creating it has been copyrighted, and "its perpetual use secured to the Order." The growth of the Order has been unusually rapid, its total membership amounting to about 25,000 in one-third the States of the Union, a tribute to the efficiency of the salaried organizers of new Councils and to the enthusiasm and loyalty of the rank and file of its membership, in which it may be said to have fairly rivalled the vitality shown by almost any similar society. Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples, but the ritual and ceremonial are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection, and fraternity.

Knights and Ladies of the Fireside.—A mutual assessment beneficiary organization, founded at Kansas City, Mo., in 1892, by representatives of kindred organizations in Missouri and Kansas. It issues life, accident, and sick benefit certificates in separate classes. It admits men and women alike, and has about 5,000 members pointing to an exceptionally rapid growth. At the death of a member or lapse of a membership, 10 per cent. of the amount paid into the beneficiary fund by the deceased or former member is invested by the Supreme Lodge to form a permanent fund with which to provide for the payment of assessments of members of fifteen (or twenty) years' standing. The services of S. H. Snider, ex-Superintendent of Insurance of the State of Kansas, as Supreme Secretary of the Knights and Ladies of the Fireside, are an evidence of the intelligence and enthusiasm with which the society has entered the already well-filled field of fraternal insurance orders.

Knights and Ladies of the Golden Precept.—Founded by Thomas Ganderup, R. E. Everhart, W. B. Davison, and John Iverson at Clinton, Ia., in 1896, and incorporated under the laws of the State of Iowa with social and beneficiary objects. It contemplates establishing Lodges throughout the Union.

Knights and Ladies of the Golden Rule.—One of the older but smaller secret beneficiary societies, combining many of the features of other like organizations with some of its own. It was organized at Cincinnati, O., in August, 1879, and incorporated under the laws of Kentucky in the same month. The founders were members of other beneficiary fraternal societies, notably the Order of Mutual Aid, which succumbed to the yellow fever epidemic at Memphis, early in its career, in 1878; the Ancient Order of United Workmen, and the Knights of Honor. A few representatives and officers met in final session at Cincinnati, and after settling claims against the Order of Mutual Aid adjourned *sine die.* A majority of those present then met and organized the Knights of the Golden Rule, which has preserved with varying success a continuous existence ever since. The headquarters of the Order are at Louisville, Ky., and the form of government is much like that of similar societies, including a Supreme Commandery, Grand Chapters having jurisdiction in the States, and Subordinate Castles. Funds paid to beneficiaries of members of the Order are not subject to legal process for the collection of debts. The emblem of the Fraternity is a shield, on which are the letters K. G. R., over a circle on which is inscribed the Golden Rule, in the centre of which are a pair of clasped hands. Below are five links of a chain, containing F. and P., which may or may not stand for Friendship and Protection. The employment of detached links, symbolical of a chain of brotherhood, is one of the few instances in which an adaptation of the triple link of Odd Fellowship is found among the more modern secret societies.

The Order is divided into three sections, and provides for the payment of a specified sum on the death of a member as follows: first section, $500; second section, $1,000, and third section, $2,000. Any white man or woman eighteen years of age, and not over fifty, may be enrolled a beneficiary member. There is a scale of assessments graded according to age. The graded assessment plan was adopted in 1892 in place of the level assessment plan used at time of organization. A Grand Chapter has supervision of the work in a State and elects one or more representatives to the Supreme Commandery, which has entire control of the beneficiary department, and a general supervision of the Order at large. The organization has Castles in Alabama, Arkansas, California, Georgia, Illinois, Indiana, Missouri, New Jersey, North Carolina, Ohio, South Carolina, Kentucky, Louisiana, Massachusetts, Minnesota, Mississippi, Tennessee, Texas, Virginia, and West Virginia, and the total membership is over 3,000.

Knights and Ladies of the Golden Star.—An assessment, charitable, and beneficiary society, founded at Newark, N. J., January 11, 1884, having its permanent headquarters at Newark. For a few years the organization was local in character, but afterward established Lodges in New York State and elsewhere in New Jersey. Men and women between sixteen and sixty-five years of age and children are eligible to membership. Its beneficiary certificates of $500, $1,000, $1,500, or $2,000, payable at death, may be converted into paid-up insurance after ten years. It appeals to young men and women to take out certificates of insurance in small amounts, which, "in the event of a long life, will bring in a rich accumulation of the original face value." Annuities are paid those who are fifty years of age and have been members twenty-one years, and one-half the face value of certificates is paid at total disability. The Society is unique in that it receives into membership entire families, "children being received into the immediate relief department in sums ranging from $50 up to $400. Its present membership is about 10,000. The original members were members of the Royal Templars of Temperance, but the Order may hardly be classed as a temperance organization, though it excludes saloon keepers and bartenders from membership. Its "golden star" refers to the Star of Bethlehem, and it has no secrets beyond the password to exclude those not members from its meetings. It has paid nearly $700,000 in benefits since it was founded.

Knights and Ladies of the Round Table.—Organized in 1887, and registered in census reports of 1890 as a mutual assessment insurance order for men and women, with headquarters at Bloomington, Ill. Letters addressed there are returned unopened; but there is still an organization by the same name in Central Western States, notably at Toledo, O.

Knights and Ladies of Washington.—A social and beneficiary organization founded at Easton, Pa. Not known there now.

Knights of Aurora.—Organized at Minneapolis prior to 1889 as a mutual insurance society. Not known there now.

Knights of Birmingham.—Founded at Philadelphia in 1873 by Peter Jones, Edwin Smith, and John Welde, three Freemasons, as a mutual assessment beneficiary society, to which only Master Masons between twenty-one and fifty years of age are eligible. It issues certificates of $1,000 each, payable at death, and has expended in this manner more than $1,000,000. Its total membership is about 5,000, most of whom reside at or near Philadelphia. A Grand Lodge was organized in 1877, which consists of all Past Sir Chiefs and the five elective officers of subordinate Lodges.

Knights of Columbia.—A Topeka, Kan., fraternal, mutual benefit organization. Its Lodges are scattered through West Mississippi and Missouri Valley States. The membership is not large.

Knights of Honor.—The line of descent of the Knights of Honor in the family of beneficiary secret societies is direct from the parent death benefit assessment society, the Ancient Order of United Workmen, seventeen members of which, including members of the Independent Order of Odd Fellows, led by James A. Demaree, founded the Knights of Honor at Louisville, Ky., in 1873. It has been very successful in that it ranked in numerical strength among the first half-dozen similar Orders, with a total membership of 126,000 in 1895, which fell off to 96,000 in 1897, during reorganization, when its assessment plan was remodelled and brought down to date. Its purposes are to unite, fraternally, acceptable white men of good moral character and sound bodily health; to lead them to assist each other in distress, in business, and the search for employment, which are characteristic of many similar societies, and to establish a widows' and orphans' benefit fund of not less than $500 nor more than $2,000, to be paid to families of deceased members. The so-called secrecy which attaches to the Fraternity is declared to be only such as is necessary to keep out intruders and unworthy men from its benefits; upright men of all political parties and religious creeds being welcome to its ranks. No oath is administered to candidates for initiation, "only a promise" to obey the laws of the Order and "protect a worthy brother in his adversities and afflictions." The would-be member is required to profess a belief in God, and must be able to earn a livelihood for himself and family. A member may carry $500, $1,000, or $2,000 insurance, and assessments to meet payments of death benefits are assessed at the lowest limit, graded according to age.* More than $52,000,000 has been paid in death benefits within the twenty-three years since the Society was organized. Beneficiaries must be the nearest dependent relatives. Certificates of membership cannot be used as collateral, nor are moneys paid in their redemption subject to seizure to satisfy debts of the insured. Lodges pay sick benefits to members at their option, and handle their own funds to that end. Death benefit funds are paid to and disbursed by the Supreme Lodge. The government of the Order, like that of the Independent Order of Odd

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* The Knights of Honor took one step in advance of the Ancient Order of United Workmen, in that, while the latter assessed all members a uniform sum to pay a death benefit (and still does), the former found an excuse for existence in its original plan of assessment by which members between 45 and 55 years of age paid more than those between 21 and 45. From that period, 1873-75, the work of evolution among fraternal assessment societies went rapidly on, the next step being the grading of assessments, and later an increasing assessment according to age. It was not long before the Knights of Honor admitted to membership persons between 18 and 21 years of age and adopted graded assessments for all joining thereafter, up to the age of 45. By 1894-95 it became plain that the system of paying a fixed assessment year after year, determined by the age of the member at date of joining the society, would sooner or later be found wanting; and in 1895 the Knights of Honor, after prolonged investigation, adopted a plan of insurance based on a different rate of assessment for each age, beginning with 18 and ending with 61, increasing from year to year. The effect, it is declared, will be that each member in any one year will pay only the sum needed for benefits on deaths among members of his own age, based on mortality tables and the experience of assessment beneficiary secret societies. This radical change has resulted advantageously.

Fellows, the Foresters, and nearly all similar organizations, is centred in a Supreme Lodge made up of representatives of Grand (State) Lodges. The latter are composed of representatives of subordinate Lodges, and have jurisdiction over the affairs of the Order in their respective States. Nearly all the larger assessment beneficiary organizations are responsible directly or indirectly for the creation of similar societies, either through schism born of rivalry among would-be leaders or by having served as models, or otherwise, and the Knights of Honor prove no exception. In 1875 the Supreme Lodge established a side or auxiliary degree entitled the degree of Protection, to which Knights of Honor, their wives, mothers, unmarried daughters and sisters, eighteen or more years of age, were eligible. Only a few Lodges of this degree were instituted during the next year or two (see Knights and Ladies of Honor), and in 1877 the Supreme Lodge repealed the law creating the degree, whereupon representatives of the degree met at Louisville and organized an independent secret assessment beneficiary society for men and women under the title, The Order of Protection of Knights and Ladies of Honor, which was subsequently changed to the Knights and Ladies of Honor. The Knights of Honor, while among the better and favorably known of like societies, has not attained its present eminence without intelligent and persistent work on the part of hundreds of prominent business and professional men who have been and still are members. Of Western origin, it early spread to the East and the South. From 17 members who founded the Order, the membership increased to 99 by the close of 1873, but one year later it had grown tenfold, with 999 names on the roll. From 1875 the Society's increase was rapid until 1878, when the yellow fever epidemic was the cause of its first serious reverse. In that year alone the Order suffered a drain on its financial resources of $385,000, the result of the death of 193 members. During nearly all of the past eighteen years increase in membership and in popularity has characterized the Fraternity. Its Supreme Lodge is made up of representatives of 36 Grand Lodges, to which are attached 2,600 subordinate Lodges with an average of 50 members each.

Knights of Honor of the World.—A new fraternal insurance society, with headquarters at Natchez, Miss. It appears to have used the name of another organization.

Knights of the Seven Wise Men of the World.—The United States census of 1890 names this Society among others founded to do an insurance business, but nothing is known of it at Nashville, where its chief office was located. Its title suggests that it was an offshoot from or related in some way to the Improved Order of, or to the Order of the Heptasophs.

Knights of Sobriety, Fidelity, and Integrity.—A mutual assessment beneficiary society for men, organized at Syracuse, N. Y., in 1890. It does business in nearly a dozen States, but a large proportion of its 5,000 members are residents of the Empire State. It issues death certificates for $500, $1,000, and $2,000, and pays accident and sick benefits of $5, $10, $15, $20, and $25 weekly. The latter are limited to five consecutive weeks, and to twenty weeks altogether in any one year. Three rates of assessments are offered members, the lowest of which delays the period at which the benefit goes into effect, but makes the insurance easier to carry. The second rate is based on a shorter delay in putting into operation the death benefit contract, while the third makes the insurance operative from the moment of joining. The loss of one hand and arm above the wrist, or one foot and leg above the ankle, entitles a member to one-sixth the amount due under his certificate in case of death. In case of the loss of both hands and arms above the wrist, or both feet and legs above the ankles, he is entitled to one-third the face of the certificate. Members who arrive at the age of seventy years are entitled to 10 per cent. of the amount named in the certificate each year until one-half the amount named in the certificate is paid. All surplus of premiums after the payment of claims, is set aside as a reserve fund, "to provide against excessive mortality in any one year." Loans on real estate security are made to members on the monthly payment plan in States where the Order is incorporated.

Knights of the Blue Cross of the World.—Organized at Homer, Mich., in 1888, to pay $1,000 and $2,000 death benefits by means of mutual assessments of members. It also paid weekly benefits in cases of sickness of members. The organization is not known now to the postal officials.

Knights of the Brotherhood.—A mutual assessment beneficiary Order founded prior to 1889, which reported to the United States tenth census from Phœnixville, Pa., but is now unknown there.

Knights of the Globe.—A social, military, charitable, and patriotic secret organization which secures the death benefit feature to its members through the Knights of the Globe Mutual Benefit Association, a non-secret, coöperative insurance company, organized under the laws of the State of Illinois, to which only Knights of the Globe are eligible. Men and women may become members of both organizations, the latter first joining the Daughters of the Globe, a branch of the Knights of the Globe. The mutual aid society through the Knights is recruited from the more healthful portions of the United States, and announces special inducements to young men because of its uniform rate of assessments. It issues death benefit certificates for ten different amounts, ranging from $500 to $5,000, to those between eighteen and fifty-six years of age who are otherwise eligible. The Knights of the Globe was organized at Chicago in 1889 by Freemasons prominent in the Scottish Rite, by Odd Fellows of the highest rank, and by members of the Ancient Order of United Workmen, Royal Arcanum, American Legion of Honor, Woodmen of the World, the Grand Army of the Republic, and other secret societies. The influence of the Workmen is seen in the uniform assessment rate, that of the Freemasons and Odd Fellows in the degree work and emblems, and the Grand Army in its obligation that "no other flag than the glorious Stars and Stripes shall ever float over our country." Four degrees or ranks are conferred, that of Volunteer, Militant, Knight, and Valiant Knight. Of the latter L. L. Munn, 33°, of Freeport, Ill., writes that while he is familiar with many Orders and has witnessed ceremonies of the highest grade of excellence, the beauty, instruction, and impressiveness of the Valiant Knight's rank take a very high rank among them. One of the chief objects of the Fraternity is to inculcate lofty ideas of American citizenship. While the Order is well distributed throughout the West, it is strong in Illinois, where a large proportion of its 7,000 members reside.

Knights of the Globe Mutual Benefit Association.—A non-secret, coöperative insurance company, organized under the laws of the State of Illinois in 1890 to insure members of the Knights of the Globe and Daughters of the Globe. (See the latter.)

Knights of the Golden Eagle.—Among the various beneficiary, semi-military secret societies which have founded their rituals and ceremonials upon the history and pageantry of the Crusaders, the Knights of the Golden Eagle, or Chivalric Knights of America, is conspicuous, not alone for its rapidly increasing membership, which numbers about 60,000, but as well for its adaptation to American soil of the struggles of early Christian knighthood. The objects of the Order are benevolence, mutual relief against the trials and difficulties attending sickness, distress, and death, so far as they may be mitigated by sympathy and pecuniary assistance; to care for and protect the widows and orphans; to assist those out of employment; to encourage each other in business; "to ameliorate the condition of humanity in every possible manner;" to stimulate moral and mental culture by wholesome precepts, fraternal counsel, and social intercourse, to elevate the membership to a higher and nobler life, and the inculcation and dissemination of the principles of benevolence and charity.

The organization consists of a Supreme Castle, Grand Castles, and subordinate Castles. The Supreme body is composed of Past Grand Chiefs (of Grand Castles), and Grand Castles of Past Chiefs of subordinate Castles. This is in line with the system pursued by the Independent Order of Odd Fellows, with its Supreme Lodge, Grand, and subordinate Lodges; the Foresters, with their Supreme Court, Great and subordinate Courts, and many other similarly governed societies. The subordinate body in each holds allegiance to the State organization, and the latter to the Supreme Body. The ritualistic work of the Knights of the Golden Eagle includes three degrees: the first, or Pilgrim's; second, or Knight's; and third, or Crusaders' Degree. "The three degrees are symbolic of a soldier battling for his faith. He is first a Pilgrim, then a Knight, and finally a Crusader." The Pilgrim's degree teaches fidelity and eternal faithfulness to God and our fellow-man. The Knight's degree confers the honors of Knighthood, arms and equips the Pilgrim, and teaches him veneration for religion, fidelity, valor, courtesy, charity, and hospitality. The Crusader's degree sends the newly made knight forth upon a crusade against the hosts of evil, armed and equipped to conquer opposing foes. The ceremonies and lectures are free from anything of a frivolous or objectionable character.

The Order has for its motto, "Fidelity, Valor, and Honor," a trinity of graces taught in its ritual. It was founded by John E. Burbage of Baltimore, Md., who, in 1872, conceived the idea of an organization, secret in character, which should "go hand in hand with religion," having for its theme the struggles of the Christian warrior after "the immortal crown." He succeeded in enlisting a sufficient number of friends to insure the success of his plan, and by means of symbol and allegory representing "the passing through the wilderness of sin and woe on the journey to the Heavenly Castle," the ritual was made characteristic and the Order established. At Shorey's Photograph Gallery, No. 129 East Baltimore Street, January 29, 1873, the Grand Castle of Maryland was organized, and steps were taken to institute several subordinate Castles, four being in active operation eight months later. Templar Knighthood played a part in the preparation of the ritual of the Knights of the Golden Eagle as in other modern Orders of Knighthood. The history of the ancient Templars, the Hospitallers, the Teutonic Knights, and the Knights of St. John and Malta, together with the example of the Masonic Knights Templars, has had an unending influence on the minds of secret society ritualists of the nineteenth century, and not only are the Knights of the Golden Eagle an evidence of it, but there is reason to believe their ritual is indebted to membership in the Order of those who had been brought to light and had been advanced in the parent of all modern secret societies. With such seed, the blossoms could not fail to be numerous and beautiful. Philadelphia Odd Fellows became interested, and took the new Order of Knighthood to the City of Brotherly Love in 1875, and by April, 1876, the Grand Castle of Pennsylvania was organized. The Centennial Exhibition and the financial depression which followed it delayed progress; but by 1880 the banner of the Eagle Knights was unfurled in Massachusetts by the aid of influential members of the Knights of Pythias; five subordinate Castles with a total membership of 500 were secured, and the Grand Castle of that State was instituted in the following year. The Supreme Castle had been formed in Baltimore on January 22, 1878. Since 1884, when a number of prominent citizens of Philadelphia became interested, the progress of the Order has been rapid, and by December, 1896, it was in successful operation in thirty-four States, with 830 Castles. During the past ten years its growth has been conspicuous in the history of kindred organizations, more than 800 Castles having been organized during that period.

It is not obligatory for the members to connect themselves with the military branch, which is an important adjunct and attracts the young men. The Commanderies—as the military bodies are termed—are separate from the Castles; but any Sir Knight in good standing in his Castle is eligible to membership in a Commandery. The uniform of members of the Commanderies is elaborate and plainly patterned after, but still dissimilar from, that of the Masonic Knights Templars. The Commanderies now confer the degree of Chivalry, adopted by the Supreme Castle at its annual session held in Reading, Pa., October, 1896. This is required to be taken by those who connect themselves with the military branch. The motto of this degree is "Chivalry, Truth, and Peace," and the ritual deals at length with chivalry and the history of the Crusades. Commanderies are under the control of a lieutenant-general, elected by the Supreme Castle every three years, except in States where there are five or more Commanderies, when a Grand Commandery may be instituted. The officers of a Grand Commandery are Grand Commander, Grand Vice-Commander, Grand Marshal, Grand Herald, Grand Preceptor, Grand Historian, Grand Almoner, Grand Inner Guard, and Grand Outer Guard. The members of the Grand Commandery are known as Grand Chevaliers, and achieve that honor by virtue of having passed through the posts of a subordinate Commandery. Subordinate Commanderies may be beneficial or non-beneficial, as they choose. There are two departments—the civil, which confers the degree and attends to all business matters; and the military, which has charge of drills and parades. There is a semi-military feature in the ritualistic work of the Castles said to be very attractive, but the military work connected with the degree of Chivalry, it is claimed, is "unsurpassed" by any similar ceremonial in like societies.

The Knights of the Golden Eagle say they are pioneers in protecting those who have passed the limit of age at which they can enter similar organizations. There are a large number of Veteran Castles, composed of men fifty years of age and over, which, like the Castles and Commanderies, have power to legislate in regard to dues and benefits.

The Order also claims to be the pioneer in protecting those who have belonged to Castles which have become defunct. The Castle of Protection, originated by Past Supreme Chief J. D. Barnes of Pennsylvania, provides that such members may pay dues to, and receive benefits from, the Grand Castle of Pennsylvania, and the Supreme Castle has recently adopted a like plan for the benefit of those under its immediate jurisdiction. This branch is known as the National Castle of Protection. The Knights of the Golden Eagle have certainly taken a stride in advance in looking out for the welfare of members whose Castles are defunct, in which respect some older and larger beneficiary secret societies are remiss. In 1885 members of the Knights of the Golden Eagle organized a similar society under the title, Legion of the Red Cross. The requisite qualifications for membership in the Knights of the Golden Eagle are that the applicant be a white man, eighteen years of age, of good moral character, a believer in the existence of a Supreme Being and of the Christian faith, free from mental or bodily infirmity, competent to support himself and family, a law-abiding resident of the country in which he lives, and have sufficient education to sign his own application for membership, which, by the way, are almost exactly the qualifications demanded for admission into the Order of the Heptasophs, or Seven Wise Men. More than one-half the total membership of the Order is in Pennsylvania. The Grand Castle Hall at Philadelphia was purchased from the Knights of Labor for $45,000, when the latter moved its headquarters to Washington a few years ago, and is a monument to the extent and importance of the Order in the Keystone State. The Death Benefit Fund is composed of members in good standing of subordinate Castles, between the ages of eighteen and fifty, and members of subordinate Temples (the auxiliary, or Ladies' Order), between the ages of sixteen and fifty, who must pass a satisfactory examination previous to admission. The amount paid to beneficiaries of members in good standing is $1,000 in Class A, and $500 in Class B. Weekly sick benefits and funeral benefits are paid by means of assessments at the option of subordinate Castles. The assessment in Class A is 50 cents, and in Class B 25 cents. It will be seen that one object of the founders was to furnish a moderate death benefit to members at a low cost. In 1896 a $250 death benefit class was provided, assessments in which are pro rata with those in Classes A and B. During the year 1895 $180,000 was paid out for relief by the Castles of the Order, the investments amounting to $850,000.

The Eagle Home Association of Pennsylvania has for its object the protection of the aged Eagles, widows, and orphans, and is supported by a per capita from such Castles as are enrolled in membership. The social feature is characteristic of the Order, and one night in each month is generally set apart for entertainments.

The Temple degree, or Ladies of the Golden Eagle, is open to women of good moral character, not less than sixteen years of age, whether relatives of Knights of the Golden Eagle or not, as well as to members of the Order of the Knights of the Eagle. This auxiliary to the Eagle Knights has social and beneficiary objects, and fills much the same place with respect to Knights of the Golden Eagle as the Daughters of Rebekah do to the Independent Order of Odd Fellows, and the Companions of the Forest to the Foresters of America. The "Lady Eagles" meet in Temples, and regulate their own weekly and funeral benefits and dues. Their total membership is about 9,000. Temples which are separate from, and in no wise adjuncts of, Castles are under the immediate control of the Supreme Castle until there are ten Temples in a State, when a Grand Temple may be formed.

Knights of the Loyal Guard.—Founded by Edwin O. Wood, at Flint, Mich., January 31, 1895. Men and women are eligible to membership. It pays death benefits only. It organized Lodges in 104 cities within two and one-half years, and numbers more than 5,000 members.

Knights of the Maccabees.—No one of the popular secret beneficiary fraternal societies which have sprung into being during the latter quarter of the nineteenth century has been more successful than the Maccabees. Its original inspiration was of Canadian origin, but its robust youth and early manhood are tributes to the nurturing care and executive capacity of American citizens. The founders of the modern Maccabees are to be commended for quarrying the foundation stones of their ritual, legend, and ceremonial in strata which had not even been uncovered by the exploring hand of the secret society ritualist. The modern Order of Maccabean Knighthood is built upon the traditions and history of the ancient Maccabean dynasty, the achievements of which are recorded in the first and second Books of the Maccabees, in the apocryphal Old Testament. The followers of Judas Maccabeus were Jews of no particular tribe, who braved death in the defence of their belief in the God of their fathers. The name Maccabeus is said to have been derived from a Hebrew term signifying a hammer.* It was to Judas Maccabeus the Jews were indebted for the preservation of their political power and religious liberty. In the second century B.C., the Jews transferred their allegiance from Egypt to Syria, and twenty-five years later the Syrian King, Antiochus Epiphanes, commanded them to renounce their religion, defiled their sanctuary, and ordered them to pay the honors due alone to Divinity to the Olympian Jupiter. This the Jews under their Priest Mattathias resisted in a "thirty years' war." Before the outbreak Mattathias, being a person of consequence, was tempted by a Syrian captain to embrace the new faith, but with his own hand he slew the first renegade Jew who approached the altar of idolatry. This precipitated the conflict.† Mattathias, his five sons, and a few faithful followers destroyed the emblems of the heathen worship in Modin and vicinity and fled into the wilderness of Judea. The Hellenes, friends of the Greeks, aided the Syrians and the family of Maccabeus, of which Judas Maccabeus was the head, espoused the cause of the Jews, Judas Maccabeus becoming the leader of the revolt after the death of his father Mattathias a few years after the outbreak of the war in 166 B.C. The former took command, and at Mizpah repulsed and put to flight the Syrians, although his forces were greatly outnumbered. At Bethzur he again put the Syrians to flight, reconquered Jerusalem, purified the Temple, reëstablished the holy service, and concluded an alliance with the Romans. He fell in battle in 161 B.C. He was succeeded by his brother Jonathan, who became High Priest on the death of Antiochus, but was murdered by those who feared his influence on the heir to the throne. Simeon, the second brother of Judas, aided by Roman allies, became the ruler of the Jews, and finally reëstablished the independence of the Jewish nation. The wisdom and moderation with which he used the power intrusted to him were so well appreciated in his own day that the year 141 B.C.—that after his succession—was made the beginning of a new era.

Upon the enduring traits of character displayed by the ancient Maccabean family in the Jewish thirty years' war for religious and political liberty, particularly those of its first great representative, Judas Maccabeus, the modern Knights of the Maccabees have founded their fraternal Order of mutual relief. It was Judas Maccabeus who first commanded his soldiers in dividing the fruits of their victories to reserve a part for the widows and orphans of their brothers who had fallen in battle—a prominent feature of the work of modern Maccabeism.

The modern Order of the Maccabees was founded in 1878 by members of the Order of Foresters, and others, at London, Ontario, who were familiar with the history of the ancient Maccabees, and believed it formed an excellent framework on which to construct a modern fraternal and beneficiary society. They drew up a constitution, prepared a ritual and ceremonials, and the new society was born. Within two years it had spread throughout the Canadian Dominion and into several of the United States, with a total membership of about 10,000. Its early growth is declared to have been of a mushroom character. No medical examination was required of applicants, and assessments at deaths were only ten cents apiece for all members. The business management was not of the kind which beneficiary organizations of this variety now require, expenses increased relatively more rapidly than the income, and as deaths became numerous a crisis stared the society in the face.*

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* It is also claimed the name "Maccabi" was formed from the initials of the Hebrew words *mî Kamocha* baëlim, Jehovah, signifying "Who is like thee among the gods, Jehovah?"

† On being summoned by the Syrian overseer and bade to make sacrifice to the gods, Mattathias answered: "If all the people in the kingdom obey the order of the monarch to depart from the faith of their fathers, I and my sons will abide by the covenant of our forefathers."

Believing it to possess the germs of a useful institution, some of the more conservative business men of Michigan among its relatively large membership in that State undertook to reorganize the society at the grand review held at Buffalo, N. Y., in 1880. The constitution and laws were changed, and the business methods revised and placed on a stronger foundation. This could not have been accomplished without some friction, and one outcome was the secession of a minority of the Order in Canada, under the leadership of one McLaughlin of London. But one year later the rival Orders came together at Port Huron, Mich., in the persons of their chief executive officials, and, after a two days' conference, were reunited, and elected a full corps of officers. It was several years before the society began its career of prosperity, owing to much "bad material" having been admitted, the consequent high death rate, to activity of would-be leaders and of leaders who were not competent. Major N. S. Boynton, who had been elected Supreme Lieutenant Commander at Buffalo, in 1881, was made chairman of a committee appointed at the Port Huron joint review, in 1881, to draft a new constitution and laws. The results of this committee's deliberations were adopted in February, 1881. They provided for the organization of Great Camps in States, Territories, and Provinces where the membership was 1,000 or more, but the management of the death benefit fund was retained in the Supreme Tent. A Great Camp was promptly chartered in Michigan and incorporated June 11, 1881, which day has since been recognized as the anniversary of the reorganized Order. At the Supreme Tent, in July, 1881, the laws were amended, mainly through the exertions of the Michigan representatives, to permit Great (State) Camps to control benefit funds of their own jurisdictions. Michigan members were evidently aware that the Order, even as reorganized, could not long survive, and were apparently planning to act as heirs and assignees of what might remain when the end came. At this period, September, 1881, Major N. S. Boynton was induced to act as secretary and general business manager for the Michigan Great Camp, officially, as Great Record Keeper. He opened an office in his residence at Port Huron, and advanced funds with which to purchase supplies, charters, seals, postage stamps, etc. His private business took him about Michigan so frequently that he was enabled to work effectively for the Order, which, for a year, he did without pay; had he not done so, there would probably have been no Maccabees to-day. He subsequently became Great Commander of the Great Camp of Michigan, the highest office in the gift of the Fraternity in that State, which he, more than any other one man, may claim the credit for maintaining and upbuilding. Outside of Michigan the Order became defunct. It started anew in the Peninsular State in 1882, with only 700 members, and has spread throughout the United States and Canada. The constitution and laws have been revised again, the ritual has been changed, and a funeral service incorporated. These were largely the outcome of suggestions of new leaders, some of them Freemasons and members of other secret societies whose rituals and methods have served as models for many fraternal, beneficiary societies. The old Supreme Tent being dead, its members in the Michigan Order revived it, September, 1883, and began the active work of extending the membership throughout the country. In 1892 a permanent headquarters was established at Port Huron. Leaders among the Knights declare that the Order, which consists of a body of men banded together for the protection of their families and homes, is not an insurance company, and bears the same relation to an insurance company that a father bears to a guardian. It is only proper to add that this distinction is drawn between nearly all secret, fraternal, beneficiary societies and open mutual assessment insurance companies, as well as between the former and the old line, level premium-paying life insurance companies. The Order of the Maccabees is quite comprehensive as to the relief it extends. It not only pays benefits at the deaths of members, both men and women, but for disability, during extreme old age and sickness, for accidents, and to meet funeral expenses. These payments are met by mutual assessments, based upon the "actuaries' table of mortality." Assessments are made monthly, and include an allowance of 12 per cent. for the actual cost of management. All white persons of sound bodily health and good moral character, socially acceptable, between eighteen and seventy years of age, are eligible to membership; but only those between eighteen and fifty-two years of age may join and share in the beneficiary features. Sick benefits are from $4 to $10 per week, while $50, $200, or $300 annually are paid in case of total and permanent disability, and $50, $100, or $300 annually for old age benefits. A benefit of from $3 to $30 is paid in case of disabling accidents; $175 to $2,000 for the accidental loss of both eyes, hands, or feet, or hand and foot; $100 to $1,000 for hand or foot; and $40 to $500 for the accidental loss of an eye. The funeral benefit of an unmarried member is $50, and the death benefit $500, $1,000, $2,000, or $3,000; and (where Great Camps exist) as high as $5,000. These benefits (one or all) may be secured for one membership fee when applied for at the same time, and on payment of dues to maintain only one local organization. Certain classes of railroad employees, expressmen, firemen, and miners (except coal miners, which are prohibited risks) are regarded as hazardous risks, and pay twenty-five cents additional assessment for each $1,000. Persons engaged in blasting, coal mining, submarine operations, making highly inflammable or explosive materials, aeronauts, electric linemen, etc., are not eligible to membership on account of the extra hazardous nature of the occupations; in addition to which, principals or agents or employees in the manufacture or sale of spirituous or malt liquors, and those addicted to the intemperate use of intoxicating liquors, are ineligible to membership.

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* This was about the period of the so-called "Griffin defalcation" in the Independent Order of Foresters, which was followed in 1879 by schisms to escape extra assessments, the offshoot organizations taking the names of the Independent Order of Foresters of Illinois, and the Canadian Order of Foresters. While it is probable, it has not been determined whether or no the Knights of the Maccabees was devised by members of the Independent Order of Foresters for reasons similar to those which gave birth to the Illinois and Canadian Orders of Foresters.

The total membership of the Knights, December 1, 1896, of which more than one-third is in Michigan, was about 182,000, distributed throughout forty States and Provinces, and the death rate in 1895 was only 5.54 in 1,000, which was exceptionally low. Fully $5,000,000 in benefits have been paid since the Order was founded. The total membership, Knights and Ladies combined, December 1, 1896, was 248,000, and the combined benefits distributed had amounted to more than $7,000,000.

Knights of the Star of Bethlehem.—See Order of the Star of Bethlehem.

Ladies of the Golden Eagle.—The women's social and beneficiary branch of the mutual assessment fraternal society, the Knights of the Golden Eagle. (See the latter.)

Ladies of the Maccabees.—As nearly all the prominent beneficiary secret societies have auxiliary, or women's, branches, to aid in charitable work and assist socially and otherwise in promoting the interests of the parent organizations, so the Knights of the Maccabees are supplemented by the Ladies of the Maccabees. To Mrs. A. G. Ward of Muskegon, Mich., belongs the credit of having suggested and planned the Ladies of the Maccabees. She drafted the original constitution for the first Hive, composed of wives of the Knights, at Muskegon. At first this society was local and purely social in character, but in 1886 application was made to the Great Camp for Michigan, at Kalamazoo, for recognition as an auxiliary branch to aid local Tents socially, and for laws to provide for life and disability benefits to be managed by the auxiliary society itself. The request was not granted, and a second application in 1887 met with another refusal. But the efforts of the would-be Lady Maccabees were not relaxed, and as many of the leading Knights had become convinced of the determination and ability of the ladies to accomplish what they had undertaken, the Great Camp, which met at Port Huron in 1888, recognized the organization of a Great Hive for Michigan, auxiliary to the Great Camp. A Great Hive was finally organized, its laws approved by the Great Camp, and its officers elected and installed by Major N. S. Boynton, Great Record Keeper, in May, 1890. Organizers were appointed, and the ladies' Order was rapidly introduced throughout Michigan in connection with various Tents of the Maccabees. By August, 1890, the total membership of the Ladies of the Maccabees was only 170, but from that time onward its growth, success, and popularity among ladies, relatives of the Knights of the Maccabees, and others, have been continuous. For some years the growth of the society, owing to its charter, was confined to Michigan. Hives were subsequently organized by Great Camps in other States; but in New York and Ohio Great Camps retained control of subordinate Hives and of their funds. This for a time prevented Hives in the States named from being represented in the Supreme Hive of the Order of the Ladies of the Maccabees of the World, restricting their enjoyment of social and "fraternal" benefits of the Order in other States than their own. But the Supreme Hive of the Ladies of the Maccabees of the World was organized October 1, 1892, to harmonize the workings of various Great Hives, and to render their social, ritualistic, and other work uniform, and, as its name suggests, the Supreme Hive is to-day the supreme authority of the Ladies of the Maccabees. It is made up of representatives of Great Hives, and is the auxiliary branch of the Supreme Tent of the Knights of the Maccabees of the World, the supreme governing body of the Knights.

The Ladies of the Maccabees is claimed to be the first movement of the kind among women offering death benefits, making its own laws, and transacting its own business. Its successful career has surprised many, even among its well-wishers, and has shown that women may safely be intrusted with the conduct and management of many of the broader business affairs of life. The total membership of the Ladies of the Maccabees, December 1, 1896, of which fully one-half is in Michigan, had increased to 66,000 since the formation of the Great Hive for Michigan in 1888, and may be found in more than one-half the States of the Union and in the Canadian Dominion. It aids its sick and distressed members, cares for the living, buries its dead, and pays death and disability benefits. Women between the ages of sixteen and fifty-two, socially acceptable, are admitted to life benefit membership, after passing a medical examination. They receive death benefit certificates for $500, $1,000, and $2,000, and in case of permanent or total disability, or on reaching the age of seventy years, they receive annually one-tenth of the sum named in their certificates. Thus far the death rate among the Ladies of the Maccabees has been remarkably low. The social, ritualistic, literary, and educational exercises are prominent features. In view of its unique character, the society being the first of its kind managed exclusively by women, it is proper to add that to Lady Lillian M. Hollister of Detroit and Lady Bina M. West of Port Huron is largely due the success and present high standing of the auxiliary branch of the Maccabees.

League of Friendship, Supreme Mechanical Order of the Sun.—A beneficiary labor organization, now extinct, members of which formed the Ancient Order of United Workmen in 1868. (See the latter.)

Legion of the Red Cross.—One of the smaller mutual assessment beneficiary societies, founded in 1885 by members of the Knights of the Golden Eagle, which insures the lives of its members in the sum of $1,000, seeks to procure employment for them, and, so far as possible, to assist them in business. All acceptable white men, between eighteen and fifty years of age, who can pass the required physical examination, are eligible to membership. It is governed by a Supreme Council, made up of its officers and representatives of Grand Councils, which have jurisdiction over subordinate Councils in States where established. It furnishes sick as well as death benefits, and, since it was founded, has paid nearly $160,000 to beneficiaries. The ritual is based on the history and traditions of the Crusades, but, as may be supposed, has no direct or other relation to the Masonic or other orders of the Red Cross. The total membership, about 4,500, is centred in Maryland, Delaware, Pennsylvania, New Jersey, and New York, and its headquarters are at Baltimore. The emblem is a red Maltese Cross, slightly modified from the conventional shape, with the letters L. O. R. C. in the arms, and a circle in the centre containing a representation of the Cross and Crown. (See also Knights of the Golden Eagle.)

Light of the Ages.—An Indiana fraternal beneficiary society, with its headquarters at Indianapolis, which in 1897 dropped its fraternal features, and continued business as an ordinary insurance company.

Loyal Additional Benefit Association.—A fraternal beneficiary society, formed in 1889 by members of the Royal Arcanum, to which only the latter are eligible as members. (See Royal Arcanum.)

Loyal Circle.—A new fraternal beneficiary society, organized at Champaign, Ill.

Loyal Knights and Ladies.—An outgrowth of the Knights and Ladies of Honor. The latter society was connected with the Knights of Honor, and Mizpah Lodge, Boston, was one of the most wide-awake Lodges. The Knights and Ladies of Honor severed its connection with the Knights of Honor, and the membership of Mizpah Lodge, dissatisfied with the action of the society, dissolved its connection with the Knights and Ladies of Honor and set up housekeeping on its own account as the Loyal Knights and Ladies. The first meeting was held November 11, 1881, in Boston. The formation of the other Courts devolved upon Court Mizpah, and until the fifth Court had been instituted no attempt at a higher body was made. At that time delegates were sent from the five Courts, and upon these devolved the duty of establishing the governing body. The Imperial Court was formed December 6, 1883, though it was known as the High Court until February 23, 1884. No especial attempt was made to push matters until after the incorporation of the society, June 18, 1895, when some important changes were made in its constitution. At the present time the Order is growing slowly though very satisfactorily. The death rate of the Order has been very low.

The strongest claim the Order has upon its members is the genuine feeling of fraternity, which has held it together when so many stronger societies have gone to the wall. Very much is done by all the Courts to encourage this sentiment, and many entertainments are given. The ritualistic work also is very good. It is a secret beneficiary society, admitting all socially acceptable white persons of suitable age who can pass the required physical examination. It pays a death benefit not to exceed $1,000, though the actual amount paid has never reached that sum. A sick benefit is provided for if desired, though few of the Courts have adopted the system. No other form of benefit is attached, neither accident, disability, annuity, or endowment. The society has at the present time about 600 members, about 100 of whom are social or non-beneficiary. The amount of the benefit averages $1 per assessment.

Miriam Degree: Foresters.—Beneficiary and social branch of the Independent Order of Foresters, to which only members of the latter and women relatives and friends are eligible. (See Independent Order of Foresters and Independent Order of Foresters of Illinois.)

Modern American Fraternal Order.—Organized at Effingham, Ill., in 1896, by William B. Wright and others, to pay death, disability, and old age benefits by means of mutual assessments. Men and women are eligible to membership. About 1,000 have joined.

Modern Knights' Fidelity League.—A mutual assessment beneficiary society for men and women, organized in Kansas in 1891 by members of the Royal Arcanum, National Union, Woodmen of the World, and other fraternal beneficiary associations, and incorporated under the laws of the State of Kansas in 1893, with its chief offices at Kansas City, Kan. Membership is restricted to persons between eighteen and fifty-six years of age residing in the more healthful portions of the country. Its government is on the widespread plan found among like societies, consisting of a Supreme or governing body made up of its officers and representatives from Grand or State Councils, which have direct charge of the subordinate Councils. Its plan of insurance is to combine a number of risks in one certificate, such as a death and endowment benefit and annuity after the member shall have reached the age of seventy years. Separate tables of graded rates are employed to arrive at the cost of such benefits according to the age at time of joining. Weekly benefits of from $2.50 to $10 are also paid in cases of sickness or accident. A reserve fund to provide for old age, total and partial disability benefits, and for death benefit assessments in excess of twelve annually, has been formed by setting aside 30 per cent. of the assessments on benefit certificates. Widows and orphans of members receive from $100 to $1,000, $2,000, or $3,000. On reaching life's expectation the aged members may receive $500, $1,000, or $1,500, and to permanently disabled members $100, $200, or $300 is paid annually for five years, all sums paid for permanent disability and at life's expectation being deducted from the death benefit. This League of Modern Knights presents three highly instructive and interesting degrees for the consideration of those who desire to become members, and curiously founds its ritual on the life and adventures of Don Quixote and his companion Sancho Panza. It numbers about 5,000 members. In that the ritual is based upon incidents in the life of these well-known characters in Spanish fiction, it forms one of the two successful organizations which have based their unwritten work on stories which underlie great and popular works of fiction.

Modern Woodmen of America.—Among the many successful fraternal orders guaranteeing death benefits to members, the Modern Woodmen of America stands out prominently, numerically, financially, and fraternally. Its benefit certificates provide for the payment of $500, $1,000, $2,000, or $3,000 to the families of deceased members, and for care and attention during sickness. The Order is an Illinois corporation, working under a charter granted May 5, 1884. It was founded at Lyons, Ia., in 1883, by Joseph C. Root, a prominent Freemason, an Odd Fellow, a Knight of Pythias, member of the American Legion of Honor, and of the Ancient Order of United Workmen. The first Camp, as its Lodges are called, was instituted January 5, 1883, which is regarded as the birth of the Order, although its beginning really dates back to 1880. Since its incorporation it has increased from a membership of 600 in 1884 to 210,000 in 4,180 local Camps on September 1, 1896.

The territory of the Modern Woodmen is confined by its charter to the States of Illinois, Minnesota, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, Indiana, and Ohio, from which the cities of Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati are excluded. This, it is claimed, makes its territory the healthiest in the country. In addition, persons engaged in hazardous occupations are not eligible to membership.*

Assessments to pay benefits are graduated according to the age of the person joining, the grading being in proportion to the average expectancy of life by the standard of American tables. The rate remains the same as at the beginning, the special inducement being to young and middle-aged men. Ordinary expenses of the local and head Camps are paid by the semi-annual dues.

The record made by the Modern Woodmen of America shows that the cost of protection has not increased within seven years; that it is furnishing insurance at a cost of $4.96 for $1,000 per annum; that the cost of management is 78 cents per member; that the average age of membership is 35.96 years, and that the average death rate per 1,000 is 5.05. No other secret beneficiary society ever showed such an increase in membership within a year as that of the Modern Woodmen of America, which was, in round numbers, 45,000. There were 692 death claims paid that year, amounting to $1,408,500 and the total amount paid to beneficiaries since organization is $6,522,385. The total increase in membership during eight months of 1896 broke the Society's own record, 49,350. On September 1, 1896, it had $515,000,000 of insurance in force. Under the Order's charter the head office is located at Fulton, Ill., where C. W. Hawes has charge of the record department. The general supervision of the Order comes under the direction of Head Consul W. A. Northcott of Greenville, Ill. Colonel A. H. Hollister of Madison, Wis., is intrusted with the funds of the Order, and the financial supervision is under the control of the following gentlemen, who form the Board of Directors: A. R. Talbot, Chairman, Lincoln, Neb.; J. W. White, Rock Falls, Ill.; J. N. Reece, Springfield, Ill.; Marvin Quackenbush, Dundee, Ill.; and B. D. Smith, Mankato, Minn. The membership of the Order includes many prominent men, among them former Comptroller of the Currency James H. Eckles, William J. Bryan, ex-Governor Hoard of Wisconsin, and Congressman La Follette.

While making a point of being particular to restrict its operations to the healthiest States in the Union, and to receive only young and healthy men so as to keep the cost of insurance as low as the lowest, the Modern Woodmen of America makes a strong feature of the social and fraternal side of secret society life. This is indicated by the following extract from an address before the organization in 1894 by its then Head Banker (Treasurer) D. C. Tink:

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* As qualifications for membership in the Woodmen of America are as exceptional among like rules in similar societies as is the rapid annual increase in membership, these are given in full: Persons to become members must be white males, over eighteen and under forty-five years of age, of sound health, exemplary habits, and good moral character. One who is over forty-five years of age, if but for a single day, is ineligible. Persons engaged in the following kinds of business or employment will not be admitted as members of this Fraternity: Railway brakeman, railway engineer, fireman, and switchman, miner employed under ground, mine inspector, pit boss, professional rider and driver in races, employee in gunpowder factory, wholesaler or manufacturer of liquors, saloon keeper, saloon bartender, aeronaut, sailor on the lakes and seas, plough polisher, brass finisher, professional base-ball player, professional foot-ball player, professional fireman, submarine operator, or soldier in regular army in time of war. One who, after joining the Order, engages in any prohibited occupation, thereby himself voids his contract with the Order and renders his certificate null and void, but may obviate this difficulty and retain his membership by filing with the Head Clerk a waiver of all right to benefits in case death results by reason of such prohibited occupation—except where engaged in the sale of intoxicant liquors.

> The "Woodmen" in one form or another existed centuries before the Golden Fleece or the Roman Eagle was dreamed of; that the Orders of the Star and Garter, the Red Cross, and the Legion of Honor are things of yesterday as compared with them. Far back in the dim and misty ages, before the creatures were born, before the first stones were laid in the eternal city, in regions unlike those we see round about us, where snow-crowned peaks stand guard like sentinels, where babbling brooks and murmuring rills discoursed soft music to the nodding pines, the first Camp of Woodmen was organized. With the axe they cleared the forest, with the wedge they opened up the secret resources of nature, and with the beetle they battered down the opposition of unworthy tribes that sought to bar their progress. So, my friends, we, as Modern Woodmen of America, have the same axe, beetle, and wedge, and we are destroying the abiding places of poverty, as they did the wild beasts, so that the blooming roses of happiness, the waving grain of plenty, the lowing herds of sympathy, the rumbling machinery of industry, and the stately cities of the home of the beneficiaries are thus maintained and protected.

The reference to the emblems of the Society makes evident the effort of the organizers to be as original as possible in formulating ritual and ceremonies. Yet so much had been done in the way of creating secret societies prior to 1880–83 that some well-traveled ground had to be covered. Thus, notwithstanding the relatively novel emblems, the beetle and wedge, we find the chief official to be a Head Consul, which, with the employment of certain forms derived from ancient Rome, suggests a partial, though perhaps unconscious duplication of some of the rites of the English secret beneficiary society known as the Ancient Order of the Golden Fleece. The abolition of State jurisdiction is a step in advance among American secret beneficiary societies, particularly when the restriction of territory is considered in which the Woodmen operate.

Royal Neighbors of America is the title of the auxiliary branch of the Modern Woodmen, to which members of the latter and women relatives are eligible. It has been established only a few years, but gives promise of ably supplementing the Camps of Woodmen as have so many similar auxiliary organizations attached to other beneficiary Orders. This branch of the Order pays death benefits also. The membership is of two varieties, beneficiary and fraternal, there being about 3,000 of the former and 13,000 of the latter.

Mystic Workers of the World.—Founded by G. W. Clendenen of Fulton, Ill., and incorporated under the laws of Illinois in 1892, to pay death and disability benefits by means of mutual assessments. Both men and women between sixteen and fifty-five years of age may join and be insured for $500, $1,000, $1,500, or $2,000. Those unable to pass the required physical examination may, if elected, become social members. A member who becomes permanently and totally disabled by sickness, accident, or old age is entitled to one-twentieth of his certificate, or policy, semi-annually until it is cancelled. This disability clause is not effective "until the Order can pay a maximum policy in full." No assessments are levied after members arrive at the age of seventy years, and one-twentieth of the amount of their policies will be paid them every six months until cancelled, or if death takes place before such time, the remaining portion will be paid the beneficiary. Followers of the customary list of hazardous occupations are not eligible to membership. The founder of the Mystic Workers was a member of the Masonic Fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees, and Woodmen of the World, from which it may be inferred that the Mystic Workers is the legitimate offspring of some of the most representative of the older and modern fraternities. Its emblem includes two columns or pillars surmounted by two globes, and between them an open Bible, the scales of justice, a plane and square. The ritual emphasizes Charity, as described in I. Corinthians xiii. There are about 3,000 Mystic Workers enrolled.

National Fraternal Congress.—(Contributed by N. S. Boynton, Past President.) At the Fourteenth Annual Session of the Supreme Lodge of the Ancient Order of United Workmen, held at Minneapolis in June, 1886, a resolution was adopted which led to the organization of the National Fraternal Congress. The following is a copy:

> *Resolved*, That the incoming Supreme Master Workman be authorized to appoint, upon the basis hereinafter stated, a committee, who shall also act as delegates on the part of the Supreme Lodge, to bring about a meeting and permanent organization of representatives of fraternal beneficiary societies; that such committee invite other beneficiary societies to unite in such an association; that representation in such association for the first meeting to be one delegate for the first 40,000 beneficiary members, or part thereof, or any organization taking part, and one delegate for each additional 40,000 members or fractional part thereof in excess of 20,000; and that such committee have power to arrange further details to secure the perfect organization and perpetuation of such an association of representatives.

Supreme Master Workman Badgerow appointed as such committee: A. L. Levi, Minneapolis, Minn.; Hon. O. F. Berry, Carthage, Ill., and Warren Totten, barrister, Woodstock, Ont., with Leroy Andrus of Buffalo as chairman. A call was accordingly issued for a preliminary meeting of representatives of various fraternal beneficiary societies, to be held at Washington, D. C., November 16, 1886. After reciting the foregoing resolution the call set forth the objects of the convention substantially as follows:

> The widely extended influence and vast pecuniary interests connected with and represented by the great beneficiary societies of the present time render them a most important and interesting feature of social development in this country. There are a large number (not less than fifty) of those societies, each having a considerable membership, carrying on a purely fraternal, beneficiary business in the United States, and among these are not included any merely speculative assessment or non-fraternal coöperative concerns. Their methods are, in a very great degree, the same, and their interests are based on principles which are identical. It is confidently believed that the formation of a national body will prove of great advantage to every organization represented. The coöperative plan of insurance as carried on by our societies has not wholly laid aside the character of an experiment, and the fundamental principles upon which their future depends have never been fully proven or even investigated. It would be as unreasonable to expect a successful importing merchant to carry on business in ignorance of foreign and domestic markets, the rate of exchange, etc., as to expect our great fraternities to achieve the highest, and especially a continued, success, knowing nothing of the rules which govern admissions, lapses, death rates, and other questions relating to such organizations. These ideas are, of course, not new to you who have had much experience in the work of fraternities, and it is of course evident to you that the investigation of these principles can best be conducted through coöperation, and that their efficiency and value are increased in proportion as the study is made common to all. There are many other results which an association of these societies may accomplish and which may be productive of good, not the least of which is that a "fraternity of fraternities" will be formed and the fraternal character of our organization be more firmly fixed. The following subjects are suggested as among those which would be of the utmost interest, although the field of discussion may profitably be extended. First, the laws relating to coöperative associations and the necessity of further legislation in aid of fraternal societies and the securing of uniform laws; second, the discussion of means by which more perfect medical examinations can be secured, etc.; and, third, the general principles necessary to the successful carrying on of fraternal coöperative societies. Representatives of non-fraternal assessment associations are not eligible to membership.

The meeting was held pursuant to call, and Leroy Andrus of Buffalo was elected temporary chairman, and R. C. Hill of Buffalo secretary. The societies represented were as follows:

Ancient Order of United Workmen, Leroy Andrus, Warren Totten, A. L. Levi, and O. F. Berry, Carthage, Ill.

Knights of Honor, W. H. Barnes, San Francisco, Cal.

United Order of Honor, A. W. Wishard, Indianapolis, Ind.

Order United American Mechanics, C. H. Stein, Baltimore, Md.

Order United Friends, O. M. Shedd, Poughkeepsie, N. Y.

Empire Order Mutual Aid, J. H. Meech, Buffalo, N. Y.

Select Knights, Ancient Order United Workmen, R. C. Hill, Buffalo, N. Y.

Endowment Rank, Knights of Pythias, Halvor Nelson, Washington, D. C.

Equitable Aid Union, R. N. Seaver, Columbus, Pa.

Knights of the Maccabees, N. S. Boynton, Port Huron, Mich.

Royal Arcanum, A. C. Trippe, Baltimore, Md.; J. Haskell Butler, Boston, Mass.

Knights of Columbia, C. P. Kriezer, New York City.

Knights of the Golden Rule, J. D. Irving, Toledo, O.

United Order of the Golden Cross, A. M. McBath, Washington, D. C.

Royal Templars of Temperance, C. K. Porter, Buffalo, N. Y.

Home Circle, J. H. Butler, Boston, Mass.

The orders and membership represented were as follows: Ancient Order of United Workmen, 175,000; Knights of Honor, 130,000; Royal Arcanum, 76,000; Order of United American Mechanics, 40,000; Royal Templars of Temperance, 22,000; Equitable Aid Union, 17,000; Endowment Rank, Knights of Pythias, 16,000; Order of United Friends, 12,000; Select Knights, Ancient Order United Workmen, 11,000; Knights of the Maccabees, 11,000; United Order of the Golden Cross, 9,000; Empire Order of Mutual Aid, 8,000; United Order of Honor, 7,000; Knights of the Golden Rule, 9,000; Home Circle, 5,000; Knights of Columbia, 2,000; a grand total of 535,000, with outstanding life benefits amounting to $1,200,000,000. After a discussion the following permanent officers were chosen: President, Leroy Andrus; First Vice-President, W. H. Barnes; Second Vice-President, John Haskell Butler; Recording Secretary, R. C. Hill; Corresponding Secretary, O. M. Shedd; and Treasurer, Halvor Nelson. The following declaration was adopted: "This association shall be known as the National Fraternal Congress. Its objects are hereby declared to be the uniting permanently of all legitimate fraternal benefit societies for purposes of mutual information, benefit, and protection. Its membership shall be composed of its officers, standing committees, and of representatives as follows: Each society of 40,000 members shall be entitled to one representative, and for each additional 40,000 members, or fraction of 40,000 over 20,000, an additional representative. At any meeting when a test ballot or vote shall be required, and any society not fully represented, the representative or representatives present shall be authorized to cast the full vote to which his or their order may be entitled. No fraternal society, order, or association shall be entitled to representation in this Congress, unless said society, order, or association works under a ritual, holds regular lodge or similar meetings, and pays endowment moneys to the beneficiaries of its deceased members. This Congress shall meet annually on the third Tuesday of November, at such place as may be selected."

After a two days' session, during which a number of papers were read and discussed, the Congress adjourned to meet in Philadelphia, Pa., on the third Tuesday in November, 1887.

The next annual meeting was held in Philadelphia, November 15, 1887. The attendance was smaller than at Washington the year before, and the feeling at first was strongly in favor of abandoning the organization; but it was finally decided to continue the Congress. Papers were read, topics of interest to the orders were discussed, and several societies not represented the year before were admitted. The following officers were elected: President. John Haskell Butler, Boston, Mass.; First

Vice-President, Warren Totten, Woodstock, Ont.; Second Vice-President, R. N. Seaver, M.D., of Pennsylvania; Recording Secretary, Samuel Nelson of New York; Corresponding Secretary, O. M. Shedd of New York; and Treasurer, George Hawkes of Pennsylvania.

At the second annual session, held in Murray Hill Hotel, New York City, November 20 and 21, 1888, with increased attendance and greater interest, seven Orders were admitted as new members. Papers on various subjects were read and discussed, and the constitution and laws were amended so as to do away with the office of Second Vice-President, and to merge the offices of Corresponding and Recording Secretaries. Officers elected at this session were: President. John Haskell of Boston; Vice-President, Warren Totten; Corresponding and Recording Secretary, O. M. Shedd; and George Hawkes, Treasurer.

The third annual session was held in Boston, November 12 and 13, 1889. Twenty-six societies were represented, and four others were admitted. The following officers were elected: President, D. H. Shields; Vice-President, A. R. Savage, Lewiston, Me.; Secretary, O. M. Shedd; Treasurer, George Hawkes.

The fourth annual session was held in Pittsburg, Pa., November 11 and 12, 1890, with a still larger attendance, societies represented having a total membership of over one million. The Committee on Legislation was directed to draft a uniform law, with the object of having separate and distinct laws for the regulation of frateral beneficiary societies passed by the State legislatures. The following officers were chosen; President, A. R. Savage; Vice-President, Adam Warnock of Boston, Mass.; and Secretary and Treasurer, O. M. Shedd.

The fifth annual session was held in Washington, D. C., November 10, 11, and 12, 1891, when thirty-two societies were represented, with a total membership of over one million two hundred thousand. During the session the Congress, as a body, visited the White House and met President Harrison. Among the more important papers read was one by J. E. Shapherd, "Can a fraternal society safely transact an endowment business and pay a stated sum at the end of a stated number of years, or sooner in the event of death?" and one by N. S. Boynton on "Should assessment notices be dispensed with?" Others were: "Should medical examiners be elected by the lodge, appointed by the chief medical examiner, or chosen by the supreme body?" Dr. J. Foster Bush; and the "Uses of a ritual and secret ceremonies in benefit orders," by C. W. Hazzard. Frank N. Gage read a paper on the "Advisability of abolishing the per capita tax and levying all revenues for the general fund upon the same basis as assessments are levied to pay death benefits;" and B. F. Nelson one on the topic, "Is it advisable for fraternal benefit societies to prohibit the admission of men engaged personally in the sale of intoxicating liquors?" A special committee was appointed to confer with the Postmaster-General, with reference to the circulation of fraternal society journals through the United States mails, by paying the rates fixed for second-class matter. Officers elected were as follows: President, Adam Warnock; Vice-President, M. G. Jeffris, Janesville, Wis.; Secretary and Treasurer, O. M. Shedd.

The sixth annual session was held at Washington, D. C., November 15, 16, 17, 1892. Delegates were present from thirty-three societies with a total membership of 1,250,000. Among papers read were: "The typical frater," by Louis Maloney; "Am I my brother's keeper?" by W. S. Bailey; "Increasing membership," by John J. Acker; "Press and societies," by J. D. Smith; "The state and its relations to fraternal beneficiary societies," by Howard H. Morse; "Securing legislation," by D. E. Stevens; and "Fraternal duties," by A. L.

Barbour. A. R. Savage, from the Committee on Laws, presented a report on the revision of uniform laws in the form of a bill entitled, "An Act regulating fraternal beneficiary societies, orders, or associations," which was adopted, and action taken looking toward the passage of the bill through the legislatures of the different States and in the Provinces of Canada. The following officers were elected: President, M. G. Jeffris; Vice-President, N. S. Boynton; Secretary and Treasurer, O. M. Shedd.

The seventh annual session was held at Cincinnati, O., November 21, 22, and 23, 1893, when thirty-six organizations, having a total membership of nearly one million three hundred and fifty thousand, were represented. A very large number of valuable papers was read and discussed, as in previous sessions. A committee to be known as the Committee on Fraternal Press was appointed to secure, if possible, the passage of an act by Congress which would permit fraternal publications to be mailed as second-class matter. A paper on "Women in fraternal societies" was presented by Mrs. Emma M. Gillette of Washington, D. C. The following officers were elected: President, N. S. Boynton; Vice-President, S. A. Wills, Pittsburg, Pa.; Secretary and Treasurer, O. M. Shedd.

The eighth annual session was held at Buffalo, N. Y., November 20, 21, and 22, 1894. Forty orders, having a total membership of 1,300,000, were represented. The Committee on Fraternal Press reported they had succeeded in securing legislation admitting to the mails all fraternal journals as second-class matter. The following officers were chosen: President, S. A. Wills; Vice-President, W. R. Spooner, New York; Secretary, M. W. Sackett, Meadville, Pa.

The ninth session was held at Toronto, Can., November 19, 20, and 21, 1895; forty orders, having a total membership of 1,400,000, were represented. The Committee on Statistics submitted a report showing that the total benefits paid since their organization by forty orders represented, amounted to $228,447,120, and that during 1894 more than $28,000,000 had been disbursed. The ratio of expense to benefits was $65.67 for each $1,000, and the ratio of expense to membership was $1.27 per capita, and the average rate of mortality was 9.92 per 1,000. Certificates in force amounted to $2,855,018,610. The medical section, formed of medical examiners-in-chief of orders represented, met, and a number of papers were submitted. The following officers were elected: President, W. R. Spooner; Vice-President, John G. Johnson, Peabody, Kan., and Secretary, M. W. Sackett.

The tenth annual session was held at Louisville, Ky., November 17, 18, and 19, 1896. Forty-three orders, with a total membership of 1,587,859, were represented. President Spooner's annual address stated that material progress had been made in securing legislation in the interest of fraternal beneficiary orders. At this session, too, the necessity for increasing rates of assessments was considered, basing them on some recognized mortality tables, so as to provide an emergency fund with which to meet an increased death rate, which it was held would appear as the Orders grow older. The concensus of opinion favored the proposed change. The following officers were elected: President, J. G. Johnson, Peabody, Kan.; Vice-President, James E. Shepard, Lawrence, Mass.; Secretary and Treasurer, M. W. Sackett; Chaplain, Rev. J. G. Tate, Grand Island, Neb. The titles of the organizations represented at Louisville in 1896, together with the names of delegates there, contrasted with like data respecting the first Congress, that held at Washington in 1886, fitly represent the growth of the "fraternity of fraternities" sentiment throughout the country.

Titles of Orders and names of delegates at the National Fraternal Congress of 1896:

American Legion of Honor, Adam Warnock, Boston, Mass.

Ancient Order of the Pyramids, E. S. McClintock, Topeka, Kan.

Ancient Order of United Workmen, Joseph E. Riggs, Lawrence, Kan.; J. G. Tate, Grand Island, Neb.; and D. H. Shields, M.D., Hannibal, Mo.

Artisans' Order of Mutual Protection, Louis Maloney, Philadelphia, Pa.

Chosen Friends, Louis A. Steber, St. Louis, Mo.; William B. Wilson, Newark, N. J.; Henry Jamison, M.D., Indianapolis, Ind.

Empire Knights of Relief, Frank E. Munger, Buffalo, N. Y., and Philip A. McCrae, M.D., Buffalo, N. Y.

Equitable Aid Union, Albert Morgan, Corry, Pa.

Fraternal Aid Association, William T. Walker, Kansas City, Kan., and Levi Horner, M.D., Wichita, Kan.

Fraternal Legion, J. W. P. Bates, M.D., Baltimore, Md.

Fraternal Mystic Circle, D. E. Stevens, Philadelphia, Pa., and F. S. Wagenhals, M.D., Columbus, O.

Golden Chain, J. A. Baden, M.D., Baltimore, Md.

Home Circle, Julius M. Swain, Boston, Mass.

Improved Order of Heptasophs, F. L. Brown, Scranton, Pa.; John G. Mitchell, Baltimore, Md., and J. H. Christian, M.D., Baltimore, Md.

Independent Order of Foresters, Oronhyatekha, M.D., Toronto, Ont.; A. E. Stevenson, Chicago, Ill.; J. D. Clark, Dayton, O., and Thomas Millman, M.D., Toronto, Ont.

Iowa Legion of Honor, Dr. E. R. Hutchins, Des Moines, Ia.

Knights and Ladies of Security, W. B. Kirkpatrick, Topeka, Kan., and H. A. Warner, M.D., Topeka, Kan.

Knights and Ladies of the Golden Star, Rev. Samuel P. Lacey, Newark, N. J.

Knights of Honor, John Mulligan, Yonkers, N. Y.; J. W. Goheen, Philadelphia, Pa.; B. F. Nelson, St. Louis, Mo., and L. A. Gratz, Louisville, Ky.

Knights of the Loyal Guard, Mark W. Stevens and Orson Millard, M.D., Flint, Mich.

Order of the Maccabees, D. D. Aitkin, Flint, Mich.; Thomas Watson, Mrs. M. M. Danforth, and R. E. Moss, M.D., Port Huron, Mich.; George J. Seigle, Buffalo, N. Y.; Edward L. Young, Norwalk, O.; Mrs. Lillian M. Hollister, Detroit, Mich., and Mrs. Frances E. Burns, St. Louis, Mich.

Legion of the Red Cross, H. F. Ackley, Camden, N. J.

Loyal Additional Benefit Association, Frank S. Petter, Jersey City, N. J.

Modern Woodmen of America, Jasper N. Reece, Springfield, Ill.; W. A. Northcott, Greenville, Ill.; Charles W. Hawes, Fulton, Ill.; A. O. Faulkner, Lincoln, Neb.; Benjamin D. Smith, Mankato, Minn., and C. A. McCollum, M.D., Minneapolis, Minn.

Mutual Protection, Dr. W. K. Harrison, Chicago, Ill.

National Provident Union, Edward S. Peck, New York city.

National Reserve Association, F. W. Sears and J. T. Craig, M.D., Kansas City, Mo.

National Union, W. M. Bayne, Cleveland, O.; J. W. Meyers, Toledo, O., and M. R. Brown, M.D., Chicago, Ill.

New England Order of Protection, Lucius P. Deming, New Haven, Conn.

Order United Friends, John G. H. Meyers, New York city.

Protected Home Circle, W. S. Palmer and S. Heilman, M.D., Sharon, Pa.

Royal Arcanum, John E. Pound, Lockport, N. Y.; J. A. Langfitt, Pittsburg, Pa.; Justin F. Price, New York city; W. O. Robson, Boston, Mass., and J. M. McKinstry, Cleveland, O.

Royal League, C. C. Linthicum and Wallace K. Harrison, M.D., Chicago, Ill.

Royal Society of Good Fellows, D. S.

Biggs, Arlington, Mass., and W. G. Weaver, M.D., Wilkesbarre, Pa.

Royal Templars of Temperance, T. N. Boyle, D.D., Pittsburg, Pa., and J. W. Grosvenor, M.D., Buffalo, N. Y.

Select Friends, Dr. J. T. Tinder, Parsons, Kan.

Shield of Honor, James H. Livingston, Baltimore, Md.

Supreme Tribe of Ben Hur, D. W. Gerard and J.F. Davidson, M.D., Crawfordsville, Ind.

United Order of Pilgrim Fathers, J. Albion Briggs, Somerville, Mass.; J. S. Taft, Keene, N. H.

United Order of the Golden Cross, John N. Ehle, Washington, D. C.; J. D. Young, M.D., Winthrop, Mass.

Woodmen of the World, W. O. Rogers, M.D., and Joseph C. Root, Omaha, Neb.; F. A. Falkenberg, Denver, Col.

The above societies, with probably ten others not represented in the Congress, although eligible, constitute the fraternal beneficiary system of the country, and are in no way to be classed with the old line life or open business assessment associations, nor with any orders or associations not recognized by the National Fraternal Congress as a part of the fraternal beneficiary system of life protection. The foregoing orders had a combined membership of over one million and a half in 1896, and had paid out within a year for life benefits the sum of $28,034,855; total paid out since organization, $231,043,180; total value of life benefit certificates in force, $3,026,545,042. The net increase of membership during the year was 165,544, all of which goes to show what the fraternal beneficiary system of the country as represented in the National Fraternal Congress has accomplished in a little over a quarter of a century.

In view of the extraordinary results from this form of coöperation since the close of the Civil War, it is important to carefully distinguish between the three distinct systems of life protection now in operation.

First, the "old line life insurance, or level premium system," with its endowment, tontine, and semi-tontine features. In this there is a contract between the company and the insured called a policy, and profit is the controlling object. In every State there are laws providing for the incorporation of companies using this system and for governing their operations.

Second, the open business assessment system, in which the contract between the associations and the insured is sometimes called a policy and sometimes a certificate. This system has no lodges or fraternal bond to bind the insured together, and the associations are merely business concerns without a representative form of government, generally close corporations. In every State, also, laws are found for their incorporation and supervision.

Third, the fraternal beneficiary system, composed of societies having a representative form of government, subordinate lodges, and ritualistic work, furnishing financial assistance to living members in sickness or destitution, providing for the payment of benefits to living members in case of partial or total physical disability arising from sickness or old age, and providing benefits at the death of members for their families or dependent blood relatives.

The lines of demarcation between the three are clear and distinct, and have been kept so in all legislative enactments relating to them.

The uniform bill adopted by the National Fraternal Congress, which has been engrafted on the statute books of several of the States, defines what constitutes a fraternal beneficiary society in the following terms: Section 1. A fraternal beneficiary association is hereby declared to be a corporation, society, or voluntary association, formed or organized and carried on for the sole benefit of its members and their beneficiaries and not for profit. Each association shall have a lodge system, with ritualistic form of work and representative form of government, and shall make provision for the payment of benefits in case of death, and may make provision for the payments of benefits in case of sickness, accident, or old age, provided the period in life at which payment of physical disability benefits on account of old age commences shall not be under seventy (70) years, subject to their compliance with its constitution and laws. The fund from which the payment of such benefits shall be made and the fund from which the expenses of such association shall be defrayed shall be derived from assessments or dues collected from its members. Payments of death benefits shall be to the families, heirs, blood relatives, affianced husbands, affianced wives, or to persons dependent upon the members. Such associations shall be governed by this act, and shall be exempt from the provisions of insurance laws of this State, and no law hereafter passed shall apply to them unless they be expressly designated therein.

The laws of the National Fraternal Congress declare that no fraternal society, order, or association shall be entitled to representation in it unless the latter "works under a ritual, holds regular lodge or similar meetings, where the purposes are confined to visitation of the sick, relief of distress, burial of the dead, protection of widows and orphans, education of the orphan, payment of a benefit for temporary or permanent disability or death, and where these principles are an obligated duty on all members, to be discharged without compensation or pecuniary reward; where the general membership attend to the general business of the order, and where a fraternal interest in the welfare of each other is a duty taught, recognized, and practised as the motive and bond of organization." The mutual agreement between the fraternal society and the member is not a policy or contract like that entered into between a life insurance company and its policy-holder. Fraternal societies simply issue a certificate of membership, in which the member agrees to comply with all rules and regulations in force at the time he becomes a member, and with all changes in the laws, etc., that may be lawfully made during his membership. He has no vested or property rights while living and belonging to such societies unless he should become sick or disabled, and then only after his claim has been allowed. After the death of a member who has complied with the laws, the beneficiary has a vested or property right to the amount of a deceased member's certificate, as provided by the society's laws. These orders are cooperative bodies, members mutually agreeing to protect each other and their families and dependents in case of sickness, disability, or death by contributing a certain amount of money from time to time to provide for the payment of the sum specified in the certificate. No term-endowment, tontine, or any other form of speculative certificates are issued, neither can a certificate within the objects and purposes of a legitimate beneficiary order be made payable to a member or his creditor, nor can it be used as collateral for a loan or have a surrender value. The holder can transfer it to any legal beneficiary without the consent of the person named in the certificate, but the policy of a life insurance company cannot be so transferred. The courts hold that a beneficiary of a member has no vested rights in the certificate, but that a person named as the payee has such rights. The decision of the supreme court of Pennsylvania in the Dickinson case, "Ella M. Dickinson vs. Grand Lodge of Ancient Order of United Workmen of Pennsylvania," defines the objects and purposes of fraternal beneficiary societies, and holds that they are not insurance corporations, but purely benevolent associations, as follows: "The first specification charges error in admitting the application thus referred to. This is grounded on the assumption that defendant (the A. O. U. W.) is an insurance company, and the contract sued on is a contract of assurance on the life of plaintiff's husband for her benefit. Such assumption, however, is unwarranted. The defendant is not an insurance company, but belongs to the distinctly recognized class of organizations known as benevolent associations. What is known as a benevolent organization, however, has a wholly different object and purpose in view. The great underlying purpose of the organization is not to indemnify or secure against loss; its design is to accumulate a fund from the contributions of its members for beneficial or protective purposes, to be used in their own aid or relief, in the misfortunes of sickness, injury, or death. The benefits, although secured by contracts, and for that reason, to a limited extent, assimilated to the proceeds of insurance, are not so considered. Such societies are rather of a philanthropic or benevolent character; their beneficial features may be of a narrow or restricted character; the motives of the members may be to some extent selfish, but the principle upon which they rest is founded in the considerations mentioned. These benefits, by the rule of their organizations, are paying to their own unfortunate, out of funds which the members themselves have contributed for the purpose, not as an indemnity or security against loss, but as a protective relief in case of sickness or injury, or to provide the means of a decent burial in the event of death. Such societies have no capital stock. They yield no profit, and their contracts, although beneficial and protective, altogether exclude the idea of insurance, or of indemnity, or of securing against loss." Hence it will be seen that the fraternal beneficiary orders are purely coöperative and non-speculative, and do not in any sense furnish life insurance. Neither can they be classed with the open business assessment associations; there is nothing in common between them.

National Fraternity.—Organized at Philadelphia in 1893 by members of the Ancient Order of United Workmen, a fraternal mutual assessment beneficiary society, which both men and women between eighteen and fifty years of age may join. It pays death benefits of from $500 to $2,500; total disability benefits of from $250 to $1,250; and sick and accident benefits of from $5 to $25 weekly, with a cash distribution at stated periods of all earnings and accumulations, and a savings dividend every five years of membership. Lodges are governed by Sections, corresponding to Grand or State bodies, and the Fraternity at large is under the jurisdiction of the Board of Control, made up of its officers and representatives of the Sections. By the system of five-year credits it is proposed to cancel all sick benefits drawn during that period. Any excess is to be carried over against a succeeding five-year credit period. Sick benefits, previously drawn, are deducted from total disability claims, and likewise all benefits drawn for permanent or temporary disability are deducted from the ultimate death benefit, unless already cancelled by the five-year credits. "In this manner those who never draw sick benefits will not suffer from those who do." The former A. O. U. W. plan of fixed assessments of $1.10 characterizes the organization, the headquarters of which are at Philadelphia. The ritual of the Society is based on the history of the United States, and its leading emblem is the dome of the capitol. Like so many other similar fraternities, it has a motto in three words: "Charity, Union, and Fellowship." The total number of members is about 3,000.

National Provident Union.—An assessment, beneficiary and patriotic organization, founded at New York in 1883. It is governed by a Congress patterned after the United States House of Representatives. Its 10,000 members are found principally in New England and the Middle States, but the Order is pushing its way rapidly to the front and is already establishing new Councils in Central and Western States. Its democratic character is shown by there being 300 members of its Congress. Its death benefits range from $1,000 to $5,000, and the live interest taken in securing the most advanced system of assessments to meet death benefit payments is indicative of the exceptional vitality of the organization. It is very strong in Greater New York, where it maintains permanent headquarters.

National Reserve Association.—Founded in 1891 at Kansas City, Mo., by F. W. Sears, 32°, an Odd Fellow, a Knight of Pythias, and a member of several fraternal beneficiary orders. It receives acceptable white men and women on equal terms, to whom or their beneficiaries it pays, by means of assessments, permanent, total, and death benefits. Total membership about 5,000.

National Union.—One of the more progressive fraternal assessment beneficiary societies, organized in Mansfield, O., and incorporated under the laws of Ohio, May 11, 1881, by Dr. A. E. Keyes, N. N. Leyman, E. V. Anders, George W. Cole, and others. Dr. Keyes, who was elected Medical Director, had been Supreme Director of the Knights of Honor and Supreme Regent of the Royal Arcanum. N. N. Leyman was also a man of experience among fraternal societies, and for years was chairman of the Committee on Laws of the Supreme Council of the Royal Arcanum. George W. Cole was a Freemason. Among the first Board of Officers were Dr. W. G. Graham of Winfield, Kan.; George L. Fuller of Binghamton, N. Y., and J. W. Meyers of Columbus, O., each of whom had had experience in similar societies.

The special purposes of the Order, as set forth at the time of organization, were: That the National Union is a distinctively American, secret, beneficiary Order, formed to associate white male citizens of good moral character, sound bodily health, between twenty and fifty years of age, to advance its members morally, socially, and intellectually; to provide for the relief of sick and distressed members and their families, and to secure a benefit fund from which, upon the death of a member, a sum not exceeding $5,000 shall be paid to such beneficiaries related to the deceased member as may have been designated in accordance with laws of the Order. Certificates are issued in amounts of $1,000, $2,000, $3,000, $4,000, or $5,000.

The feature in which the National Union differed from the fraternal societies that preceded it was in the adoption of a system of assessments graded according to age, advancing each year with the age of its members, on the "step-rate" principle, by which each member pays from year to year the actual cost of the protection afforded. This system is based on the increasing cost of insurance as a member advances in age. The vitality of the Order does not, therefore, depend upon new members alone, but is also preserved by the increasing rate of assessments of members, thus overcoming the objection commonly urged against assessment societies which do not have reserve funds. The argument is that the inducement for new members to join will always be the same, thereby preserving the life of the Order by taking in younger members who have the advantage of paying assessments at their own ages, but who are not compelled to carry the burden of older members, as each bears his equitable proportion of the actual cost.

The National Union is patriotic in character, and the American flag appears in its ritualistic work. The government of the Order is modelled after that of the United States, its Supreme body being called a Senate, to which representatives are elected by the different State Assemblies or Legislatures. Representatives to the Assemblies are elected, in turn, by delegates from the different Councils in the various States. The Order thus has a Senate, Assemblies, and Councils, or Lodges, the latter being subordinate bodies. The principal emblem is a badge representing a shield. A lapel button is also worn, which, like the shield, displays the national colors.

The membership has steadily progressed, but not phenomenally, and in personnel is unexceptionable, comprising business and professional men of high character as well as those in the humbler walks of life. The Order has Councils established in the following States: Alabama, Arizona, Arkansas, California, Colorado, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Michigan, Minnesota, Missouri, Montana, Nebraska, New Jersey, New York, North Carolina, North Dakota, New Mexico. Ohio, Oregon, Pennsylvania, Texas, Tennessee, Utah, Virginia, West Virginia, Washington, and Wisconsin. At the close of 1896 there were 48,000 members, and at that time there had been paid to beneficiaries the sum of $7,500,000.

The table of rates of assessments in the National Union is given in full, owing to the system constituting a marked step in advance in the history of the development of fraternal assessment societies.

TABLE OF ASSESSMENT RATES PER $1,000.

[Increased on all members every year, thus avoiding increasing frequency of assessments.]

AGE.	Cost of each Assess.	AGE.	Cost of each Assess.	AGE.	Cost of each Assess.	AGE.	Cost of each Assess.
20	$0 40	32	$0 64	44	$0 96	56	$1 58
21	42	33	66	45	1 00	57	1 68
22	44	34	68	46	1 04	58	1 78
23	46	35	70	47	1 08	59	1 88
24	48	36	72	48	1 12	60	2 00
25	50	37	74	49	1 16	61	2 12
26	52	38	76	*50	1 20	62	2 26
27	54	39	78	51	1 26	63	2 40
28	56	40	80	52	1 32	64	2 60
29	58	41	84	53	1 38	+65	2 80
30	60	42	88	54	1 44		
31	62	43	92	55	1 50		

*The maximum age of admission is fifty years.
+Age at which assessments cease to increase.

No certificates are issued to persons over forty years of age for more than $3,000. Not more than ten assessments in one year have ever been levied by the National Union under this system in the sixteen years of its existence. The Order is prosperous, pays its losses promptly, and is recognized as a beneficiary fraternity of high standing.

Native Sons of the Golden West.—Founded July 11, 1875, by General A. M. Winn and others, at San Francisco, for the payment of sick and death benefits. Membership is restricted to citizens of California, and among its 9,500 members are many of the foremost representatives of the State.

New England Order of Protection.—Organized on October 28, 1887, and incorporated under the laws of Massachusetts, November 12, 1887. The New England Order of Protection is one of that vast number of fraternal beneficiary societies which within the last thirty years has brought hope to the heart of man by emphasizing brotherhood and by caring for the widowed and the fatherless. The founders were William H. Martin, H. M. Wentworth, Edward L. Noyes, T. F. Boylen, Charles P. Walker, William M. Bartlett, B. M. Snow, Samuel B. Logan, George H. Howard, B. B. Lawrence, Granville Cash, A. F. Boylen, Charles H. Burr, Fred L. Pool, and E. L. Noyes; to which are added, as life members of the Supreme Lodge, Samuel P. Tenney, John J. Whipple, William B. Adams, Albert C. Loomis, Levi W. Shaw, John K. Thompson, Norman M. Stafford, Milon O. Cluff, Charles E. Reed, Eben S. Hinckley, William E. Elliott, Charles H. Thomas, Henry F. Burrill, James H. Swallow, James H. Russ, Daniel M. Frye, Salmon A. Granger, Herbert A. Chase, M.D., Leonora M. Martin, John A. Follet, Mary C. Noyes, Mary L. Walker, Sarah C. Hinckley, Emma F. Boylen, Hannah J. Tenney, Helen M. Whipple, Adam W. Martin, Sarah F. Boylen, Maggie Wentworth, Eliza Cash, J. E. Logan, Mary J. Campbell, Clara J. Bartlett, Catherine A. Thomas, Margarette Shaw, Percy A. Dame, Daniel E. Frasier, Mrs. Daniel E. Frasier, Leonora F. Lathe, and Kate D. Chase. The founders were members of the Knights of Honor, United Order of Pilgrim Fathers, United Order of the Golden Cross, Order of United Friends, Royal Society of Good Fellows, the Royal Arcanum, Ancient Order of United Workmen, Knights and Ladies of Honor, Independent Order of Odd Fellows, Improved Order of Red Men, Knights of Pythias, and the Masonic Fraternity. It may be said to be an outcome of the Knights and Ladies of

Honor on the question of separate jurisdiction which arose in that Order. At the Supreme Lodge of the Knights and Ladies of Honor, in Philadelphia, September 14, 1887, the petition of twenty-one New England Lodges, with over 1,300 members, for a New England jurisdiction was referred to the committee on the state of the order. A majority of that committee reported in favor of the petition, and a minority adversely; but the minority report was adopted. Inspired by the success of the Ancient Order of United Workmen under a separate New England jurisdiction, those who had agitated the question were confident that an order confined within the limits of the six New England States could be made successful, and one month later the new society was formed. Its objects are to unite fraternally all white persons of good moral character and steady habits; to provide for and comfort the sick; to establish relief and benefit funds from which, upon satisfactory proof of the death of a beneficiary member, a sum not exceeding $3,000 shall be paid to his or her family as directed by the member. The first Lodge was instituted November 17, 1887, with 46 members. On April 30, 1888, the total membership was 2,117; on April 30, 1889, it amounted to 6,213; on April 1, 1892, to 11,949; on April 1, 1894, to 15,656; on April 1, 1896, to 19,722, and on January 1, 1897, to 21,122. The Order on January 1, 1897, carried $37,812,000 protection, and had paid out $1,311,000. It pays $1,000, $2,000, and $3,000 benefits, and is conducted on the graded assessment plan, with an increase in the rate of assessment, as shown in the following table:

Between the Ages.	1st Rate $1,000	2d Rate $2,000	3d Rate $3,000
18 and 25	30	60	90
25 “ 30	35	70	1 05
30 “ 35	40	80	1 20
35 “ 40	45	90	1 35
40 “ 45	50	1 00	1 50
45 “ 46	55	1 10	1 65
46 “ 47	60	1 20	1 80
47 “ 48	65	1 30	1 95
48 “ 49	70	1 40	2 10
49 “ 50	75	1 50	2 25

Subordinate Lodges are under the immediate control of a Grand Lodge, Past Wardens of subordinate Lodges being members of Grand Lodges. The Supreme Lodge is composed of officers, standing commitee, all Past Supreme Wardens, incorporators of the Supreme Lodge named in the original certificate of incorporation, and such others as were elected previous to the session of 1888, and representatives of Grand Lodges, elected annually to serve for two years. Each Grand Lodge has three representatives and three alternates for the first 1,000 members in the State, and one for each additional 1,000 and majority fraction thereof. The Supreme Lodge meets annually, on the second Tuesday in May, in the city of Boston, and as it is the legislative body, only beneficiary members are admitted. Both men and women have a voice and vote in subordinate, Grand, and Supreme bodies, and are eligible to any office. The membership by States November 1, 1896, was as follows:

	Men.	Women.	Totals.
Maine	1,059	2,033	3,092
New Hampshire	278	425	703
Vermont	202	726	928
Massachusetts	3,394	6,576	9,970
Rhode Island	205	600	805
Connecticut	1,400	4,153	5,553
Totals	6,538	14,513	21,051

The Order has been unusually successful. It paid its first death benefit of $1,000 at the end of the first five months of its existence, when the membership was only 2,117. Within less than ten years it has made a record of which any similar Order might be proud, and the six-pointed star, the jewel of the society, is honored alike by its own and by members of other fraternities.

North American Union.—A new fraternal beneficiary association, organized at Chicago.

Northwestern Legion of Honor.—A benevolent fraternity formed to furnish members with life insurance at cost, to which all acceptable white persons between eighteen and fifty years of age, whose occupation is not extra hazardous, are eligible.

It does business in Kansas, Nebraska, Iowa, Minnesota, North and South Dakota, and was incorporated March 12, 1884, in the State of Iowa. It is governed by a Grand Council composed of its officers and representatives from subordinate Councils, thus avoiding, like the Iowa Legion of Honor, much of the machinery of many similar organizations. It issues beneficiary certificates to men and women members alike for $500, $1,000, $2,000, or $3,000 each. Assessments are graded according to age, one-fifth of each assessment going into the reserve fund from which losses are to be met in case of epidemics or other causes of increase in the death rate. This Order frankly admits it is an offspring of the American Legion of Honor. Its ritual teaches benevolence. The total membership is about 2,500. The emblem of the Order is the six-pointed star, with the abbreviations of the names of the States in the angles; the motto, "We work together," in the centre, surrounding "N. W. L. of H.," the whole overhung with an encircling chain of seven links. (See American Legion of Honor.)

Order of Alfredians.—Dormant. Active at Boston, Providence, and elsewhere in New England more than twenty years ago. It embodied beneficiary features, but was founded for the "descendants of the wise and good King Alfred." It commemorated April 23d, because on that day in 871 Alfred ascended the throne, and also because Shakespeare was born on April 23d, "the poet of all time, the embalmer of the Anglo-Saxon tongue."

Order of American Fraternal Circle.—A Baltimore mutual assessment organization, founded prior to 1889. It died in 1894.

Order of Amitie.—A Philadelphia mutual assessment insurance society. Died in 1894.

Order of Chosen Friends.—A fraternal, benevolent, and protective society, organized under the laws of the State of Indiana. It was established May 28, 1879, at Indianapolis, Ind., and has now over 600 Councils and 26,000 members in the United States and Canada. It makes provisions for payment, in addition to sick and death benefits, one to aged members, and also one to those who become totally disabled by reason of disease or accident. Its objects are to unite, fraternally, acceptable white persons of good character, steady habits, sound bodily health, and reputable calling, who believe in a Supreme Being; to improve their condition morally, socially, and materially by timely counsel and instructive lessons, encouragement in business, and assistance to obtain employment when in need; to establish a relief fund from which a sum not exceeding $3,000 shall be paid, first, when disabled by old age (provided seventy-five years are reached); second, when by disease or accident a member becomes permanently disabled; and, third, when a member dies. The Supreme Council makes all laws for the government of the Order, and has entire management of the relief fund. Beneficiary membership is optional. A medical examination is required before an applicant can become a beneficiary member. Certificates are issued for $500, $1,000, $2,000, or $3,000 as desired, subject to the approval of the supervising medical examiner.

Beneficiary members are required to pay into the relief fund at deaths of members sums graded according to age. By the equalization plan of paying assessments all members "pay an equal amount for an equal benefit." The member who lives out his expectancy of life, or passes his seventy-fifth birthday, "pays no more for his one-thousand-dollar benefit than the member who is so unfortunate as to die within a short time after acquiring membership." This plan "in this respect is unique." It makes the cost a fixed sum for each $1,000. Where this is not done, the cost would be uncertain and assessments frequently come so often as to be burdensome. In the early part of February, 1878, Albert Alcon and T. B. Linn, residents of Indianapolis, Ind., and members of several fraternal orders, were discussing the merits and demerits of the societies to which they belonged. At that time there were a number of organizations paying death benefits, but none paying disability or old age benefits to members through a national organization. It was believed that there was not only room, but a demand, for an order with that feature. They solicited friends to unite with them, and received half-way promises from some and refusals from others; but a meeting was called May 2, 1878, and another on June 1st, at which there were four persons present, among them J. B. Nickerson. A third meeting, June 8th, brought in Emi Kennedy. During the summer and fall of 1878 Messrs. Alcon, Linn, Nickerson, and Kennedy held many meetings and perfected a plan, constitution, and laws for the new Order. Mr. Linn acted as Secretary, and upon him devolved the labor of formulating the ideas agreed to. The admission of ladies to the Order was a subject of frequent and prolonged discussion, but finally it was decided to admit them on the same terms and in the same manner as men. Up to that date a few orders had established a women's degree, or branch, into which the wives, mothers, sisters, and daughters of members could be admitted; but the Order of Chosen Friends claims the honor of leading in recognizing the full coöperation of woman in the fraternal insurance world. The selection of the ritualistic work gave the founders much thought and study. The perfect number "seven" was selected as the central idea, and Mr. Linn was chosen to write the ritual. He perfected the plan and composed the charges. At that time, November, 1878, Rev. Dr. T. G. Beharrell, a minister of the Methodist Church, and well known in Masonic and Odd Fellows' circles, became interested in the movement, and to him was assigned the revision and completion of the ritual. To be in harmony with the central idea of the ritual, the "chain of seven links" was selected as the leading emblem. By May 28, 1879, the Order of Chosen Friends was declared an established fact, with twenty-three charter members on its rolls. The first set of officers and members is as follows: Supreme Councillor, Rev. Dr. T. G. Beharrell, Indianapolis, Ind.; Supreme Assistant Councillor, Albert Alcon, Sheridan, Ind.; Supreme Vice-Councillor, Emi Kennedy; Supreme Recorder, T. B. Linn; Supreme Treasurer, W. W. Douglass; Supreme Medical Examiner, Charles D. Pearson, M.D., all of Indianapolis; Supreme Prelate, Hon. William Cumback, Greensburg, Ind.; Supreme Marshal, C. Bradford; Supreme Warden, J. B. Nickerson, both of Indianapolis; Supreme Guard, C. H. Buttner, Cleveland, O.; and Supreme Sentry, M. C. Davis, Indianapolis, Ind.; Supreme Trustees, W. H. Page, Hon. J. F. Wallick, Hon. John Cavin, G. H. Webber, and B. F. Rogers, all of Indianapolis. Other original members were Joseph Greenwood, M. D. Losey, William H. Partlow, Hamilton McCoy, F. D. Somerby, O. S. Hadley, and C. H. Beharrell, all of Indianapolis.

On June 30, 1879, the first subordinate Council, Alpha, No. 1, of Indiana, was organized at Indianapolis with 30 charter members present. Ohio Council, No. 1, of Ohio, was instituted July 15, 1879, at Wooster, with 24 charter members present; and Lincoln Council, No. 2, of Ohio, at Cleveland, October 8, 1879, with 34 present. At the first annual session of the Supreme Council, held in Indianapolis, October 21, 1879, the Supreme Recorder reported three Councils with a membership of 150. A year later this had grown to 60 Councils and 3,536 members in eleven States. The Order rapidly increased during the following year, numbering 10,133 members in 176 Councils located in 24 States, at the end of the fiscal year closing June 30, 1881. This had further increased to 12,392 members and 221 Councils by September 30th, when a season full of troubles followed. A dissension arose among the members of the

Grand Council of California, resulting in schism, by which the Order lost about 3,000 members. The superintendent of insurance in the State of New York attempted to rule the Order out of that State on account of its old age disability features, going so far as to threaten with arrest and imprisonment officers and members if they did not cease working in New York. The Order appealed to the courts, and after a prolonged and bitter contest was sustained in its position—viz., that it was legally doing business in New York. The situation there called attention to other States, and it was found that some of them made no provisions for the payment of disability benefits by a fraternal society, and such defects had to be remedied through the legislatures of such States. These contests caused a loss of 7,001 members during the fiscal year ending June, 30, 1882; but 8,126 new members were added, making a net gain for the year of 925. The following years were in the main prosperous, and the Order, after sixteen years of experience, had on June 30, 1895, a membership of 38,095, and had paid to beneficiaries of 4,789 dead members $8,839,704; to 613 disabled members, $562,980; to 16 members disabled by old age, $32,000; and 45 advance or immediate payments to beneficiaries of dead members whose claims were in process of adjustment, $13,700; in all, $9,448,383. The Order is eighteen and a half years old, has paid $10,209,513 to the beneficiaries of 5,579 of its members who have died; $620,780 to 734 members who became permanently disabled from earning a livelihood; and $116,872 to 61 members disabled by the burden of old age, a total of $10,947,165. It has Councils in Arizona, California, Colorado, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Kansas, Kentucky, Maryland, Michigan, Minnesota, Missouri, Montana, Nebraska, New Jersey, New York, Nevada, North Carolina, Ohio, Ontario, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, and Wisconsin, thirty-one States, and in Canada.

Most of the original members were members of various leading fraternal beneficiary secret societies, and some were prominent Odd Fellows and Freemasons. It is particularly noteworthy that several of the latter were members of the higher degrees in Scottish Rite Masonry. The principal emblem, a seven-pointed star containing the primary colors in the angles, with two inscribed triangles containing the figure 7 in the centre, is especially significant and points to the popularity of the mysticism hedging about these particular symbols among modern ritual makers. The student who is also a Scottish Rite Mason will find something in this to interest him when considered in connection with the historical sketch of the Order of the Heptasophs, or Seven Wise Men. Members of the latter organization and of the Order of Chosen Friends have practically identical emblems. In addition to the foregoing the Chosen Friends present the clasped hands, a seven-linked chain, and a representation of the Good Samaritan. The Order is also noteworthy for having given birth to five similar organizations, the results of disaffection and schism. The first was the secession in New York State, which caused a good deal of feeling. The trouble between the insurance department of the State of New York and the Order of Chosen Friends has already been referred to. The result was the formation of the Order of United Friends in New York in 1881. The Chosen Friends in California demanded a separate jurisdiction in 1882, and it was denied, whereupon they seceded and formed the Independent Order of Chosen Friends. It flourished for a few years and attained a membership of 7,000 or 8,000, when it collapsed. The United Friends of Michigan was organized in 1889, shortly after the meeting of the Supreme Council of the Order of Chosen Friends in that year, at which the representative of the Supreme Council from

Michigan failed to secure the recognition he believed himself entitled to. It was organized by Dr. G. A. Kirker of Detroit, and E. F. Lamb of Mt. Morris, Mich., and has grown and prospered. In the years 1891 and 1892 the Order had some difficulty with the laws in the Province of Ontario. It was believed by some members there that a separate jurisdiction would remedy the matter, but before it could be accomplished a schism occurred, and the Canadian Order of Chosen Friends was organized. In 1895, immediately after the passage of the Morse equalization laws, a disappointed aspirant for office headed a division of the German members in Chicago, and formed a new organization, called the United League of America. Whether the movement was a success or not is not known.

Order of Fraternal Helpers.—One of the numerous local mutual assessment insurance Orders founded in New England. Letters of inquiry returned unopened.

Order of Fraternal Preceptors.—Mutual assessment, beneficiary society, organized at Grand Haven, Mich., prior to 1889. Unknown there now.

Order of Mutual Aid.—Formed at Memphis, Tenn., where it collapsed a few years later, in 1878, owing to the ravages of the yellow fever epidemic. It was a Southern offshoot of the Ancient Order of United Workmen and of the Knights of Honor. Its only surviving offspring is the Knights of the Golden Rule, organized at Cincinnati in 1879. (See Knights of the Golden Rule.)

Order of Mutual Protection.—Organized at St. Louis in 1878, an outgrowth of the Order of Mutual Aid, and incorporated under the laws of the State of Missouri. Men and women between eighteen and fifty years of age, in good health, not engaged in hazardous occupations, are eligible to membership. Members enjoy the social privileges of Lodge rooms, the moral and social advancement, and the encouragement in business to which they are entitled under the "laws and bonds of mutual assistance." Death benefit certificates of $500, $1,000, and $2,000 are issued, except to women and to saloon keepers, who are restricted to $1,000. At total disability a member is entitled to one-half the amount of his or her certificate, and on reaching the age of seventy years, the whole amount. Sick benefits are paid in the discretion of subordinate Lodges. No Lodges are established in the Southern States, excepting the two Virginias, Maryland, in Kentucky, and in the District of Columbia. The government of the Order is vested in a Supreme Lodge composed of representatives of subordinate Lodges. Total membership amounts to about 5,000, and about $600,000 has been paid in sick, disability, and death benefits. The ritual embodies features found in the secret work of many similar organizations. The office of the Supreme Secretary is at Chicago.

Order of Mogullians.—A "side degree" of the Ancient Order of United Workmen. (See the latter.)

Order of Odd Ladies.—A New England mutual benefit, assessment society manifestly named in imitation of the Odd Fellows. No replies have been received to inquiries.

Order of Protestant Knights.—Described in the census of 1890 as a mutual assessment beneficiary organization, with the office of the Secretary at Buffalo, N. Y. Not known there now.

Order of Shepherds of Bethlehem.—Organized "in America," November 19, 1896, by Ira A. M. Wycoff, at Trenton, N. J., a sick and funeral benefit association to which men and women between eighteen and fifty-five years of age are eligible. Its membership is about 2,000. The Order is evidently drawn from the same source as the Order of the Star of Bethlehem, an outline of which is given in connection herewith. Compare the latter with the following extract from the "History of the Order of the Shepherds of Bethlehem":

> In 1875 a prominent officer named Sir Fred Holt came to New York and started two Lodges, which grew nicely until Sir Holt's duties as Scribe of the

Sovereign Lodge called him to Europe, when they quarrelled, and under a strange name ran on for a time, and died out, with the exception of a few small Western Lodges that had their start from them and drifted into another small Order not connected with this.* The effort was ill-advised, with no good results. The next person who took up the matter was a popular antiquarian who went to the Holy Land to study the Order among the shepherds as it originally existed and is now in the home of these ancient people of the Holy Land. He learned all the old legends and methods of the Order, and on his return presented the Order in the thoroughly original form, translated and put in modern shape. By special arrangement the Supreme Lodge of North America was formed in 1896, and instructed in the beautiful ceremonies of this old and wondrous Order. The Supreme Lodge of North America, by authority of the Sovereign Lodge, is supreme authority in North America.

There are marked similarities between the two Orders of Bethlehemites, notably the provision that membership does not lapse in either for non-payment of dues, except so far as the right to share in benefits is concerned, and the custom of addressing members by the titles Sir and Lady. The ritualistic ceremonies of the Shepherds of Bethlehem are declared to be beautiful and elevating. The first degree is entitled that of Light, the second the Shepherd's, and the third the Disciple's degree. (Compare with Ancient Order of Shepherds, Order of the Star of Bethlehem, and Shepherds of America.) When one reads in the leaflets of these Bethlehemite Orders that each "is without a doubt one of the oldest in the world, and was founded as an Order shortly after the birth of Christ, by the shepherds who watched over their flocks on that eventful night, when they were first chosen of God to hear of the birth of our Saviour and went at once to see and worship him," he is compelled to wonder at the audacity of the genealogist who constructed the society's family tree.

Order of Sparta.—Organized by J. B. Moffitt, Robert A. Welsh, James McConnell, Alexander J. McCleary, and William H. Smith, all of Philadelphia, in 1879, as a mutual assessment, death benefit society. Its field is restricted to within one hundred miles of Philadelphia. The founders were all members of the Ancient Order of United Workmen, who sought to establish a compact secret society with the one-dollar assessment of the Ancient Order of United Workmen. They confined membership to men between twenty-one and fifty years of age, of good physical health, "believers in the Christian faith." Its ritual is founded on the history of ancient Sparta, thus paralleling the English Order of Ancient Romans in its search for a new source for its rites and ceremonies, and the (American) Order of Heptasophs, or Seven Wise Men. The Order is managed conservatively, and has an invested permanent fund with which to pay the assessments of those who may retain their membership twenty-five years, and a relief fund with which to pay the assessments of members who through sickness or financial disability may be unable to pay them. This is done to keep worthy distressed members in good standing, and is accomplished "without the general knowledge of the organization." The total amount of benefits paid exceeds $1,000,000. The Order is governed by a Great Senate which exercises jurisdiction over the subordinate Senates. Its 7,000 members are drawn largely from the mercantile and professional walks of life, although nearly all trades are represented. The seat of the Great Senate contains a representation of a shield upon which is a sword and the words, "With it or upon it."

Order of the Black Knight.—A German (Deutscher Orden Schwarze Ritter) secret, benevolent society. It claims an existence here of about thirty years. Its strength is principally in New Jersey, Pennsylvania, New York, and District of Columbia. Like some other German Orders, it claims great antiquity.

Order of the Golden Chain.—Organized at Baltimore, December 22, 1881, by members of the Knights of Honor, Royal Arcanum, American Legion of Honor, and the Masonic Fraternity, as a mutual assessment beneficiary society to which men between twenty-one and fifty-one years of age are eligible. It insures the lives of members for $1,000, $2,000, or $3,000, besides which it pays sick and total disability benefits. It employs the popular step-rate graded system of assessments, and enjoys the enviable record of having paid out more than $1,600,000 to beneficiaries since organization at an average annual cost to those insured of about $8 per $1,000. The total membership is about 11,000, and is steadily increasing. The ritual seeks to exemplify the meaning of the golden chain of friendship, which, represented by twelve links of a chain surrounding a monogram composed of the letters O. G. C. and the motto of the Order in Greek, constitute the emblem of the society. The Order is incorporated under the laws of the State of Maryland, with its headquarters at Baltimore, and is a worthy sister of similar organizations which have had their origin in that city.

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* Order of the Star of Bethlehem ?

Order of the Heptasophs, or Seven Wise Men.—This is one of the oldest benevolent, secret organizations in the country, and possesses the attractively mystical title of the Order of the Heptasophs, or Seven Wise Men. It is far from being among the larger societies with similar aims, numbering only about 4,000 members in eighteen States. This is all the more curious when one recalls that it is nearly half a century old, and possesses an elaborate and exceptionally beautiful ritual, based upon some of the ancient mysticism which, in part, had remained unappropriated by older and better known secret societies. The organization was originally called The Seven Wise Men, but the title was changed to its present form, because of "the higher excellence" impressed upon its ritual "by the Hellenic mind," the term "Heptasophs" being derived from the Greek *Hepta*, seven, and *Sophos*, wise. The Order gives no adherence to any religious creed, but requires from its candidates the profession of a belief in a Supreme Being. It bears aloft the motto, "In God We Trust," admitting to its mysteries both the Jew and the Christian on the common ground of mutual dependence and universal brotherhood under the Fatherhood of God. To this end it inculcates the principles of "Wisdom, Truth, and Benevolence." The earlier official history of the Order, as may have been anticipated, carried the inspiration of the society back to the Persian Magi, or Seven Wise Men, the initials of the original title being given in this form, S.·. W. M.·., the missing letters being represented by seven dots. In the precise form in which the Order "now exists in America," strict succession in ritual, formulæ, etc., from the Persian Magi was not claimed. "In the transfer from Persia to Greece, from Greece to Rome, from Rome to Britain and to the Western world, it was admitted that certain changes had doubtless been made in the course of adaptation to races, times, civilizations, and forms of government;" but its legends, traditions, and teachings were claimed to be "as true to the ancient type as are those of its sister societies to their venerable predecessors." The original story ran, that the Order of the Seven Wise Men was "introduced into the United States" at New Orleans, La., April 6, 1852; that in June of that year the Grand Conclave of Louisiana was organized, and that in 1854 it was incorporated. It was not stated whence the Order came, or who brought it to New Orleans. The society was, however, established at the Crescent City, and a Supreme Conclave was organized in 1857, in which year the latter was said to have held its first "communication." This body was and is the Supreme legislative and governing authority of the Order. The admission in printed proceedings that the Supreme Conclave established the "ritual, regalia, and working paraphernalia now in use," evidently appealed to later chroniclers, for they have since admitted that the Order "had its origin in the city of New Orleans." When one recalls the period of Jewish history which led up to and witnessed the completion and dedication of King Solomon's temple, with which the Fraternity of Free and Accepted Masons link so many of their traditions; the story of David and Jonathan, concerning which the ritual of Odd Fellowship has much to say; the friendship of Damon and Pythias, which is so closely identified with the ceremonials of the Knights of Pythias; the legends of Robin Hood and his Merrie Men, which have been appropriated by the Foresters; the manners and customs of the American Indians, which are being preserved by the Improved Order of Red Men; and the struggles by the various Orders of ancient Knighthood to preserve the Holy Land from defilement at the hand of the Infidel, which have given us the Masonic Knights Templars, and various other secret Orders of Knighthood; when one contemplates not only this vast amount of material in the hands of modern secret society ritualists, but the use of Druidic lore by modern Orders of Druids, legends of ancient Shepherdry by existing secret societies of shepherds, the symbols of woodcraft by Modern Woodmen, and of other and like quarrying for material on which to build fraternal and beneficiary secret organizations, then the antiquity, the appropriateness, the beauty, and the mystical character of the groundwork of the ritual of the Order of the Heptasophs challenges attention. The Heptasophs declared that "the earliest traces of the Order defy chronology, reaching far back into the twilight of legend and tradition clustering about the Magi of the East, which antedate the Druids of Gaul and Britain, and probably the Masons who existed in Judea." The first alleged "authentic history" of the Seven Wise Men is so ingenious and interesting as to merit a permanent record. It takes the Order back to the period 1104 B.C., and couples it with the name of the first Zoroaster, who is said to have been the head of the Magi of Persia at that time.

> From these Magi, Persian kings had to receive instructions in the art of reigning and in worship before they could come to the throne, and from the most illustrious of their numbers the king had to select six wise men as counsellors, who, together with the monarch, constituted the celebrated council of seven. In a subterranean cavern, beneath the royal palace at Ispahan, the capital of Persia, was the only spot where it was lawful to impart the most occult mysteries of the seven, and to which the heir of the throne was only admitted for merit and not of right. For many centuries the philosophy of the Seven Wise Men formed the basis of the polity of the Persian dynasty, and without whose advice the king on the throne determined no important matter. As one among many evidences of this, we refer to the language of Feridon (200 years B.C.), who, under the advice and guidance of the seven, after twenty years of exile with them, successfully revolted against Zohak, the usurper, and came in triumph to the throne of his fathers. He said (referring to the S.·. W. M.·.): "Have they not for centuries been the advisers and counsellors of the mighty rulers of this spacious realm?" Firdisi, the eminent Persian historian, records that in the time of the illustrious King Kayomers, who reigned 900 years before Christ, the council of seven were styled by the grateful people "the earliest distributors of justice." On his deathbed this great ruler exhorted his son and heir to the throne to adhere to the teachings of the Seven Wise Men, which was religiously done by him and his sons after him, until the dynasty of the Kayomers came to be called Pashdaidans, which means distributors of justice. It appears that about A.D. 638, Yezdefird, King of Persia, was conquered by Mohammed, then styled "Camel Driver of Mecca," and with his downfall perished the influence of the Seven Wise Men in the national affairs of Persia. They, however, left the impress of their philosophy and wisdom upon the history of that country running through a succession of centuries, rendering their kingdom glorious and its subjects happy by their devotion to justice and the inculcation of Wisdom, Truth, and Benevolence long before the brighter and grander glories of Greece dawned.

This brought the Order down to the golden era of Greece, from whence "the transfers . . . to Rome, from Rome to Britain and the Western world" were presumed to follow. It might prove interesting to speculate on the possibility of the mysteries of the Seven Wise Men of old having been carried from Rome by means of the workingmen's guilds of the early and middle ages to England, as an inner circle or cult, in the recesses, as it were, of ancient craft Masonry, which, some have declared, crossed Europe in that manner. Be that as it may, the original Seven Wise Men in America builded beautifully and well from a ritualistic point of view. That their ceremonials and ritual did not imbibe Freemasonry from Masonic guardians and protectors on a secret journey from Persia to Greece, through Italy and north to England, but acquired it at New Orleans, where the Society was formed, may be accepted as a fact.* That it did acquire Masonic traditions and symbols is in part shown in its seven-pointed star enclosing a seven-branched candlestick, the All-Seeing Eye, the ark and the altar, its groups of seven, the adoption of a three-word motto, and other features. Efforts to learn more of the origin of the Order than its officials could furnish have been fairly successful. The early history of modern secret societies has too frequently been fragmentary because of lack of interest in compiling, or care in preserving, records. An examination of the "Greek letter," or college secret society system, reveals the Mystical Seven as unique among college fraternities, in that it was not given a Greek letter title. It was organized at Wesleyan University, Middletown, Conn., in 1837, by Hamilton Brewer, uncle of Judge Brewer of the United States Supreme Court, fifteen years prior to the appearance of the Seven Wise Men at New Orleans. Its chapters were called temples, and named after its emblems. The Wesleyan Temple was the "Wand;" that at Emory College, Georgia, where it was taken in 1841, was "Skull and Bones;" and that at the University of Georgia, where it was established in 1844, the "Skull." In all, there were ten Temples, eight of them in the South, two being at colleges in Georgia, and one each in Mississippi (1857), Louisiana (1857), Tennessee (1867), and Virginia (1867). Temples were also placed at two colleges in North Carolina as late as 1884. Thus, out of eight Southern Temples, two—those at Emory College, Oxford, Ga., and the University of Georgia, Athens—were established, respectively, eleven and eight years prior to the introduction or founding of the Seven Wise Men at New Orleans in 1852. The mother Temple, at Wesleyan, became dormant in 1861, but was revived some years later as a local senior society. With other surviving Temples it united in 1887 with and became absorbed by the widespread college secret society, Beta Theta Pi. The significance of this reference to the first college secret society to be established in the South* is due merely to two of its Temples having been placed in Georgia some years prior to the establishment of the Seven Wise Men at New Orleans and the strength of the society having been largely at the South. Baird, the author of "American College Fraternities," says of the Mystical Seven:

> The customs of the Fraternity were quaint and interesting. Much is made of the number "7," and the membership in each Chapter was for many

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* In a letter from George W. Wright, Supreme Secretary, S.·. W. M.·., November 30, 1896, it is stated: "The Order was founded at New Orleans, April 6, 1852, by Alexander Leonard Saunders, a resident of that city, and prominent Freemasons, among the earlier members being ex-governors, ex-mayors, etc." In 1855 Mr. Saunders "moved to Paducah, Ky., where his son published a newspaper. It was understood that he died in New York city in 1869." Members of the Order tell that some of its ceremonials are based on Grecian history. This impress of "Hellenic influence" is natural when a connection between this society and the college fraternity world is contemplated. The ritual of the Mystical Seven includes strikingly original features with traces of Scottish Rite Freemasonry, which rank it among the first of such productions by American college fraternities.

* Baird's American College Fraternities, New York, 4th edition, p. 60.

years retained at that figure, or a multiple of it. The badge of the Fraternity is a seven-pointed star, each point containing a Hebrew letter; within the centre field of the star is displayed a cauldron and ladle over a bundle of burning faggots, encircled by a snake. The color of the Fraternity is white, and each Chapter was assigned one of the primary colors."

The conclusion is, therefore, suggested that graduate or other members of the Mystical Seven, or of the Rainbow Society, a college society originating at Oxford, Miss., in 1848, and strongly resembling the Mystical Seven, were, in whole or in part, responsible for the birth of the Seven Wise Men, especially when secret and public characteristics of the two societies are found to have had so much in common. Even the Greek letter nomenclature of various subordinate bodies is or has been similar in both organizations. It was the "Zeta" Conclave of the Heptasophs, or Seven Wise Men, in Baltimore, from which sprung the Improved Order of Heptasophs in 1878. It is unnecessary to explain why resemblances of the ritual of the Mystical Seven (now incorporated within the Beta Theta Pi) to that of the Heptasophs, or Seven Wise Men, cannot be given at length; but they leave little room for doubt that the benevolent, and afterward beneficiary, secret society, the Heptasophs or Seven Wise Men, of 1852, is an indirect descendant of the Mystical Seven college fraternity, founded in 1837. During the period 1830–1840 the birth and growth of college and other secret societies were noticeable, due in part to the reaction which followed the anti-Masonic agitation. The latter brought before the public, as never before, the whole subject of secret societies, their ceremonials and objects, with the result that much not secret, but which had not been discussed out of Lodge rooms, found its way into daily papers, almanacs, pamphlets, and other publications, late in the second and early in the third decade of this century. When the storm raised by the "good enough Morgan until after election" blew over, there was a reaction. At Hamilton College, N. Y., in 1832, the Alpha Delta Phi was born, one of the first of the great college fraternities, and in the same year, at Yale College, Skull and Bones, the famous local senior society, first saw the light; Psi Upsilon made its appearance in 1833, at Union College, stimulated by a desire to rival Kappa Alpha, Sigma Phi, and Delta Phi, which had been founded there seven or eight years before, after which the Mystical Seven appeared at Wesleyan, with a ritual, as explained, having distinct Masonic thumb-marks.* It was about this period, also, that the Ancient Order of Foresters was introduced into the United States from England, and that the Improved Order of Red Men, of distinctly American origin, was revived and entered on a career of prolonged prosperity. Coincident with these evidences of appropriation of the secret society idea by the general public as well as by college students, the Freemasons and the Odd Fellows were enjoying seasons of renewed interest and rapidly increasing membership. It was on this wave that the Mystical Seven floated out to sea, and from it undoubtedly arose, substantially as outlined, the Seven Wise Men, afterwards rechristened Order of the Heptasophs, or Seven Wise Men, the first general secret society, so far as learned, to find its origin in one of the American college fraternities. Several of the larger and better known college secret societies have found their inspiration in, or have been established by Freemasons, Odd Fellows, Foresters, and other general fraternities; but the springing of the Seven Wise Men from the Mystical Seven, which fact is, apparently, known to or appreciated by few, if any, of its living members, marks the incident as unique and warrants the space given it. The earlier growth of the Heptasophs, or Seven

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* This could be made plain to any "mystic" who is also a Scottish Rite Freemason, S.·. P.·. R.·. S.·.

Wise Men, was principally in the Southern States, and at the outbreak of the Civil War it naturally lost many of its members and much of its influence. It had always been conservative, and little effort had been made to carry it north, east, or west. Its ritualistic work now consists of an introductory degree, with beautiful scenes and impressive ceremonies, designed to teach due reverence for the Supreme Archon of the Universe and the beauties of a blameless life, which "never fails to make a lasting impression on the initiates," and three additional degrees, emblematic of the vicissitudes encountered in pursuing the course of duty. To satisfy the modern demand for a military feature, a uniformed rank has been introduced, but membership in it is not compulsory. The life insurance branch was established in 1880. It is called the endowment rank, and is composed of members in good standing who desire to join and can pass the medical examination. The amount paid beneficiaries is $300, and the total membership is about 1,000. The Order has also established what is known as the Heptasophian Mutual Benefit Fund, to give aid to widows, heirs, or assignees of deceased members to the amount of $500, the management being in the hands of a Board of Directors formed of officers of the Supreme Conclave. Wives of members are also eligible to membership in the Fund, which is met by an assessment of twenty-five cents.

Membership in the Order is limited to white men of good moral character, believers in a Supreme Being, possessed of some known reputable means of support, free from any mental or physical infirmity, and having sufficient education to sign their own applications for membership. No person under eighteen years of age can be admitted. Each Conclave is allowed to determine the maximum age of applicants. There is no auxiliary branch for women. The organization of the society is similar to that of other well-known like societies, consisting of Subordinate Conclaves acting under charters issued by Grand Conclaves, or by the Supreme Conclave when in territory where Grand Conclaves have not been formed. Grand (State) Conclaves are composed of Past Archons (presiding and former presiding officers) of subordinate Conclaves, and the Supreme Conclave is made up of Past Grand Archons. After the conclusion of the Civil War the Order began to grow again, and early in the seventies took on something like a rapid increase of membership. In 1872 it provided that Conclaves might arrange to pay benefits at option. Prior to that year the Order had been benevolent rather than beneficiary, and its membership had remained small. Its total of about 4,000 members, within a year or two, is the largest in its history. The business depression (1873 to 1879) checked its growth, after which a movement gained headway in favor of a plan for the general payment of death benefits. This excited opposition, and a number of brethren of Zeta Conclave, Baltimore, becoming dissatisfied with a decision of the Supreme Conclave, the result was a schism, a number of members leaving in 1878 to found the Improved Order of Heptasophs. The antagonism between the two Orders was conspicuous for a few years, but gradually died out. The parent society has continued its way conservatively, but, as explained, has vindicated the position of some of its former members by adopting, in 1880, the system of payment of death benefits by means of assessments. While its membership is not as large as that of its offspring, its paths are those of peace, and its prosperity is attested by the loyalty of its members.

Order of the Iroquois.—Organized June 26, 1896, by some of the representative citizens of Buffalo, N. Y., among them Dr. Ernest Wende, Health Commissioner; C. Lee Abell; Walter A. Rice, its Supreme Secretary; D. Clark Ralph, and others, a fraternal beneficiary society for men only, the ritualistic work of which seeks to perpetuate the name and fame of the Iroquois Confederation, so intimately associated with the early history of the country. What the Improved Order of Red Men have done for the Delaware Tribe the Lenni Lenape, the Order of the Iroquois seeks to do for the Tribe from which it takes its name. The society, while distinctly patriotic in its teachings, demands no religious or political tests from those who seek to join it. The prospectus of the Order bears upon the title page a cut of the noted Indian chief and orator, Red Jacket, who was one of the most conspicuous figures in the Iroquois Confederation. The cut of Red Jacket is also used as the design of the Supreme Lodge Seal and for gold buttons worn by members. The beneficiary department presents a plan that is easy to understand. Its feature is a table of certificates graded according to ages. Only men between the ages of twenty and fifty-five are admitted to membership. The average benefit certificate is $1,500, and all members pay regular dues of $1 per month, or $12 per annum.

Another feature is the accumulation of a reserve fund for the payment of benefits in case of necessity. The name of John E. Pound, Past Supreme Regent of the Royal Arcanum, is at the head of the charter list of the Order of the Iroquois. The government of the Order is based upon that of local, or subordinate Lodges; State, or Grand Lodges and a national, or Supreme Lodge. The first Lodge was organized with over one hundred charter members, and is known as Red Jacket, No. 1. In the first eight months the Order received over 500 applications for membership.

Order of Red Cross and Knights of the Red Cross.—Usually referred to as Knights of the Red Cross, founded in 1879 by members of the Ancient Order of United Workmen and other similar societies as a fraternal beneficiary organization, having for its fundamental principle, charity, and for its motto, "Omnia pro Caritate." Its ritual is based on Biblical incidents, and from the fact that both men and women are admitted as members, it may be inferred that its title constitutes about all the similarity there is between its ritual and rituals of Masonic and other Orders of the Red Cross. It pays death benefits and numbers about 7,000 members, most of which are residents of central Western States. More than $200,000 has been paid to beneficiaries since the society was founded. The emblem is as pretentious as those of some older and better known Orders of the Red Cross, consisting of a red Greek cross surmounted by a crown, a white five-pointed star in the centre, with the motto of the Order on a blue band encircling it. The similarity between this design and the emblem of the Order of the Golden Cross, a like organization, founded by Freemasons in 1876, is suggestive, but no particulars are at hand to show a direct relationship.

Order of Select Friends.—One of the several fraternal beneficiary Orders of "Friends," inspired, directly or otherwise, by the Order of Chosen Friends. It was organized in Kansas in 1888 and incorporated under the laws of that State, to do a fraternal insurance business in all States, except those subject to yellow fever epidemic. It issues death benefit certificates for $1,000, $2,000, or $3,000; pays sick, disability, and old age benefits; and admits men and women between eighteen and fifty years of age to membership on equal terms. Followers of certain extra hazardous occupations are not eligible to membership. Subordinate Lodges are governed direct by the Supreme Lodge. Assessments to meet death benefits are graded according to age at time of joining (thirty-five cents per $1,000 at eighteen years of age, and seventy-five cents at fifty years), and are not increased with advancing years. The Order has paid over $200,000 to beneficiaries since it was founded. Its motto is "Friendship, Hope, and Protection." The total membership is over 5,000, relatively the larger proportion being in Kansas. (See Order of Chosen Friends.)

Order of the Sanhedrim.—Organized at Detroit, July 26, 1887. A beneficiary society of members of the press and others in Michigan and elsewhere. It is divided into Priests, Elders, and Scribes, together with "one who sits in Moses' seat." The National Sanhedrim is the governing body. There are also State Sanhedrims and subordinate or little Sanhedrims.

Order of the Star of Bethlehem.—"Permanently established" in America in 1869, where it was introduced into New York and Pennsylvania, according to its official legend, by Albert Gross of Newcastle-on-Tyne, England. At that period it was known as the Knights of the Star of Bethlehem. The Grand Commandery of Pennsylvania was instituted in 1870, and the Eminent Grand Commandery of North America in 1871. The Order prospered for several years, but fell behind in membership between 1878 and 1884, when an entire change was made in the officers, and the society reincorporated under its present title. The headquarters are at Detroit, in which city there are sixteen Lodges of the Order. It exists in nineteen States of the Union and reports a total membership of more than seventeen thousand men and women. The objects of the society are to unite acceptable men and women who are respectively eighteen and sixteen years of age or over, and believers in a Supreme Being, in social and fraternal bonds, to "perpetuate the traditions of the Order;" pay death, sick, accident, and disability benefits; to defend the life, limb, and reputation of members from unjust assault; and to assist members to obtain employment and to settle disputes by arbitration. Members in arrears for dues lose the right to speak and vote at meetings, and forfeit pecuniary benefits, but are not debarred from the social advantages of Lodge meetings. "The government of the Order in America" consists of the Eminent Grand Commandery, Grand Councils, Uniformed Conclaves, and Subordinate Lodges. Some of the official history of the organization, prior to its introduction into the United States, particularly the more recent portion of it, is probably founded on fact. Much of it, particularly that which reaches far back into the distant past, would seem to rank with traditions once current, which brought Entered Apprentices, Fellowcrafts, and Master Masons in Masonic Lodges, organized as at present, in an unbroken line down to to-day, from the building of King Solomon's temple.

The story of the Bethlehemites, much abridged, states that it is "believed to have been originated in the first century of the Christian era," exact date unknown, "as all records prior to the thirteenth century have been entirely destroyed." In the thirteenth century, we are told, "it was an order of monks called the Bethlehemites, who dressed like the Dominicans, and wore a five-pointed star on the left breast," . . . "in commemoration of the star that shone over Bethlehem," etc. "In the fourteenth century it was a powerful Order in England," and during the next two hundred years "seems to have consisted of two branches, the Monastic and the Knightly," evidences of which, it is declared, appear in the ritualistic work in use to-day. It seems unfortunate that the expression, "Star of Bethlehem tradition informs us," or something similar, is not prefixed to the historical revelations made. It is probably true that "the time when the Order in France and Spain ceased to be purely Monastic, and became a semi-military organization, will never be known." Other extracts include those which identify the Order with the Waldenses in 1260, and state that many of the persecuted members of the Order of the Temple, after its destruction by Clement V., in 1312, "united with other Orders;" "that there are good reasons for believing that quite a number united with the Bethlehemites, or Knights of the Star of Bethlehem." What the "good reasons are" is left to conjecture, which is to be regretted when one realizes this new complication put upon the various theories which have been advanced to show a connection between the Knights Templars of to-day and their fraters who were personally acquainted with Jacques de Molay, Godfrey de Bouillon, and the rest. The Bethlehemite legend also relates that the Knights of Bethlehem (Equites Bethlehemensis) were placed under the ban of the Inquisition at Salamanca in 1359; that the Order was introduced into France by Sir Jean Lodet, in 1470, where it was exterminated by the massacre of 1572, and that it was brought to England from Spain, about 1473, by George Henry Percy. Nothing was heard of it there, however, "until 1571," by which time the Monastic and Knightly branches "had united and become a benevolent and scientific Order." Here there is a gap of 180 years, when it is related that Sir Henry Seymour succeeded Sir Herman Oviedio as Grand Commander, and after him others at reasonably short intervals. As women were admitted to some commanderies and not to others, a schism took place in 1813, the seceding party, presumably those who objected to women as members, "uniting with others at Leeds to form the 'Royal Foresters.'" This will interest the Ancient Order of Foresters, who omit all reference to this in their account of the origin of their society. By 1857 it is declared the Order was well established throughout England, Scotland, and North Ireland, but it declined in membership in later years, because each commandery was "made a Grand Commandery unto itself," and because, owing to the semi-religious character of the Order, it refused to be enrolled under the friendly societies act. It is of interest to learn that the Knights of Bethlehem was first introduced into America in 1691 by Giles Corey of London, during the war between England and France, but was suppressed by the colonial authorities; and also that it was brought to New York city by John Bell in 1849 or 1850, who established several commanderies at that city in 1851, which did not long survive. A reference to the third and successful effort to bring this ancient society to America has been given. The ritual of the American branch is said to retain only the practical teachings on truth, fraternity, charity and the moral law, drawn from the ancient ritual.

There is an auxiliary society within the Order of the Star of Bethlehem, known as the Eastern Star Benevolent Fund of America, organized in 1893, designed to increase the pecuniary benefits available to members of the Order. Only members who have attained the Eastern Star degree may join it. (See Shepherds of Bethlehem and Shepherds of America.)

Order of the Triangle.—Registered in the United States census reports for 1890 as a mutual assessment beneficiary society, with headquarters in Brooklyn. Nothing is learned of it there to-day.

Order of True Friends.—Organized at New York in 1886 to insure its members by means of mutual assessments. It paid death benefits of $200, and weekly sick benefits of from $2.50 to $5.00. Letters addressed to it are unanswered.

Order of United Commercial Travelers of America.—Organized at Columbus, O., and incorporated September 25, 1890, under the laws of the State of Ohio by John C. Fenimore, Levi C. Pease, S. H. Strayer, W. E. Carpenter, John Dickey, C. S. Ammel, F. A. Sells, and Charles B. Flagg to unite fraternally commercial travelers of good moral standing, to assist members and those depending on them, and to pay accident, sick, and death benefits. In case of sickness members receive $25 weekly for not to exceed fifty-two weeks, or during illness, and a like weekly benefit during disability on account of accident. The sum of $5,000 is paid to beneficiaries of a deceased member. The total membership of the Order is about 10,000. These indemnity features have been maintained at an average cost to each member of $7 per annum.

Order of United Friends.—Organized and incorporated in New York State in 1881 by John C. Nott, Albany; William H. Lee of Boston, Mass.: A. A. Lamprey of Lawrence, Mass.; O. M. Shedd of Poughkeepsie, N. Y., and others. A secret fraternal beneficiary society, paying death and disability benefits. Men and women are eligible as members. The ritual is based on the teachings of the Golden Rule, and the motto is "Unity, Friendship, and Security." This organization was the outcome of a schism in the Order of Chosen Friends, and numbers more than 20,000 members. (See Order of Chosen Friends.)

Order of United Fellowship.—Covered by the account of the Golden Rule Alliance.

Order of Unity.—A mutual assessment beneficiary society, organized at Philadelphia in 1889, by members of the Ancient Order of United Workmen, by Freemasons, Knights of Pythias, and others, for men and women, to secure the payment of $500 and $1,000 death benefits and weekly sick and accident benefits ranging from $2.50 to $20. It is among the smaller organizations of its class, numbering only about 2,500. Total benefits paid since 1889 amount to about $140,000. The Order is non-sectarian, and through its ritual teaches strength in union, justice to all, and protection through fraternity.

Patriarchal Circle of America.—Organized at Milwaukee, Wis., in 1880, by Newell Daniels, General A. B. Myens, and six others, as a fraternal beneficiary society. It has 3,000 members and confers three degrees: Preparatory, Perfection, and the Patriarchal Feast and Knighthood; the first two written by Newell Daniels in 1893, and the last prepared by G. C. Ridings, the Supreme Secretary. The work is largely military. The colors of the organization are royal purple and gold. It has its own tactics for drill and sword exercise, and furnishes life insurance to its members, based on mutual assessments. Each Temple establishes sick and funeral benefits at its option. The principal emblem consists of three elongated links, connected so as to form a triangle, the words "Honesty, Fraternity, and Fidelity" and a representation of a knight's helmet at the top. The auxiliary for women is called the Circle of the Golden Band, Temples of which insure the lives of its members and establish funeral and sick benefits if they wish. This society was originally an organization of Odd Fellows, formed to confer "the new degrees for Uniformed Patriarchs." It was repudiated by the Sovereign Grand Lodge of the Independent Order of Odd Fellows in 1885 but has continued to exist ever since in the State where founded. (See Independent Order of Odd Fellows.)

Pennsylvania Order of Foresters.—See Foresters of America.

Protected Fireside Circle.—Organized at Detroit, Mich.; a social, beneficiary secret society for men and women.

Protected Home Circle.—While in no way connected with the Home Circle of Massachusetts, the Protected Home Circle, organized at Sharon, Pa., in 1886, and chartered under the laws of Pennsylvania, presents a similarity in name and emblem, the latter being a monogram formed of the letters P, H, and C. As the first-named secret fraternal beneficiary association was formed seven years before the latter, the likenesses between them suggest and has been declared to amount to more than a coincidence. But it is certain that the Protected Home Circle resembles the older society in no other way except in that it has been successful and in that it, like its prototype, admits both men and women to membership. But it makes a radical departure in that, by placing twenty-five per cent. of all monthly assessments in a reserve fund, it maintains a fixed rate of payment and a definite number of assessments annually for each member. Those who join the society and preserve their standing and pay all dues and assessments for five years may, at any time thereafter, take paid-up certificates for the amount which their respective portions of the reserve fund warrant, and thereafter, by simply keeping up the payments of dues, be entitled to the amount of said certificates at death. The society was founded by prominent members of the Equitable Aid Union, the National Union—both secret assessment beneficiary societies—and of the Independent Order of Odd Fellows, and possesses an instructive ritual based upon biblical teachings. It pays total and permanent disability benefits, death benefits ranging in six classes from $500 to $3,000, with payments adjusted to age, rate, and risk. Its motto is "Safety, Economy, Fidelity, and Purity," and its principal emblem is the representation of an eagle perched on the edge of its nest, guarding its young. The fraternal obligations enjoined are calculated to form a real brotherhood, and its distinctive feature is the requiring of a certain number of payments of a fixed amount so that each person becoming a member may compute the exact cost of his or her insurance for a given period. The funds are divided into four classes for the payment, respectively, of death and sick benefits, to provide for the regularity of assessments and for maintaining and conducting the organization. There is a hazardous and an extra-hazardous class of occupations, followers of which are eligible to membership at special rates. Subordinate bodies are called Circles, and the Order is governed by a Supreme Circle composed of the founders of the Society, others elected to the Supreme Circle, and representatives from subordinate Circles, as provided in the constitution. The total amount of death and sick benefits paid by the Protected Home Circle since its organization is about $400,000, and its total membership is over 2,000. Its permanent headquarters is at Sharon, Pa., but its members are found as far west as Missouri and north as far as Michigan.

Provident League of America.—A Detroit assessment, mutual benefit Order, referred to in the census of 1890, but not known to the postal officials at Detroit today.

Prudent Patricians of Pompeii of the United States of America.—Organized at Washington, D. C., under act of Congress, March 4, 1897, the first fraternal beneficiary association so formed, by Dennis T. Flynn, delegate in Congress from Oklahoma; Philip Walker, Grand Vice-Regent of the Royal Arcanum; George A. Reynolds, Grand Secretary of the Benevolent and Protective Order of Elks; W. J. Palmer, Past Noble Grand Manchester Unity, Independent Order of Odd Fellows, and others. Its objects are to provide for the payment of death benefits to white persons of both sexes on an immediate payment plan (the customary one), or an annuity payment plan, at the rate of ten per cent. annually; to pay members a total and permanent disability benefit and also an old age benefit; to educate members socially, morally, and intellectually; to establish a bureau of information for members to aid them in obtaining employment, and to assist each other in business. Members who reach the age of seventy years are to be free from assessments and receive ten per cent. of the face of certificates annually. The President of Prudent Patricians is W. S. Linton, Past Great Commander of the Knights of the Maccabees, of Michigan, and the office of its prothonotary is at Saginaw in that State.

Royal Aid Society.— Organized at Lynn, Mass., early in 1896, to pay $1,000 and $2,000 to beneficiaries of deceased members, and maintain the usual accompanying social and fraternal features. It differs from most of the later societies of this character in that it assesses members at a flat rate of 50 cents and $1 per thousand dollars of insurance at each death, instead of at the graded rate according to age, which the older and larger beneficiary fraternities have generally adopted.

Royal Arcanum.—One of the largest fraternal mutual assessment, beneficiary, and benevolent secret societies in the United States, founded by Darius Wilson, C. K. Darling, W. O. Robson, E. M. Crawford, J. A. Cummings, G. W. Blish, W. Bradley, J. H. Wright, and J. M. Swain, of Boston and vicinity, in 1877, and incorporated as the Supreme Council of the Royal Arcanum under the laws of the State of Massachusetts. Several of the founders were members of the Ancient Order of United Workmen and of the Knights of Honor and some were members of the Masonic Fraternity and of the Independent Order of Odd Fellows. The title of the society suggests a "royal secret," and the secret is declared to be the method by which to obtain "fraternal society 'protection' at less cost than old line insurance companies furnish it." The Order owns a handsome building at Boston, where the Supreme or Governing Council meetings are held and where the general business of the organization is transacted. Subordinate Councils, which are found throughout the States and Territories in the more healthful districts of the Union, are governed by Grand Councils, or by the Supreme Council when situated where no Grand Councils exist, and the Supreme Council consists of its officers and representatives of Grand Councils. The Order is composed of acceptable men between twenty-one and fifty-five years of age, and issues benefit certificates for $1,500 and $3,000, payable at death. Starting with nine members in 1877, its membership is now in excess of 200,000, and it has paid out, in death benefits alone, more than $40,000.000. Subordinate Councils provide funds for the relief of sick or disabled members, and for the necessities of their families. The Supreme Council has charge of the Widows' and Orphans' Benefit Fund, as the life insurance fund is called, which is collected by and paid out on order of subordinate Councils. The membership of the Order, while drawn nominally from all ranks of society, averages higher than in many organizations and at most of the larger centres includes some of the best representatives of other fraternities, as well as of business, professional and official life. Its chief emblem includes a royal crown within a circle, on the circumference of which are ten small Maltese crosses without notches. The motto of the Order is "Mercy, Virtue, and Charity," which is mystically referred to in a manner known only to members.

The initiatory ceremony, which has been changed once or twice, is quite the reverse of that found in the American Legion of Honor, being an elaborate ceremonial "well calculated to impress" the meaning of the motto of the Order upon the minds of all novitiates, even though they have passed through the ordeals required by other secret societies. But the almost unexampled prosperity of the Royal Arcanum in its fifth of a century of existence has not blinded its leaders to the necessity for remodelling its system of assessments, at one time the best among those employed by like societies and now among the most advanced. Signs of an increasing number of assessments appeared in 1896, and the necessary steps were taken to so adjust the method of collecting them as to continue the success and prosperity which for so many years marked the progress of the fraternity.*

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* The twenty-first anniversary of the society was signalized by radical action looking to the more efficient protection of its members. This was done by "discarding the old post-mortem system" of assessments at deaths of members and establishing an emergency fund and "providing for the war hazard" by laying twenty-one assessments according to the existing scale. The twenty-one assessments are based on expert estimates of eighteen

In order to enable members to increase the amount of their insurance, practically within the ranks of the Order, the Loyal Additional Benefit Association was formed in 1889 and incorporated in 1890 under the laws of the State of New Jersey. Only members of the Royal Arcanum, after an additional medical examination, are eligible to join the Loyal Additional, which offers benefit certificates payable at death for $1,000 or $2,000 as preferred, and establishes funds for the relief of sick and distressed members. William E. Hallenbeck of Jersey City founded the Loyal Additional, which numbers more than 6,000 members. The Association is not a competitor of the Royal Arcanum, but is its supplement. The Supreme Council of the Royal Arcanum, while not in any way connected with or responsible for the Association, expressed its commendation at its session in Milwaukee, in 1890, of the motives that prompted the organization and extended to its promoters its praise and encouragement.

Royal Conclave of Knights and Ladies.—See sketch of Golden Rule Alliance.

Royal Fraternal Guardians.—Organized at San Francisco in December, 1895, a regular mutual assessment beneficiary society.

Royal Fraternity, The.—Organized at Minneapolis, October 16, 1896, by N. W. Bloss, C. F. Underhill, H. W. Hatch and others, to pay death and various other benefits. Women are not eligible to membership. The chief emblem is composed of three triangles forming a nine-pointed star, with other details understood only by members. In less than a year the society reported a total membership of 1,500.

Royal Knights of King David.—Recorded in the census of 1890 as a fraternal beneficiary society, but no evidence of its continued existence has been obtained.

Royal League, The.—A glance at the chief emblem of this mutual assessment beneficiary fraternity suggests that it is an offspring of the Royal Arcanum, as it continues the use of the word "royal" in connection with the motto, "Virtue, Mercy, and Charity." Inquiry corroborates this, the founders of the Royal League, at Chicago, in 1883, being members of the Royal Arcanum. The former is incorporated under the laws of the State of Illinois, and its operation is confined to Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, and all the States and Territories west of the Mississippi River, north of the thirty-sixth parallel. It was evidently organized to introduce some modifications of the then exceptionally advanced method of coöperative life insurance employed by the Royal Arcanum, and bears practically the same relationship to the latter as the Iowa Legion of Honor and the Northwestern Legion of Honor bear to the parent fraternity, the American Legion of Honor. The Royal League offers to unite acceptable men between twenty-one and forty-six years of age to provide what it (and the Royal Arcanum) calls a widow's and orphan's benefit fund, from which, at the death of members, to pay $2,000 or $4,000 to their families or dependents. The option of $2,000 or $4,000 insurance (instead of $3,000 only) constitutes only

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assessments to meet current mortality within a year, one to cover war risk, and two assessments to establish an emergency fund. These assessments are collected in twelve equal amounts, thus making a regular monthly call. The new system was adopted at the annual session of the Supreme Council, held at Cleveland in 1898 and went into operation August 1st in that year.

By the new plan, $3,000 protection at the age of twenty-one calls for an annual payment of, or twelve monthly payments amounting to, $21.12; at thirty-one years, $30.24; at forty-one, $45.36; at fifty, $68.40, and at fifty-nine years, $136.56. These rates promise to produce an emergency fund of about two-thirds of a million dollars annually. The Order is to be congratulated on the wise and conservative action it has taken, the significance of which lies in the fact that no similar organization of like age has so low a death rate or is transacting a like volume of business at so small an expense.

one difference between the two fraternities, as the younger introduced a $50 and a $25 weekly benefit for permanent disability (to be deducted from the death benefit), to be paid at the request of the insured and the beneficiary, and it prohibited membership to followers of a long list of hazardous occupations. Following in the footsteps of the Royal Arcanum, the League makes a feature of the social side of the organization, with the reading of papers, debates, and other entertainments. The government of the latter is vested in a Supreme Council, with Advisory Councils in States having the necessary membership. There were about 14,000 members at the end of the thirteenth year of the society's existence, during which period nearly $1,000,000 had been paid to beneficiaries.

Royal Society of Good Fellows.—An incorporated fraternal assessment beneficiary society, organized on the lodge system in Rhode Island, in 1882, by members of the Ancient Order of United Workmen, Royal Arcanum, Knights of Honor, the Masonic Fraternity, and the Independent Order of Odd Fellows. It admits men and women to membership and pays death and sick benefits. Its membership is principally in the New England and Middle States, and aggregates about 15,000. Within fifteen years it has paid nearly $3,000,000 to beneficiaries. The Good Fellows' emblem consists of the representation of a crown surmounted by a small Latin cross, the whole surrounded by a ring of twelve small tangent circles, in eleven of which are the letters forming the words "Good Fellows," and in the twelfth a five-pointed star. The office of the Premier, as the chief executive officer is called, is in New York city.

Royal Standard of America.—A mutual assessment beneficiary society, which may be addressed at Jersey City, N. J.

Royal Tribe of Joseph.—Incorporated under the laws of the State of Missouri in April, 1894, as a fraternal beneficial society, with headquarters at Sedalia, in that State, by John N. Dalby, H. G. Clark, Ira T. Bronson, J. E. Ritchey, B. H. Ingram, E. C. Mason, Philip E. Chappell, R. S. C. Reaugh, August T. Fleischmann, E. E. Durand, Stephen Pirkey, and William H. Black. H. G. Clark, St. Louis, was General Superintendent of the Missouri Pacific Railway; Philip E. Chappell, Kansas City, had been State Treasurer of Missouri, and August T. Fleischmann of Sedalia was President of the Missouri State Board of Pharmacy. White men between twenty-one and sixty years of age, socially and otherwise acceptable, able to read and write, believers in a Supreme Being, not engaged in the manufacture of or traffic in alcoholic stimulants, who can pass the required physical examination, are eligible to membership. It will accept railway engineers, firemen, freight conductors, express messengers, yardmasters, and postal clerks, who are excluded from some similar societies, but railroad brakemen and others engaged in extra-hazardous occupations are excluded. Beneficiary certificates are issued for $1,000 or $2,000 below the age of fifty; for $1,000 between the ages of fifty and fifty-five, and $500 between the ages of fifty-five and sixty, thus permitting a person below fifty to carry $4,000 if desired; below fifty-five, $2,000, and below sixty, $1,000. One-half the face of the certificate is payable in case of total disability in ten annual installments. The payment of sick benefits is optional with subordinate Lodges. Death benefit certificates may be taken out in either of two divisions. The first provides a graded rate, which increases with the age and risk of the member, and is payable in definite amounts each month. The other division permits a certificate being paid up at once, or in annual installments, during various periods, from one to twenty years. A certificate in the latter class has a cash surrender value, and is payable as disability benefit when a member reaches the age of expectancy, or to his beneficiary at death prior to that period.

This society operates in the United States and Canada, but not south of the southern line of the States of Virginia, Ohio, Indiana, Illinois, and Missouri, nor in any district known to be unhealthful. Its form of government is the usual one among like fraternities, the law-making power resting in the Supreme Lodge, under which Grand (State) Lodges have jurisdiction over subordinate Lodges in particular districts. The ceremony of initiation is confined to one degree and considerable ingenuity has been exercised to render it attractive and impressive. It is based on Pharaoh's dream, its interpretation by Joseph, and the measures taken to provide food for the residents of the land of Egypt in "the seven years in which there shall be no corn crops." Referring to this and to the biblical statement that "in all the land of Egypt there was bread," the Rev. T. De Witt Talmage, in a sermon on "Life Insurance," is quoted as saying "this was the first life insurance company;" whence the suggestion of the ritual of the Royal Tribe of Joseph. The society has over 3,000 members.

Seven Stars of Consolidation, The.—Organized at Hearne, Tex., ten years ago, but not found there now; beneficiary and fraternal in its features.

Shield of Honor.—Organized at Baltimore in 1877, by John W. Meeks, W. J. Cunningham, and Henry Duvall. Cunningham was a Freemason and an Odd Fellow. Acceptable white men are permitted to become members, to whom sick and death benefits are paid, the former through subordinate Lodges, in such amounts as may be determined, and the latter through the Supreme Lodge, for stated sums, to meet which the entire fraternity is assessed. Death and sick benefits paid during the past twenty years will exceed $500,000. The ritual is based on an incident in the life of a prominent character in the Old Testament, suggested by the swords and bow and arrow on an open Bible, which, with the hour-glass, form the seal of the society. The membership, which aggregates about 14,000, is relatively heavy in Maryland and Pennsylvania, most of the officers of the Supreme Lodge residing at Baltimore or Philadelphia.

Supreme Commandery of the Universal Brotherhood.—Founded by G. F. Bowles, at Natchez, Miss., as a secret beneficiary organization to pay sick, accident, disability, old age, annuity, and death benefits. It is unique in that it contains members of both sexes, black and white. That an exemplification of the meaning of its title is possible is shown by a total membership of about 9,000. The headquarters of the Order are at Natchez.

Templars of Liberty.—An organization by this name, believed to have been beneficiary and patriotic in its objects, is known to have existed in Brooklyn and New York in recent years.

The Grand Fraternity.—Organized at Philadelphia, in 1885, by Michael Nesbit of Philadelphia, Past Grand Master of Freemasons in Pennsylvania, member of the American Legion of Honor, Royal Arcanum, and Chosen Friends; Howard H. Morse of New York, also a member of the three beneficiary societies named; W. J. Newton of Washington, D. C., Supreme Treasurer of the Chosen Friends, and Chester Bradford of Indianapolis, Ind., a Freemason and a member of the Knights of Honor, Royal Arcanum, and Chosen Friends; a charitable and beneficiary society paying permanent disability, old age, and death benefits, and annuities, by means of mutual assessments. The system adopted is based upon that in use in Great Britain, and is designed to afford a protection to the family and support in old age. Men and women between eighteen and fifty-five years of age are admitted on equal terms. On the death of a male member, an annuity is paid his widow as long as she lives without remarrying; if she marries again it goes to the minor children until they become of age. On reaching the old age limit a member receives an annuity as long as he or she lives, and if permanently disabled prior to reaching the old age limit, a member becomes entitled to a half-rate annuity until reaching the old age limit, when full annuity is paid. There are six classes of annuities, ranging from $100 to $600, on which monthly assessments are collected (until the old age limit or permanent disability intervenes) of from fifty cents to $3, making the total annual assessments $6, $12, $18, $24, $30, and $36. The experience of the Fraternity during its first decade showed a total annual revenue of $30,000 per 1,000 members, or enough to support seventy-five $400 annuitants. During the period named, its death rate had been only four to 1,000, at which rate it would have required twenty years to produce the seventy-five annuitants, during which time the annual surpluses would go on accumulating at compound interest. The organization has not grown rapidly, numbering about 2,000 members, by far the larger proportion being men. Its ritual is not based upon any so-called mystery or historical incidents, the ceremonial being confined to an explanation of the principles upon which the society seeks to accomplish its objects. Its best known emblem is a four-leaf clover, with the letters composing the word "help" distributed upon the leaves. The primary aim of the society is not to pay insurance at the death of a member, but to turn over annually during the lifetime, or the lifetime of relatives, what would amount to the earnings of a given amount of insurance if invested. Thus, one who secures an annuity of $100 for his declining years, or for his family in the event of his untimely death, has practically insured himself for $2,000.

Tribe of Ben-Hur.—One of the youngest of the better known secret assessment beneficiary societies is the Tribe of Ben-Hur. It was incorporated in Indiana, January 9, 1894, and on the 16th of January of the same year the first meeting of the Supreme Tribe was held in the city of Crawfordsville, Ind. Ex-Governor Ira J. Chase was elected the first Supreme Chief. The Order grew out of a conference between D. W. Gerard and F. L. Snyder, both of Crawfordsville, Ind., and General Lew Wallace, the author of the book "Ben-Hur," at the latter's residence in Crawfordsville, Ind., in November, 1893. Prior to this interview Messrs. Gerard and Snyder had carefully considered the advisability of founding an Order upon the book "Ben-Hur," providing the consent of General Wallace could be obtained to use some name which would be suggestive of that book. During the interview, it was suggested that the name, "Knights of Ben-Hur," be selected, but General Wallace dissented, and remarked that "There were only tribes in those days," and suggested the "Tribe of Ben-Hur" as appropriate. This was adopted and General Wallace gave his consent to the founding of the Order upon the story of "Ben-Hur," and secured the consent of his publishers, who hold the copyright on the book.

Immediately after, the preparation of the ritual and by-laws was begun, and in a short time thereafter several prominent men were invited to join in the work of founding the Order. Prominent among these were ex-Governor Ira J. Chase and Colonel W. T. Royse, both of Indianapolis, Ind.; S. E. Voris, postmaster of Crawfordsville; and Dr. J. F. Davidson of Crawfordsville, Ind., all men of experience in fraternal Orders, and most of them prominent in the insurance world, notably Messrs. Gerard, Royse, and Voris.

The first subordinate Court of the Order was instituted at Crawfordsville, March 1, 1894, and was named "Simonides Court, No. 1, Tribe of Ben-Hur." The beneficiary plan was not perfected until April 5, 1894, when beneficial certificate No. 1 was issued. The popularity of the book "Ben-Hur" soon made the Order prominent. By January 1, 1895, it had secured a membership of 1,701, and by January 1, 1896, 5,050. On January 1, 1897, the membership was 12,322, 1,200 of which joined during December, 1896.

Since its organization there have been thirty-one deaths, representing a total of $51,250 in losses, every one of which has been paid promptly without an assessment. The distinctive features of the Order are: (1) Men and women admitted to membership upon absolute equality; (2) Uniform monthly payments of $1 for each whole certificate; (3) Insurance graded according to age, from 18 to 54 years; (4) No assessment upon death of members; (5) Certificates paid up at "expectancy of life"; (6) A reserve fund created from the beginning; (7) Two beneficial divisions, northern and southern.

The Order has collected from the beginning a stated monthly payment from each of its members, which has enabled it to promptly pay all losses, and to accumulate in the surplus and reserve funds $35,664 within the first thirty-three months of its existence.

The Society is not a schism, or a branch of any other fraternal Order, but its founders brought to it years of experience in fraternal Orders, more especially in the Ancient Order of United Workmen, from which they differed in being strong advocates of the necessity for and wisdom of a reserve fund. Its ritualistic inspiration is drawn wholly from the book "Ben-Hur." Its beneficial plan is unique, and tends to attract attention. Its emblems are "The Galley Ship," with "T. B. H." upon the sail, the "Chariot Race," and the seven-pointed star. It is operating in Indiana, Ohio, Pennsylvania, New York, New Jersey, Michigan, Illinois, Kentucky, Iowa, Missouri, Nebraska, Kansas, California, Oregon, Washington, Colorado, and elsewhere.

Every applicant for beneficiary membership must pass a medical examination, and the very light mortality in 1896, 2⅗ to 1,000, attests its present success. The Supreme Tribe owns a home in Crawfordsville, Ind., which cost $6,600. The Order is spreading rapidly throughout the various States, and the novelty of its beneficiary plan undoubtedly has much to do with its rapid growth. Instead of insuring the lives of members for a stated sum or sums, in all instances, it varies the full amount of insurance granted, according to the age of the applicant for membership, from $3,000 between the ages of eighteen and twenty-three down to $500 for those joining between the ages of fifty-four and sixty-five, to be paid from regular monthly dues kept steadily at $1 monthly in all instances. The latter feature is characteristic of the Ancient Order of United Workmen, but the decreasing scale of sums for which members may be insured, according to age at joining, constituted a new departure in the field of fraternal beneficiary insurance. On half certificates monthly payments are 50 cents, and at a like rate on one and one-half and on double certificates, but not more than $3,000 is granted on one life, nor more than a whole certificate on the life of a woman.

Triple Link Mutual Indemnity Association.—A non-secret, incorporated and licensed insurance company, chartered under the laws of the State of Illinois in 1890, by members of the Independent Order of Odd Fellows, who were also members of the Grand Army of the Republic, to insure the lives of Odd Fellows and Daughters of Rebekah (attached to the Order of Odd Fellows) who are under sixty years of age. The insurance is met by mutual assessments graded according to age. The home office is at Chicago.

Union Beneficial Association.—A mutual assessment insurance society at Trenton, N. J.

Union Fraternal League.—Organized as at present at Boston, Mass., in 1895, by members of the Knights of Honor, Royal Society of Good Fellows, Pilgrim

Fathers, Ancient Order of United Workmen, and of other leading fraternal societies, prominent among them John C. Barthelmes of Brookline, Mass.; William P. McKeever, Salem, Mass.; John F. Reynolds and P. Kirk of Somerville, Mass.: John S. Smith, Dorchester, Mass.; A. Marois, Melrose, Mass.; and F. X. Desjardins of Montreal, Quebec, as a beneficiary society, to pay death benefits of from $250 to $2,000, and sick and accident benefits graded from $3.50 to $14 per week. Benefits are also paid for permanent disability due to chronic illness, paralysis, or loss of eyes, feet, and hands, one or both. It is incorporated under the laws of the State of Massachusetts, and admits men and women to membership. Assemblies, as subordinate bodies are called, are found in the provinces of Ontario and Quebec, in most of the New England and Middle, and some of the Southern, Northwestern, and Pacific States. The League's headquarters are at Boston, and its principal officers are representative business men who are acquainted with the management of organizations of this character. The Union Fraternal League was originally incorporated under the fraternal beneficiary laws of Massachusetts, on June 19, 1889, under the name of the International Fraternal Alliance, by J. B. Moses, P. Kirk, S. Rothblum, William P. McKeever, J. F. Reynolds, William Horwood, and James T. McNamee, and began business as a fraternal endowment corporation. It issued certificates for seven hundred dollars, payable in seven years, and provided death, sick, and disability benefits. The Order was fairly successful up to 1893, when the Massachusetts Legislature proposed to close out Endowment Fraternal Orders. A trustee was therefore appointed to wind up the business, and the endowment class is now permanently closed. Previous to closing out of the endowment class, the issue of certificates was begun on the present plan. In 1895 its name was formally changed to the Union Fraternal League, as there was another Order of the same name operating in another State. It has about 2,000 members.

United African Brotherhood.—Organized, as indicated, by negroes, at Clinton, Tex., as a fraternal beneficiary society. Letters sent to the Brotherhood at Clinton were returned unopened.

United Friends of Michigan.—An incorporated fraternal beneficiary secret society, composed of both men and women, which pays death, disability, and old age benefits by means of assessments, and does business exclusively in Michigan. Candidates for beneficiary membership must be over eighteen and under fifty-one years of age. Its distinctive emblem is a cornucopia, or horn of plenty, across a shield bearing the American colors and the initials U. F. & P., Unity, Fraternity, and Protection. The society was founded at Detroit in 1889, by Dr. G. F. Kirker of that city, E. F. Lamb of Mount Morris, Mich., and others, and numbers nearly 10,000 members. (See Order of Chosen Friends.)

United League of America.—A disaffection among German members of the Order of Chosen Friends at Chicago, in 1895, due in part to dissatisfaction with a projected plan for equalization, resulted in a schism and the formation of an independent fraternal beneficiary secret society under the title given above. It is not known whether it is still in existence. (See Order of Chosen Friends.)

United Order of America.—A new beneficiary. society, organized at Los Angeles, Cal.

United Order of Foresters.—The original United Order of Foresters consisted, in its best estate, of 13,000 members, practically the American membership of the Independent Order of Foresters, when at Albany, in 1881, that branch of the Independent Order changed its name to the United Order of Foresters. (See Independent Order of Foresters.) The Canadian branch refused to adopt the new name and continued as the Independent Order, while the new United Order disappeared within a few years. The present United Order is of recent origin, having been founded in 1894, and its Courts are located principally in Chicago, elsewhere in Illinois, and through Wisconsin and Minnesota. Its approximate total membership is about 1,200. This society is practically an imitation of other Orders of Forestry so far as the name, titles, and emblems are concerned ; and, like the other children of the parent Order, was organized by members of older Orders of Foresters. In general government and objects it is not unlike the latter, except that its Supreme Court governs the Order direct. Its members pay regularly each month into the insurance fund a due proportion of the total cost of carrying the risk for the average duration of life instead of collecting for death benefits, as deaths occur "regardless of this unavoidable average cost." The United Order claims the latter system (very largely in use by prominent fraternal beneficiary societies) works cheaply the first five or ten years, while the death rate is below the average, but causes a shortage in the insurance fund, which must ultimately fall on surviving members. Although the youngest Order of Forestry, it has adopted some of the best insurance features of the Independent Order of Foresters, which was founded at Newark, N. J., in 1874. It does not go south of the 38th parallel of latitude for members. Benefit certificates for $500, $1,000, $2,000 and $3,000 are issued, one quarter of which is payable upon partial permanent disability, one-half upon permanent disability, and the whole amount on arriving at seventy years of age, or at death.

United Order of Hope.—The address of the Supreme Lodge of this mutual benefit organization is St. Louis, Mo. Its emblem is formed of a monogram of the letters O. H. and an anchor. No replies to inquiries concerning the society have been received.

United Order of the Pilgrim Fathers.—Early in the fall of 1878, the following gentlemen and their wives, residents of Lawrence, Mass., some of them members of one or more of the fraternal insurance Orders, Ancient Order of United Workmen, United Order of the Golden Cross, Knights of Honor, Royal Arcanum, and American Legion of Honor, as well as of the Masonic Fraternity and the Odd Fellows, conceived the idea of forming an insurance Order which would confine its membership to the New England States : J. C. Bowker, James E. Shepard, A. J. French, Charles R. Peters, M. B. Kenney, Fred R. Warren, Charles Lloyd, H. A. Wadsworth, W. L. Seaver, A. V. Bugbee, A. W. Allyn and Henry W. Rogers. Associated with them were Miss Mary P. Currier and Charles McCarthy. Several meetings were held, and a constitution and ritual adopted, and plans perfected for organizing. After much consultation the name United Order of Pilgrim Fathers was adopted. On February 15, 1879, the first Colony was formed in Lawrence, Mass., which took the name Mayflower. Included in its membership were all of the incorporators and seventy-five others, in all one hundred and one. In the following month thirteen of the founders were granted a charter under the laws of Massachusetts. The objects, as set forth in the charter, are to aid members when in need, and assist the widows and orphans or other legatees and beneficiaries of deceased members. The Supreme Colony was organized immediately and Supreme officers elected. The total membership December 31, 1896, was 21,463. This society presents graded assessments insuring men and women from eighteen to fifty years of age, for $500, $1,000, or $2,000, and has one hundred and ninety-three Colonies scattered throughout the New England States. The principal emblems consist of a representation of the ship "Mayflower," encircled by a white enamelled band with U. O. P. F. over the top, E. H. F. at the bottom, with the dates 1620–1879. The Supreme Colony meets annually. It is composed of the incorporators, a representative from each subordinate Colony, and an additional representative for each one hundred members. Five trustees are elected at each annual meeting, who, together with the Supreme Governor, Supreme Lieutenant Governor, and Supreme Treasurer, constitute the Board of Directors, who meet once in each month for the purpose of approving bills, passing upon proofs of death and ordering assessments. The Order is in a flourishing condition. It has paid nearly $2,500,000 to beneficiaries of deceased members.

United States Benevolent Fraternity.—Founded by Thomas H. McGechin, its first president, at Baltimore, Md., February 22, 1881, to pay death, total disability, and annuity benefits. It admits white men and women on equal terms, is a lineal descendant of the Royal Arcanum and American Legion of Honor, and numbers about 1,000 members.

United States Benevolent Fraternity.—Organized at Baltimore prior to 1890 as a mutual assessment beneficiary society. It died in 1894.

"V. A. S."—The Vera Amicitia Sempiterna est, or True Friendship is Eternal, was organized at Grenell, Ia., in 1879, as a graded assessment, fraternal benefit society, confined to the State of Iowa. It paid death benefits of $2,000 each. In 1891 it was merged into the Security Life Association of Clinton, Ia. It paid all obligations up to the date of loss of identity. Its successor was a small insurance company, with headquarters at Washington, Ia.

Western Knights Protective Association.—Founded by fifteen members of various fraternal societies at St. Charles, Minn., its present headquarters, as a straight death benefit organization, to unite all acceptable white persons between eighteen and fifty-four years of age in Lodges, or Assemblies, as they are called, to their moral, intellectual, social, and financial advantage. Death benefits are paid by means of fixed monthly, quarterly, semi-annual and annual payments, or, if preferred, a paid-up "benefit bond" may be secured on a single payment. The Association is composed of its local Assemblies; its Grand Assemblies, made up of representatives elected by local Assemblies; and of the Supreme Assembly, the legislative body of the Association, which comprises representatives from Grand Assemblies and the original incorporators.

Woodmen of the World.—Organized as a fraternal beneficiary society, June 3, 1890, at the Paxton Hotel, Omaha, Neb. W. O. Rodgers, M.D., of Omaha, presided, and F. A. Falkenburg of Denver, Col., was secretary. The following were also present: J. Cullen Root, Lyons, Ia.; F. F. Roose, Lincoln, Neb.; W. N. Dorward, Omaha, Neb.; Robert T. Court, Springfield, Ill.; John T. Yates, Omaha, Neb.; B. Wood Jewell, Manchester, Ia., and W. Murray Guiwitts, Lincoln, Neb. The following, not present, sent word they intended to become members: Buren R. Sherman, Waterloo, Ia.; Theodore H. Thomas, Denver, Col.; L. J. Moss, West Superior, Wis.; S. Leonard Waide, Muscatine, Ia.; C. K. Erwin, Tomah, Wis.; C. C. Farmer, Mt. Carroll, Ill., and W. C. Homermiller, Tomah, Wis. The governing body of this new society of Modern Woodmen of America, as it was then called, is the Sovereign Camp of the World. At a meeting in Omaha, June 4, 1890, benefit certificates were authorized at $1,000, $2,000, and $3,000, to be issued only to members of the Sovereign Camp, and it was further provided that when the Sovereign Camp exceeds 10,000 members, a separate jurisdiction may be formed, provided membership in the proposed jurisdiction shall exceed 5,000. A Pacific Jurisdiction was established, consisting of Montana, Wyoming, Utah, Idaho, Nevada, Washington, Oregon, California, and Colorado. Organization was perfected at a meeting, June 5, 1890. At the fourth meeting, August 13, 1890, the name of the organization was changed to Woodmen of the World, and that of the governing body to Sovereign Camp, Woodmen of the World, owing to the similarity between the former title and that of the original Modern Woodmen of America. In the intervals between sessions of the Sovereign Camp the society's affairs are managed by its officers and the Sovereign Executive Council. The Order has also spread into the Canadian Dominion, where there is a separate jurisdiction. The principal officers are salaried and give bonds for the faithful performance of their duties, from which it is plain that the life insurance feature dominates. The growth of the organization is shown in the following figures:

Year.	Certificates in Force.	Insurance in Force.	Insurance Written during the Year.	Death Rate per 1000.
1891	5,461	$11,971,300	$13,277,000	3.3
1892	10,106	22,604,600	15,502,600	4.3
1893	14,057	30,780,200	17,495,900	6.1
1894	20,272	41,612,200	21,147,000	8.6
1895	33,027	65,693,200	38,419,500	6.8

While the development in membership and financial strength has been rapid, the death rate and assessments have been low, as there were sixty-eight assessments during the first seventy-eight months of the Order's existence—fewer than one per month. The system and the growth shown are credited to J. C. Root, a thirty-second degree Scottish Rite Freemason, a member of the Independent Order of Odd Fellows, of the Knights of Pythias, of the Ancient Order of United Workmen, the Iowa Legion of Honor, and founder of the Modern Woodmen of America. The ancient Roman methods of obligating underlie the initiatory ceremonial, and, as shown by its principal emblems—the beetle, wedge, and axe, symbols of the woodmen's craft (also displayed by the Modern Woodmen of America)—it attempts, so far as practicable, to tread in paths less frequented by modern secret society ritualists, the idea evidently having been to parallel efforts of earlier secret societies, to utilize in ceremonials customs and implements employed in some of the primitive occupations of mankind. Results of this method are seen not only in Masonic rituals, but in the suggestiveness of the titles, the Ancient Order of Shepherds, the Fishermen of Galilee, the Ancient Order of Foresters, and the Ancient Order of Gardeners. In the Woodmen of the World, an additional step is taken by preserving in form and ceremony implements and teachings drawn from woodcraft. There is no relationship between the two Orders of Woodmen except that the same man founded each, and that they employ similar emblems, as do some other important but independent societies, such as the various Orders of Odd Fellows and of Foresters.

The Woodmen of the World insures the lives of members between 16 and 52 years of age, for $500, $1,000, $1,500, $2,000, $2,500, or $3,000 each, by means of assessments graded according to age, and, furthermore, agrees to place a monument to cost $100 at the grave of every deceased member. Only white men are eligible to membership, and there is no restriction as to religious creed or political conviction. The ritual is dignified and impressive, teaching no abstract dogma or philosophy, seeking to exemplify the "grandeur of the voluntary association of good men for their advantage and improvement." Only one degree, known as the Protection degree, is obligatory. Additional degrees, Morning, Noon, and Night, are furnished to Camps desiring to elaborate fraternal work.

Women may unite with the recently organized Women's Circles, which contain over 1,000 members. They are said to form useful social auxiliaries. Woodmen's Circles also pay death benefits and erect monuments at the graves of deceased women members. Circles meet in Groves which are governed by a Supreme Forest, subject to the approval of the Sovereign Camp of the Woodmen of the World. Woodmen joining between the ages of 16 and 33 years become life members in 30 years; between 33 and 43 years they become life members in 25 years; and those joining at over 43 years of age become life members in 20 years. Death benefits of life members are paid by means of a special quarterly assessment when necessary. The Order is governed by a Sovereign Camp having three subordinate Head Camps, two in the United States and one in Canada. Subordinate Camps have been established in more than 1,300 cities and towns in the more healthful portions of the United States, in central western and northwestern States and in the Dominion of Canada, and more than $1,000,000 has been paid in death benefits during six years of the fraternity's existence. The total membership in the United States is about 35,000, exclusive of members of Woodmen's Circles. In Canada there are about 3,000 members. The Woodmen of the World "is the only Order of its kind that places a monument at the grave of every deceased member, that issues a paid up certificate at the end of a certain period, and that makes its certificates incontestable after one year."

Workmen's Benefit Association.—Founded by J. Varnum Mott, M.D., at Boston, Mass., June 23, 1893, as a fraternal beneficiary society, to afford additional insurance to members of the Ancient Order of United Workmen, who alone are eligible to join. It issues certificates of $1,000, payable at death of holders. Its membership is 5,500.

World Mutual Benefit Association.—A non-secret stock company doing a life insurance business on the assessment plan. It makes a specialty of insuring members of the fraternal secret Order of the World, which does not insure its own members. (See Order of the World.)

III

MUTUAL ASSESSMENT BENEFICIARY FRATERNITIES

[SHORT-TERM OR ENDOWMENT.]

American Benevolent Association.—One of the more recent accident, total disability and sick benefit endowment orders, its feature being ten-year distribution certificates, providing life insurance to a certain amount during continuance, and "a competency" for the holder if he survives. The Association was founded and incorporated by W. R. Eidson, F. H. Pickrell, John H. Allen, Dr. J. D. Irwin, Eric De Jong, Dr. A. T. Martin, and Henry T. Burns at St. Louis, Mo., in 1894. Men between fourteen and sixty-five, and women between fourteen and fifty-five years of age are eligible to membership. Certificates are issued in eight amounts, ranging from $250 to $2,000, on which regular monthly premiums are paid. The Association is actively at work in Missouri, Kentucky, Illinois, Indiana, Michigan, Nebraska, Iowa, Kansas, Colorado, Indian Territory, Texas, Louisiana, Arkansas, Alabama, Georgia, Florida, and Tennessee. Equality for man and woman, faith, hope, and benevolence, and loyalty to country are typified in the emblems. It confers one degree, the ceremonial of which is said to be dignified and impressive. The total number of members is about 12,000.

American Benevolent Union.—Date of organization at Boston unknown. (See Order of the Solid Rock.)

Benevolent Union.—Organized at Boston in 1889. (See Order of the Solid Rock.)

Columbus Mutual Benefit Association.—Organized at Philadelphia in 1893, and incorporated under the laws of Pennsylvania. It combines the features of the building and loan association with those of the fraternal beneficiary order, in which it follows the path marked out by the International Fraternal Alliance of Baltimore. (See the latter.) Men and women between fifteen and fifty-five years of age may become members. Holders of shares may apply for loans after six months' membership. Shares are issued in nine amounts, ranging from $200 to $5,000, which mature in ten years, or are payable in full, prior thereto, at death of holders. Its ritual is based on the "Landing of Columbus."

Eclectic Assembly.—Incorporated under the laws of Pennsylvania, January 3, 1893, with headquarters at Bradford, Penn., by W. R. Weaver, C. P. Collins, L. E. Hamsher, W. E. Burdick, H. A. Canfield, George A. Berry, Freemasons; and by T. J. Melvin, Alanson Palmer, C. F. McAmbley, W. W. Brown, and J. B. Cochrane, to offer a combination of the most desirable features "found in the justly popular insurance orders of the present day." Its system of assessments is declared to be adjusted so that only twelve payments are necessary each year in order to build up the reserve fund, pay accident and death benefits, and one-half the sums called for in certificates, where holders reach the "age of expectancy." Men and women are received as members on equal terms, and insured in any of six classes, which range from $500 to $3,000. The Order is governed by a Supreme Assembly and a Supreme Board of Directors. It publishes the obligation required of those who become members, which is merely a solemn promise to obey the rules of the organization, and not communicate its "private work" unlawfully. Its ritual is based on mythology, and its signs refer to God's covenant with man.

There are references also to red men, the early inhabitants of America. The emblem of the organization is an anchor within an equilateral triangle, the sides of which are denominated Hope, Truth, and Charity. Its membership numbers about 1,500.

Fraternal Association of America.—Organized at Boston. (See Order of the Solid Rock.)

Fraternal Guild.—A short-term or endowment order, founded at San Francisco in 1889. Untraced.

Industrial Benefit Order, Boston.—(See Order of the Solid Rock.)

Industrial Order of America.—A Boston organization. (See Order of the Solid Rock.)

International Fraternal Alliance of Baltimore.—Organized by William Baumgarten, C. E. P. Brewer, W. J. Wroth, and others, members of a number of the best known beneficiary Orders, the Masonic Fraternity, Odd Fellows, Knights of Pythias, and Red Men, to pay sick, disability, and death benefits, and enable its members to secure homes on the most favorable terms. It seeks to combine in its "building loan and insurance shares" the advantages of a sound system of insurance with the building and loan system of protection and accumulation. One advantage claimed over the regular building and loan association is in the payment of the full face value of shares held at the death of the lending member, instead of only the amount paid in on them at date of death. Should the deceased be a borrower on his shares, the possessor of a house mortgaged to the Alliance, "the mortgage is cancelled at once," and "the family or home left entirely free from debt." Its membership includes about 10,000 men and women, residents of thirty States of the Union and the Dominion of Canada. Payments on shares are made on the assessment system, or as regular monthly dues. The Alliance, in common with short-term, endowment, or life-benefit orders, has been subjected to criticism and litigation, but has been fairly successful in its chosen field. Its ritual shows traces of Masonic handiwork. Much of its success has been due to the activity of C. H. Unverzagt. The "Fraternal Monitor," published at Rochester, N. Y., says that the stand taken by the Alliance, as an exponent of the system of paying benefits during life, "has done much to keep the system alive and oppose oppressive legislation."

International Order of Twelve, of Knights and Daughters of Tabor.—Founded by Rev. Moses Dickson, a prominent clergyman of the African Methodist Episcopal Church, at Independence, Mo., August 12, 1872. It is an "Afro-American labor and benevolent association," organized on the lodge system, with an elaborate series of titles and ceremonials. It "numbers 100,000 members" in thirty States, England, Africa, and the West Indies. The society explains that there was an anti-slavery secret organization of negroes at the South in 1846, entitled the Order of Twelve, and two others, some years later, the Knights of Liberty and the Knights of Tabor, upon which the founder of this society built the International Order of Twelve, of Knights and Daughters of Tabor. Knights of Tabor now meet in Temples and Daughters in Tabernacles, while as Princes and Princesses of the Royal House of Media they convene for literary and social entertainment in Palatiums. Maids and Pages of Honor, as juvenile members are called, meet in Tents. The Order pays death and sick benefits, and, except in the juvenile department, endowment or short term benefits also. The chief emblem displayed on its publications is an eye between two groups of numerals, 777 and 333.

Iron Hall, of Baltimore City.—Announced to have been "reorganized" on "the original plan" of the Order of the Iron Hall, an Indiana fraternal beneficiary society for men and women. The latter went into the hands of a receiver in 1892. (See Order of the Iron Hall.) The Iron

Hall, of Baltimore City, was formed at Baltimore by Freeman D. Somerby and others in 1892, and incorporated under the laws of the State of Maryland as an insurance society. Its different branches control the reserve fund of the Order, which "in case of trouble . . . not even a receiver could touch." It has nearly 9,000 members, and gives evidence of increasing growth. Among other features it embodies a plan of seven-year maturing certificates, and death benefit certificates of from $200 to $1,000 each, which include sick and total disability payments. It also issues straight life policies of $1,000, $2,000, and $3,000, which are to mature in twenty years, and has a pension savings fund, certificates under which head are issued in like amounts with a benefit provision for old age on attaining the age of seventy-three years. Any acceptable white person between sixteen and sixty-five years of age, a believer in a Supreme Being and who is competent to earn a livelihood, is eligible to become a member. The Order has "a brief and pointed ritual," with "just enough of secret society machinery" to secure mutual obligations. Among its founders were Knights of Pythias, Knights of Honor, Chosen Friends, and Freemasons. Women are received on the same terms as men, and are eligible to the highest office.

Knights and Ladies of America.—A "mutual benefit, savings, and loan fraternity," instituted in 1894 under the laws of the State of New York, with its headquarters in New York city. It is non-sectarian, non-political, and seeks to form a medium "between the high-priced tontine insurance companies and the very low-priced fraternal orders," a sort of "compulsory savings bank." Its founders were members of the Masonic Fraternity, the American Legion of Honor, Royal Arcanum, and the Junior Order of United American Mechanics, the influence of the latter showing itself in the stress laid upon "our glorious country America" in its ritual. There is no physical examination as a prerequisite to admission and men and women between sixteen and sixty years of age are eligible to membership. Its subordinate Councils are governed by a Supreme Council. It loans to members from $60 to $600 on certificates of from $100 to $1,000, and pays a cash benefit of $100 to $1,000 at (death or) the end of sixty-five months' membership. The building and loan society feature combined with sick, disability, and death benefits characterize the Society. There is also an arrangement for cash withdrawals, and the cost of each $100 certificate is $1 monthly. All loans are limited by the amounts paid in, and in case of death prior to the maturity of a certificate, the benefit paid consists of the total amount paid in with 6 per cent. interest. Loans are made on first mortgages on real estate at 6 per cent., and are repayable in monthly installments. The secret work of the organization is not elaborate. Its motto is "Love, Truth, and Justice."

Knights and Ladies of Protection.—A short term or endowment order for men and women formed at Roxbury, Mass., and recorded in the United States census of 1890. Not known to exist now.

Modern Order of Craftsmen.—Founded at Detroit, Mich., in 1894, and incorporated under the laws of Michigan as a fraternal beneficiary order. Its certificates mature in twenty years, and a paid-up value is given them, if desired, after five years. There is also a plan by which surplus funds are loaned to members on real estate, first mortgage security, to enable them to procure homes.

National Dotare.—Organized at Detroit, Mich., in 1892, a short term mutual benefit society. It agreed to pay $1,000 to holders of certificates who should pay the specified assessments during the life of certificates. The plan depended on lapses of membership to make it "a success." The society soon went into the hands of receivers. At one time it had a monthly income of $5,500.

National Fraternal Union.—One of the younger in the sisterhood of secret beneficiary societies, having been organized at Cincinnati by Freemasons, members of the Knights of Pythias and of the Independent Order of Odd Fellows, in 1889, to insure the lives of its members in sums ranging from $500 to $5,000, or furnish ten, fifteen, and twenty-year endowments. The Union was incorporated under the laws of Ohio by its founders, S. L. Miner, John B. Peaslee, A. Alanson Phelps, W. C. Lockwood, Lee H. Brooks, L. E. Casey, and F. M. Dillie. The endowment certificates are framed to provide sick and accident policies, and after two years' membership a cash surrender is allowed on endowment certificates. This society enjoys the unique distinction of being "the first of its kind" to loan its surplus funds to members on the building and loan association plan. It therefore offers regular life insurance on the assessment basis, or on the endowment plan, with sick and disability insurance, and its reserve fund as loans for building. No charges are made for initiation, medical examination, or for lodge dues, the regular monthly payment including the entire cost of membership. Both men and women are members. The six-pointed star containing a monogram formed of N. F. and U., encircled by a chain and the initials of the motto, "Advancement, Protection, and Fraternity," constitute its public emblems. The ritual is suggested by the motto, and includes three degrees, one for each word. The membership numbers about 10,000.

National Protective Legion.—A fraternal beneficiary society organized and chartered under the laws of the State of New York in 1891, by members of the Masonic Fraternity, to unite all acceptable men and women in one association, the aim of which shall be benevolence, social culture, the care of the sick and needy, and to provide and maintain a fund for the benefit of its members while living, and for the protection of their families in the event of death. Its local Legions are governed by Grand or State Legions, and the latter by the National Legion, which transacts the business of the order. The Legion seeks to combine some of the desirable insurance features found in similar societies, conspicuously among them a semi-endowment plan, by which part of the face of death benefit certificates is paid during the life time of holders; a cash surrender value after five years and sick and disability benefits; in addition to which the certificate holder may borrow from the benefit fund up to a certain amount, giving the certificate as security. The office of the National Legion is at Waverly, N. Y. Its total membership is about 4,000.

Order of Ægis.—Founded at Baltimore, in 1892, by Odd Fellows, Knights of Pythias, and members of various fraternal orders, to insure by means of assessments the lives of acceptable white men and women between sixteen and fifty-five years of age for $500, $1,000, $2,000, or $3,000, and pay them weekly benefits during sickness. The secrets of the Order are reduced to those serving to identify members. At the first biennial session of the Supreme Lodge of the Order it was decided to issue certificates on the ten-year endowment plan, thus placing the organization among those which pay a specified sum to members at the end of a given period or to their beneficiaries in the event of their not surviving the certificate. The emblem of the Order is a shield bearing the Stars and Stripes surrounded by a scroll containing the motto, "Fraternity, Protection, Equality, and Security." Total membership about 6,500.

Order of Equity.—Founded at Indianapolis, Ind., in 1889, by some of the leading officers of the Knights of Pythias in that State, and by Freemasons and Odd Fellows, to pay members from $6 to $25 weekly in case of accident or sickness, and funeral benefits of from $40 to $100 at the death of a member, to comfort sick and distressed members of the Order, and to assist them in obtaining employment and in business.

It issued certificates of $200, $300, $400, and $500, "to mature in five and eight years from date of issue," which classed it among the short-term or endowment orders. These certificates carried sick, temporary disability, and funeral benefits. Both men and women were admitted to membership. The Order was scattered through nearly twenty States, but was strongest in the central West. It paid more than $200,000 in benefits, with a total membership of only about 4,000. Its ritual referred to the parable of the Good Samaritan and the healing of the lepers. The Order went into the hands of a receiver in March, 1897, owing $72,000 to holders of certificates, with assets amounting to only $35,000. The institution was similar to the original Order of the Iron Hall, which failed in 1893.

Order of Home Builders.—Organized January 25, 1890, and registered as a fraternal beneficiary order with the State Department of Pennsylvania. Its Grand Lodge, or governing body, is permanently located at Philadelphia. It admits men and women between fifteen and sixty-five years of age on equal terms, and pays $500, $250, and $125 death benefits, according to age; sick benefits of $7 per week for a monthly payment of 40 cents, and annuity benefits to widows, orphans, or other beneficiaries, ranging from $100 to $500. There is also a savings department in which members may make monthly deposits for six years, after which they are to receive the sums paid by them into the benefit fund, together with their pro rata shares of the profits of the savings department.

Order of Pendo.—A mutual assessment, beneficiary organization doing business under the laws of the State of California. Its headquarters are at San Francisco.

Order of Pente.—Organized at Philadelphia in 1888, and chartered under the laws of that State as a fraternal, coöperative, beneficiary association. Its name, as in the case of the Sexennial League, formed at the same city in the same year, is based on its short term—in this instance, five-year maturing certificates—as opposed to the system of payment of benefit certificates only at death. There were Freemasons, Odd Fellows, Knights of Pythias and members of the Grand Army of the Republic among the founders, but there is no particular trace of the influence of any of those societies in the private work of the organization. The 7,000 members, mostly in Pennsylvania, include women and men between the ages of sixteen and sixty-five years to whom it pays sick and disability benefits of from $5 to $25 weekly, and from $100 to $500 in case they hold a certificate for that sum for a period of five years. It also loans money upon certificates up to 75 per cent. of the amount paid in on them. The seal of the Order discloses a five-pointed star inscribed within a pentagon.

Order of Solon.—Organized at Pittsburgh in 1888. (See Order of the Solid Rock.)

Order of Sons of Progress.—Organized in Philadelphia in 1879. (See Order of the Solid Rock.)

Order of Twelve.—An anti-slavery secret society of negroes formed in 1846. Defunct. (See International Order of Twelve, of Knights and Daughters of Tabor.)

Order of the Benevolent Union.—See Order of the Solid Rock.

Order of the Continental Fraternal Union.—Similarities of names of secret beneficiary societies are strongly marked among the various "Unions," one of the younger of which, the Continental Fraternal, with about 3,000 members (men and women), has its headquarters at Richmond, Ind., where it was founded in 1890 by members of the Knights of Honor, the Royal Arcanum, the Ancient Order of United Workmen, and, as usual, the Independent Order of Odd Fellows and the Masonic Fraternity. It pays sick and death benefits, and seeks to insure its members as near actual cost as possible. Its aim is economy and mutual helpfulness, and a feature of its method is the payment of $1,000 to members on a stated basis of assessments, in six and one-half years, thus characterizing it as one of the so-called short-term orders. Its emblem is made up of the clasped hands across a shield, above which are the letters U. H. F., and below, the word "Union," the whole surrounded by a wreath of oak leaves.

Order of the Fraternal Circle.—See Order of the Solid Rock.

Order of the Golden Rod.—Organized at Detroit in 1894 by George Raviler (of Knights of the Maccabees, International Fraternal Alliance, and Order of the Orient) and Emil C. Hansen (of Royal Adelphia, National Dotare, Order of Vesta and Woodmen of the World) to encourage economy and thrift among its members, both men and women. The feature of its system is the issuing certificates of $50 each to its members in a series of 250, on which a fee and semi-monthly assessment of 25 cents are charged. No member carries fewer than two certificates, which mature in their numerical order as soon as funds from assessments accumulate to the par value of the lowest numbered. In case of death of a member in good standing the beneficiary may continue to pay the assessments and dues and receive the benefits at maturity, or draw out the sum total paid in assessments with interest at 7 per cent.

Order of the Helping Hand.—Organized at Lynn, Mass., prior to 1890, a short-term, assessment insurance society. It is registered in census reports for 1890, which it did not long survive.

Order of the Iron Hall.—Organized as a fraternal beneficiary secret society by Emi Kennedy, Freeman D. Somerby and others, at Indianapolis, Ind., in December, 1881, and incorporated under the laws of that State. Its object was fraternal, sick, disability, and endowment insurance upon the assessment plan. It was also a secret society, having an initiation ceremony and pass words. At the beginning men only were admitted, and later women were admitted as social members, without the right to vote in its councils, but at the time of the appointment of the receiver they had all the privileges of the association. Persons were admitted between the ages of eighteen and sixty-five years. The total membership during the life of the Order was about 125,000. The highest membership at any one time was probably about 70,000. The membership at the time of the appointment of the receiver, August, 1892, was 63,000. The society failed because the system or theory of its organization was not practicable. The moneys paid into the Order by the members earned no increment so far as the books of the association disclosed. The Order was said to make money on lapses of membership and claimed that there was an increase of four members for each certificate maturing; or all that a member had to do "was to get in four other members, and that would enable the association to pay him out." Practically the association lost in the aggregate more than $100,000 on account of lapsing members. The Iron Hall of Baltimore city was organized in 1892 by members of the original Iron Hall, with Freeman D. Somerby at its head.

Order of the Orient.—A Michigan mutual benefit, fraternal order, which found itself in the hands of a receiver in 1895 and has since disappeared. An order by the same name was in existence on the Northern Peninsula of Michigan and in Wisconsin in 1895, but efforts to obtain details of their origin, character, and progress have been fruitless.

Order of the Royal Argosy.—An endowment or short-term fraternal society, organized at San Francisco in 1888. Untraced.

Order of the Royal Ark.—See Order of the Solid Rock.

Order of the Solid Rock.—Founded in 1889 at Boston, Mass., a short-term or endowment fraternal organization. It is recorded in the census of 1890 as among the many similar societies of that period which endeavored to pay back the face of endowment certificates of from $100 to $200, $300, $400, $500, and, in some instances, $1,000 to surviving members within a few years. These societies also paid weekly sick benefits, so long as they lasted, ranging from $2.50 to $5, and from $5 to $20. A great many unthinking or uninformed people became interested in these short-term endowment societies and some lost money. Most of these societies died after meeting one set of maturing certificates, and comparatively few remain to-day.

Order of the World, of Boston.—See Order of the Solid Rock.

Order of Tonti.—A Pennsylvania short-term or endowment mutual assessment fraternity. It assigned in 1895, and its assets were divided by the court among more than 15,000 certificate holders.

Order of Vesta.—One of the numerous mutual assessment, short-term, or tontine fraternal organizations which started up a few years ago. Its membership was chiefly in Pennsylvania, where it made an assignment in 1895, and was subsequently wound up.

People's Favorite Order.—See Order of the Solid Rock.

People's Five-Year Benefit Order.—See Order of the Solid Rock.

People's Mutual Life Insurance Order.—A short-term or endowment assessment fraternity, located in census reports for 1890 at Nashville, Tenn., where it was founded in 1882. Unknown there now.

Progressive Endowment Guild of America.—A conservative and well-established coöperative, beneficiary society, organized by Freemasons, Knights of Pythias, and members of the Royal Arcanum, and chartered by the Legislature of Virginia, embodying endowment or short-term insurance, sick benefits, and cash withdrawals. White men and women between eighteen and sixty-five years of age are eligible to its three classes of membership. Subordinate Chapters are governed by a Supreme Chapter, between sessions of which the business of the order is managed by a Supreme Executive Committee of seven members. In Class A, to which those between eighteen and fifty years of age are admitted, certificates of from $500 to $5,000 are issued, payable in ten years, or immediately in case of death, which also provide sick benefits of $5 weekly on every $1,000, to be deducted from the amounts carried. This is met by monthly payments at the rate of $3.66 for every $1,000. Class B, "intermediate," consists of those between fifty-one and fifty-eight years of age, who receive like benefits, except in case of death during the ten-year period, when beneficiaries receive one-tenth of the face of certificates for each year of membership and fraction thereof. Class B includes those between fifty-nine and sixty-five years of age, who cannot pass a satisfactory physical examination or are unwilling to submit to one. They enjoy similar benefits, but in case of death their beneficiaries receive only the amount paid in for assessments. The funds of the Guild are invested in mortgages on improved real estate. Five per cent. of all assessments is set aside for the Reserve Benefit Fund, no part of which is to be expended until it amounts to $500,000, and then only to limit assessments to one for each month. A feature is made of the provision that after membership for six consecutive years in good standing all members unwilling or unable to continue paying assessments may have their certificates made non-forfeitable to the amount paid in, which sum is payable at death or on reaching the age of seventy years. Persons following hazardous occupations or who live in localities subject to epidemics are eligible to membership, but in case of death during the ten-year period are treated as members in Class B, "intermediate." This applies also to those who commit suicide during the first ten years of membership.

While disclaiming being a secret society, "in the ordinary meaning of the words," the Guild has its obligations, its "private work" and means of identifying members, which constitute about all that is secret in many latter-day secret societies. The Guild has grown less rapidly than some similar organizations but far more steadily, and ranks second to none of the endowment or so-called short-time orders. Its membership numbers about 5,000, and includes the names of many whose reputation crosses State lines, conspicuously, Charles T. O'Ferrall, formerly governor of Virginia.

Royal Adelphia.—Founded at Detroit in 1883, a fraternal beneficiary society of the short-term or endowment variety, organized to pay death benefits of $1,000, $2,000, and $3,000, and sick benefits of $15 weekly. It died ten years later. Some of its members were identified with the National Dotare and the Order of the Golden Rod.

Royal Benefit Society.—A mutual assessment, life and endowment beneficiary organization, incorporated under the laws of the State of New York with its home office in New York city. It was organized in 1893, and among its founders were Freemasons, Odd Fellows, Knights of Pythias, and members of a number of the Royal Arcanum and other beneficiary secret societies. Its membership amounts to more than 3,000. It issues certificates to men and women in sums of from $250 to $3,000, payable at death or at the end of ten, fifteen, and twenty years, by means of monthly assessments or premiums of from $1 to $15. There are also weekly benefits in cases of sickness or accident. "Paid up" benefits are issued at any time after three years, and cash surrenders are allowed after five years. There are also joint certificates for husband and wife, payable to the survivor, or, if on the endowment plan, as arranged in the application. This society combines characteristics of the long and short term, mutual assessment, fraternal orders, with some of the features of the ordinary life insurance company. Its tendency to the business rather than the social or fraternal side of secret society life is shown in the statement that it has a "plain, business-like ritual and manual."

Sexennial League.—Organized and chartered under the laws of the State of Pennsylvania, July 18, 1888, by David C. Reynolds and others, one or more of whom were members each of the Ancient Order of United Workmen, Royal Arcanum, American Legion of Honor, Order of Sparta, of the Masonic Fraternity, and the Independent Order of Odd Fellows. The definite object of the association was officially stated to be "to enable all persistent members to have an opportunity to save small amounts periodically, which, merging in a common fund, would produce large increase from safe investments, the benefit to be shared by the persistent members in proportion to the certificates held by them. The features of paying an ample sick benefit and a moderate death benefit were also incorporated. The distinctive feature was the termination of membership at the end of six years from joining; each six years, if a person continuously rejoined, being thus a period of reaping the benefits of faithful membership. The certificates were of five denominations, $200, $400, $600, $800, and $1,000." Extra assessments, if required, were optional; that is, members might pay them or allow their certificates to pay them; but the latter course drew upon the amounts to become due at the expiration of the sexennial, or six-years' period. Beneficiaries of members who died during the life of their certificates received one-tenth of the certificates if two years had elapsed, and proportionate amounts at later dates, or the heirs could continue the certificates, and receive the full amounts due at maturity. Sick benefits are paid for four weeks during one continuous illness, and a provision is also made for total disability benefits. The laws provide "that a stated cash rate of two assessments per month shall be called during the six years," and "it is expected that the reserve accumulations with interest and lapses will produce the face value of the certificates." The plan of co-operative endowment, combined with sick and other benefits which the Sexennial League made prominent among American fraternal orders, is referred to in the American supplement to the "Encyclopædia Britannica" (vol. iv., p. 545) as a distinctly modern idea; but it is fair to add that so many similar organizations have met with disaster that the success, or partial success, of the system appears to be practically dependent on lapses of membership of a considerable number who embark in the enterprise. That this is appreciated by those most interested is shown by the use of the expression "persistent members" in the official announcement quoted above. The League's first sexennial period ended without loss, but owing to interference by the Insurance Commissioner of the State of Pennsylvania in 1895, the endowment feature was modified and the League permitted to continue its operations "on a reduced scale." It is still relatively successful among similar organizations, numbering nearly 25,000 members, both men and women. The Supreme Lodge, by which subordinate Lodges are governed on a strictly representative system, is located at Philadelphia. The society's ritual possesses something of novelty among like productions, being based on the life of Archimedes, having particular reference to his discovery of the principle of the lever, and the words, "Give me a fulcrum on which to rest, and I will move the earth." The emblem displayed in its Lodge rooms contains representations of Archimedes, the lever, fulcrum, and the earth.

Society of Select Guardians.—A short-term or endowment order, which issues certificates of from $100 to $1,000, payable in seven years, and death benefit certificates of $500, $1,000, and $2,000. It is as prominent as elsewhere at Newark, N. J.

Sons and Daughters of America.—Fall River, Mass., short-term beneficiary society. (See Order of the Solid Rock.)

The Union Endowment.—See Order of the Solid Rock.

United Endowment League.—See Order of the Solid Rock.

United Order of Equity.—See Order of the Solid Rock.

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IV

HEBREW ASSESSMENT BENEFICIARY SOCIETIES

Ahavas Israel.—A charitable and benevolent Hebrew beneficiary society paying death and sick benefits by means of mutual assessments. It was founded at New York city in 1890 by B. Nemberger, Alter Gottlese, L. Elerman and others, variously members of the Masonic Fraternity, the Independent Order of Odd Fellows, the Sons of Benjamin, and Independent Order B'rith Abraham. Wives of members are covered by its system of insurance, and over $60,000 has been paid for relief and death benefits since 1890. The chief emblem is the ancient one, a pair of clasped hands. Total membership about 3,000.

American Star Order.—A charitable and benevolent society of Roumanian Hebrews organized at New York city in 1884, to pay death and sick benefits by means of mutual assessments. Women whose husbands are members, are members while the husbands are alive and in good standing. Death certificates of $500 are paid, and about $140,000 have been so expended since the society was organized. The total membership is about 5,500, nearly one-half being women. The motto is "Charity, Harmony, and Brotherly Love," and the emblem is a five-pointed star containing three Hebrew characters with the Roman numeral XIII below and the letter G above.

Improved Order of B'nai B'rith.—A mutual assessment beneficiary society which only Hebrews (men) may join. It was founded at Baltimore in 1887 by two Lodges of the Independent Order of B'nai B'rith, numbering about 230 members, who, as explained, "were dissatisfied" with the laws of the latter order. It exists only in the United States, where its Lodges are found at many of the larger cities east of the Mississippi River. It insures the lives of members for $1,000, and the lives of wives of members in one-half that amount. Subordinate Lodges pay sick benefits as arranged. Death benefits are paid by the Supreme Lodge. The order is similar to other Hebrew assessment beneficiary secret societies. Its ritual is based upon the covenant of God with Noah, Abraham, and Moses, and its principal emblem consists of the All-seeing Eye above three pillars which frame the tablets of stone containing the Roman numerals suggesting the Ten Commandments, and inculcates the practice of charity, not only within, but beyond the limits of the membership of the Order. Its membership exceeds 3,000.

Independent Order of American Israelites.—Founded at New York city in 1894 by William Heller, Magnus Levy, Robert Blum, Aaron Levy, Carl L. Lewenstein, and Leopold Kramer, some or all of whom had been members of the Independent Order, Free Sons of Israel and of the Sons of Benjamin; a charitable and benevolent Hebrew society, paying $1,000 to the heirs of a deceased member, if a man, and $500 to beneficiaries of a deceased woman member, by means of mutual assessments. Subordinate lodges also pay sick benefits. It exists in the United States only, and reports about 3,000 men and 2,500 women members, to whom or their heirs about $9,000 has been paid in relief or as benefits. The secret ceremonies of the order are based on the story of the Exodus of the Jews from Egypt. The seal of its Grand Lodge displays the words, "Liberty, Equality, Fraternity," over a spread eagle, with shield, holding American flags in its talons.

Independent Order, B'nai B'rith (Brotherhood of the Covenant).—Founded in 1843 in New York city as a fraternal, charitable, and benevolent Jewish organization. It numbers nearly 500 Lodges in America, Europe, Asia, and Africa, with a membership of about 35,000. The emigration of Jews to America from the old country began about 1830, and ten years later there were several congregations here, most of them conforming to ancient practices and clinging to traditional forms. A number of German Jews possessing a liberal education perceived that Jews who had come from foreign villages and country towns, and had begun here in an humble way, would not be able to work their way up except through education; and Henry Jones, a native of Hamburg, conceived the idea of forming a society, the chief purpose of which should be to foster education and to encourage the higher pursuits of life. He found a few men in accord with him, twelve in all, who laid the foundation of the new society deep and strong. Their greatest success was in reconciling the orthodox, conservative, and reform Jews. Among the founders of the Order were Dr. Leo Merzbacher, the first reform preacher of Temple Emanuel; Rev. Dr. Lilienthal, subsequently of Cincinnati; Baruch Rothschild; Dr. Emanuel Moses Friedlein, lately deceased; and Julius Bien, who has been president of the Order since 1869, in which year the Society was reorganized. Among the names of the original members are also those of William Renau, Reuben Rodacher, Isaac Dittenhoefer, Henry Anspacher, Samuel Schafer, Hirsch Heineman, Valentine Koon, Isaac Rosenbourgh, Jonas Hecht, Henry Kling, and Michael Schwab. In the beginning its government was patriarchal, but at the New York convention of delegates in 1869 the sovereignty of the Supreme Grand Lodge was transferred to subordinate Lodges, which were to exercise their functions through delegates who were to assemble every five years and form Constitution Grand Lodges. In the interval an executive committee of one representative from each Grand Lodge and a president elected as delegate-at-large, were to exercise supreme control, subject to the fundamental law as embodied in the constitution and as interpreted by a Court of Appeals consisting of a member from each District Grand Lodge. The Order has directly or indirectly established many benevolent institutions—at New York, a free circulating library with more than 30,000 volumes; at Yonkers, a home for the aged and infirm, affording shelter for 100 men and women; at Cleveland, an orphan asylum supporting and educating more than 1,000 children; and at New Orleans, Atlanta, Ga., and at San Francisco similar refuges, supported by the members of the Fraternity. At Philadelphia there is a technical school, and at San Francisco a free religious school. A well-equipped trade school at Chicago, supported and maintained by the entire Jewish community, owes its existence to the Order. District Grand Lodges meet at New York, Philadelphia, Cincinnati, Chicago, New Orleans, and San Francisco. In 1882 petitions were received from Jews residing in Berlin for a charter to establish Lodges in Germany, which was granted, and the first Lodge at Berlin was called the "Reichstage." Some of the foremost German Israelites joined the Fraternity, and there are now twenty-nine Lodges there, working under their own Grand Lodge. The Order soon spread to the far East, and Lodges of the B'nai B'rith are at work in Jerusalem, Jaffa, Beyruth, Cairo, Alexandria, and elsewhere in the Levant, where, owing to their influence, schools, libraries, and agricultural plants have been established. A branch was established in Roumania by the late Benjamin F. Peixotto, during his residence at Bucharest as Consul-General of the United States, and Roumanian Lodges are now working under a Grand Lodge of their own. In Austria a sufficient number of Lodges have been instituted to form a

Grand Lodge, which meets at Prague. The Order has schools in Roumania, and a hospital in the ancient city of Jerusalem, and anticipates an early invasion of the United Kingdom, where it is expected to establish Lodges of the Brotherhood of the Covenant and continue the benevolent work with which its name is associated throughout the world. The death benefit paid by means of assessments to surviving relatives of members of the Order amounted to $1,000 prior to 1893, but since that time members have been insured in the sums of $1,000, $1,500, and $2,000. A recent financial exhibit states that since its organization in 1843, the Order has aided needy members to the extent of $18,000,000, has paid to widows and orphans $30,000,000, expended in the construction or improvement of charitable institutions $15,000,000, and for other charities $35,000,000; in all, $98,000,000 within fifty-five years. This record constitutes a monument to the philanthropy and benevolence of the Order, which was of Masonic inspiration, and whose emblem is the Menorah, or seven-branch candlestick, the emblem of Light. Its ritual is based upon Light, teaching the uniting of Israelites in works of benevolence and the interests of humanity. The Secretary of the Executive Committee and Treasurer of District Grand Lodge, No. 1, is Solomon Sulzberger of New York. Moritz Ellinger is editor of the "Menorah Magazine," the official organ of the Order; and S. Hamburger, Secretary of District Grand Lodge, No. 1, New York, has been identified with the Society since 1851. Other well-known officials are Joshua Kantrowitz, lawyer, President of District Grand Lodge, No. 1; and Simon Wolf, of Washington, a member of the Executive Committee.

Independent Order of Free Sons of Israel.—A charitable and benevolent secret society of Hebrews which pays $1,000 to beneficiaries of deceased members, and cares for sick and distressed members, their widows and orphans. It employs some Masonic nomenclature and outward forms, but has for its motto, "Friendship, Love, and Truth," which is identified with various Orders of Odd Fellows. In its official history, referring to the political and intellectual emancipation of the Jews, with which Moses Mendelssohn, who lived at Berlin more than one hundred years ago, was identified, it recalls that dissensions on the Continent of Europe "drove large numbers of the irrepressible race to the shores of liberty-loving America," where they "banded themselves together for protection and education." The first Lodge of the Independent Order Free Sons of Israel, Noah, No. 1 (named after Judge Mordecai M. Noah of New York, ex-Consul General to Tunis), was established at the corner of Ridge and Houston Streets, New York, January 10, 1849, by Friedman Kohn, Henry Strauss, H. Stern, Carl Abales, Charles Heyneman, Abraham Posner, S. Buttenheim, I. Regensbergh, and Lazarus Lobel. The same men were delegates to the Constitutional Grand Lodge, which was instituted March 10, 1849, and met again one week later, when the motto of the society was adopted. The third meeting of the Grand Lodge was on March 22, 1849, when laws for the government of subordinate Lodges, regalia, etc., were adopted. Although special returns concerning the Order state there is no women's branch, the official history says that Toechter (Daughter) Lodge, No. 1, "a ladies' lodge," was instituted July 8, 1849, and is "still in existence." In the message of Grand Master Julius Harburger before the Grand Lodge of the United States, 1897, the following explanation appears: "For many years a number of Lodges composed of ladies being the wives, relatives, and friends of the members of the Brotherhood have been doing most excellent work, and while they are not under the direct jurisdiction of our Brotherhood, yet they consider their work, so to speak, linked with that of our Order." Abraham Lodge, No. 2, was instituted May 7, 1849, and late in that year

Reuben Lodge, No. 3, which was joined by thirty former members of Struve Lodge, No. 17, of the German Order of Harugari who had just resigned from the latter. This accession brought with it Isaac Hamburger, afterward Past Grand Master, and H. J. Goldsmith, who became Past Grand Secretary of the Independent Order Free Sons of Israel, and who, for eminent services, are ranked as founders. The latter was elected Secretary of Reuben Lodge in 1855, two years after he had drafted a new ritual for the Order and been elected Degree Master. The growth of the society was conservative but healthful, the membership numbering only 453 members divided among seven Lodges in 1856, and 928 members in ten Lodges in 1863. On April 25, 1865, the Order, as yet confined to New York city, assembled and took part in the funeral ceremonies of Abraham Lincoln. The first Lodge established out of New York was Benjamin, No. 15, at Philadelphia, July 30, 1865, where the society grew and prospered. The Order includes many of the leading and progressive Jewish citizens of the country, numbers about 15,000 members in 104 Lodges, has a reserve fund of $725,000, and has paid out nearly $5,000,000 in relief to members and their families. Membership, which is restricted to Israelites, is scattered through twenty-one States of the Union. Past Grand Master Julius Harburger and Grand Master M. L. Seixas are prominent among those in recent years who have had much to do with building up the Order. (See Independent Order American Israelites.)

Independent Order of Free Sons of Judah.—Founded by Rev. Dr. Wechsler at New York city in 1890 to pay $500 to beneficiaries of deceased members, and $6 a week sick benefits for thirteen weeks in any one year, by means of mutual assessments. Hebrews only, both men and women, are eligible to membership, meeting in separate Lodges. Total membership is about 3,500, nearly one-half being women. More than $30,000 have been paid for sick and death benefits. Its emblem is the lion of the tribe of Judah.

Kesher Shel Barzel.—A charitable and benevolent mutual assessment Hebrew beneficiary society, having a branch for women. It has paid about $2,000,000 for the relief of members and their families during the past thirty-six years. The emblem includes the All-seeing Eye and the ark, below which are three Hebrew characters. Its ritual is based upon the history of Noah, Abraham, and Isaac. Headquarters are at New York city, where it was founded in 1860, and the total membership is about 6,000.

Order of B'rith Abraham.—A charitable and benevolent Hebrew society founded at New York city in 1859 by Oscar Wiener of Newark, N. J., Leonard Leisersohn of New York city, and others, in part along lines laid down by the Independent Order B'nai B'rith (1843) and the Independent Order Free Sons of Israel (1849), to provide, by means of assessments, for sick and distressed members, for widows and orphans, and to educate members to become worthy citizens of the United States. Like all similar Hebrew organizations, it embodies some of the features of Freemasonry. Its emblem is the interlaced double triangle and a representation of Abraham about to offer up his son Isaac as a sacrifice. Its membership is restricted to reformed Jews, those classed as not orthodox. Its ceremonial of initiation is calculated to emphasize the meaning of harmony, wisdom, and justice. It pays both sick and death benefits, and has expended for the relief of members and their families since the date of foundation nearly $2,000,000. Lodges for women, relatives of members of the Order, are formed with the sanction of the Grand Lodge, and may elect Past Presidents of men's Lodges to act as officers. There are more than 160 Lodges of the Order of B'rith Abraham in the United States, three-fifths of which, with 8,000 members, are in New York city. The total membership exceeds 11,000, exclusive of about 1,000 members of women's Lodges. (See Independent Order, Sons of Benjamin; Ahavas Israel, and the Independent Order of Sons of Abraham.)

Independent Order of Sons of Abraham.—Founded at New York city in 1892 by Berman Bonner, Osias Dulberger, Mayer Moscowitz and others of New York, members, variously, of the Masonic Fraternity, the Sons of Benjamin, and the Order of B'rith Abraham, as a charitable and benevolent Hebrew beneficiary society paying death and sick benefits by means of mutual assessments. The membership, which is almost exclusively in New York city and Brooklyn, numbers about 2,400, including almost an equal number of men and women.

Independent Order of Sons of Benjamin.—A charitable and beneficiary mutual assessment Hebrew society, founded at New York city in 1877 by William Heller, Adolph Silberstein, Abraham Kayser, members of the Order B'rith Abraham, and others. It spread rapidly to many of the principal cities of the United States and into the Dominion of Canada, and of late years, under the Grand Mastership of Ferdinand Levy of New York, has achieved a marked degree of prosperity. It preserves the usual secret society forms, ceremonies, and privileges, and has expended about $2,000,000 for the relief of members and their families. It authorizes the formation of Lodges exclusively for women, of which there are about twenty. Its emblem presents a triangle between the letters F and P, with the letter L in its centre. There are about 18,000 members, exclusive of about 2,500 women in Lodges set apart for them. (See Ahavas Israel, Sons of Abraham, also American Israelites.)

V

ROMAN CATHOLIC ASSESSMENT BENEFICIARY FRATERNITIES

Ancient Order of Hibernians.—A secret or semi-secret patriotic, religious, and beneficiary (friendly) society, paying relief, burial, and sick benefits, to which only men who are of Irish birth or descent, practical Roman Catholics, are eligible. It was founded in Ireland, in the last century, for the protection of its members in their right to worship God after the forms of the Roman Catholic Church, to cherish Irish national traditions and the names of illustrious sons of Ireland, and to care for its sick and distressed members and their families. The events which led to the formation of the society are thus referred to by P. J. O'Connor, Savannah, Ga., a prominent official of the organization in the United States in 1897:

> In 1691 Patrick Sarsfield evacuated Limerick, Ireland, and agreed to depart to foreign shores, leaving his people, however, protected by a treaty signed by William of Orange, King of England. That treaty guaranteed, among other things, perfect freedom of religious opinions, and accepted the claim of Ireland to a nationality and form of government distinct and separate from that of England, though forcing the acknowledgment of William as King of Ireland. The treaty was broken shortly after, and the Irish people were by legal enactment forbidden to study a profession, learn a trade, or even to acquire a knowledge of the alphabet. For years no edifice for Catholic worship was allowed to exist and a price was put upon the head of the Catholic priest and the schoolmaster. Realizing the folly of open resistance, the Catholic Irish resolved themselves into secret bands for the preservation of their religion and nationality, and in later days organized the Ancient Order of Hibernians.

All efforts by the writer to learn even the approximate date of the founding of the Ancient Order of Hibernians as a secret society have failed, more than a score of the leading officials in the United States having confessed their lack of information on that point. The foregoing extract from a letter from National President O'Connor makes sufficiently plain the reasons why the Order was organized. But it may well be doubted whether it met in lodges, with systematized private means of recognition, a ritual, an initiatory ceremony, lectures, and the like, modelled (but not copied) after those of the Freemasons and the Odd Fellows, until after it was introduced into the United States. This view is enforced because those portions of the so-called work of the Ancient Order of Hibernians which have been made public in whole or in part, give evidence of having come after the founding of the Loyal Orange Association in 1797–98 and the public discussion of secret society ceremonials incidental to the anti-Masonic agitation of 1827–40. Secret societies were not tolerated by the British Government late in the last and early in the present century, with the exception of the Masonic Fraternity. The Odd Fellows, Druids, and Foresters had difficulty in preserving their identities from 1780 to 1810, and the Orange Association did so mainly through the help of Freemasons, from whom it acquired some of the outward Masonic forms and peculiarities. If one may presume that the Ancient Order of Hibernians, in something like its present form, appeared between 1836 and 1845, its ceremonials, emblems, lectures, examinations, toasts, etc., are easily explained on the basis of what had gone before. To imagine that they were originated in the eighteenth century, and that other secret societies borrowed them from the Hibernians is out of the question. The Order was introduced into the United States at New York city in 1836, one hundred and six years after Freemasonry had been established in this country, seventeen years after Odd Fellowship was founded at Baltimore, six years after the United Order of Druids had found its way here from England, and about two years after the Improved Order of Red Men, as at present organized, had been placed upon its feet at Baltimore. With its advent its characteristics changed somewhat. Its motto now is Friendship, Unity, and True Christian Charity to its members, and peace and good will to all men; and its objects, other than the paying of relief and death benefits, are the advancement of the Roman Catholic religion, "the encouragement of the country's welfare, the promotion of the sacred cause of Irish nationality, and the propagation of the principles embodied in the motto." Lodges are found in the United Kingdom and Ireland and in the United States, where (until 1884) they were governed by a Board of Erin selected from representatives of higher bodies in the United Kingdom and Ireland, by whom signs and passwords were selected and communicated to members on both sides of the Atlantic.

The National officers in the United States (prior to 1884) were the National Delegate, Secretary and Treasurer, and the President of the Board of the City and County of New York. After these ranked the State and County Delegates, and then the chief officers of Lodges, called Body Masters. In 1873 there were 6,000 Lodges of the Order in this country with about 150,000 members. Emblems of the Order include the clasped hands, the harp, and the shamrock, and the three links which have so long been identified with Odd Fellowship, but which parallel the triangle and form one of the most ancient symbols of the Trinity. In 1884 the society in the United States suffered from schism, the smaller branch taking the title Ancient Order of Hibernians, Board of Erin, and remaining in affiliation with the Order abroad, while the larger number reorganized as the Ancient Order of Hibernians of America. In 1897, when efforts were made looking to reunion, the Board of Erin in America claimed about 40,000 members, most of them in New York, New Jersey, Ohio, Michigan, and Illinois; the Ancient Order of America, about 125,000, scattered through nearly all the States of the Union, and the Order in the United Kingdom and Ireland, about 50,000; in all, 215,000 members. The two branches in America finally reunited in 1898. In July, 1896, the report of the National Secretary of the American branch showed disbursements for sick benefits within a year amounting to $345,768; for burial expenses, $86,025; and $239,838 for charitable and other purposes, with a balance of $545,211 in the division treasuries.

A women's auxiliary to the American Order was organized in 1894, known as the Daughters of Erin, and has since been authorized by the Order to work in conjunction with it. The Daughters are recruited from among relatives of members of the Ancient Order of Hibernians, and numbered in 1897 about 20,000. Their purpose is to assist the Ancient Order of Hibernians in perpetuating the memory of their forefathers, in promoting love for the mother church and country, in aiding sick and distressed widows and orphans, and to find them homes and employment.

Any historical sketch of the history of the Ancient Order of Hibernians in America without a reference to its temporary degradation by unworthy members (1865–75) would be as unfair to the public as to the Order. During the period mentioned the society was used by men, who afterward turned out to be Molly Maguires, as a cloak for the commission of crime. (See Molly Maguires.) While every member of the Order of Hibernians in the Pennsylvania anthracite coal regions at that time was not a Molly, practically every Molly belonged to the Hibernians. The good character of the Order without the coal regions, even then, was not called in question, but so completely was it dominated by the Mollies in some counties of Pennsylvania, that for a few years it became, locally, a machine for the encouragement of crime and the protection of criminals. With the breaking up of the Molly Maguires came the reorganization of the Ancient Order of Hibernians in the coal regions, and its benevolent, moral, fraternal, and religious professions again reasserted themselves. The society stands to-day among the foremost in its class.

Catholic Benevolent Legion.—Organized in Brooklyn, September 5, 1881, by Dr. George R. Kuhn, with whom were associated John D. Carroll, John C. McGuire, John D. Keiley, John Rooney, Patrick F. Keany, Robert Myhan, Thomas Cassin, David T. Leahy, William G. Ross, and James H. Breen, as a fraternal beneficiary society, to which Roman Catholic laymen between the ages of eighteen and fifty-five years are eligible, and to afford facilities for intellectual improvement, social advancement, and material prosperity. It pays death benefits of $500, $1,000, $2,000, $3,000, $4,000, and $5,000, by means of assessments graded according to the ages of members when joining, and is governed by Supreme Councils, to which State Councils are subordinate, which, in turn, regulate more than 600 subordinate Councils in nearly every State in the Union. Within the past sixteen years the Legion has paid out more than $7,000,000 to beneficiaries. Its plan is to give insurance as nearly at cost as possible, without the aid of a reserve fund. The growth of the organization has been more rapid than that of any other of the various Roman Catholic benevolent societies, increasing from 134 members in the first year of its existence to neary 900 within one year, to 3,000 at the close of 1883, two years after it had been incorporated under the laws of the State of New York, and to nearly 10,000 at the end of 1886, five years after it was founded. The total membership in 1890 had jumped to 23,553, an increase of nearly 150 per cent. within five years, and at the close of 1896 the increase as compared with ten years before was five-fold. The Supreme Council is composed of representatives from the several State Councils, and ten of the incorporators who shall continue in good standing in the Councils to which they belong. State Councils, after the first year, are composed of its officers only, who are elected from among representatives from subordinate Councils. State Councils send one representative each to the Supreme Council, and one more when their membership exceeds 2,500, and one in addition for every additional 5,000 members. Only one subordinate Council is permitted in each parish or congregation. Sick and disability benefits are paid by subordinate Councils from initiation fees and dues. A distinction between this and some other similar Catholic societies is that it also invites to its ranks men who are merely nominal Catholics, if their lives and conduct be otherwise commendable, without exacting promises to perform religious duties as a requisite to membership. This is in the hope of saving thousands of little children from becoming charges on charitable institutions or depending upon the charity of the world at large. A strict physical examination is required from all applying for admission. Its emblems and inspiring cardinal virtues are Faith, Hope, and Charity, and, as its name implies, its design and scope are to be catholic and benevolent. It is classed, upon the authority of representative members, among secret societies ; but, as explained, "has no ulterior objects beyond those publicly announced."

In the official publication of the Order it is pointed out that it was difficult to secure Roman Catholics to join the Royal Arcanum and American Legion of Honor "because no assurance could be given that the societies might not be prohibited by ecclesiastical authority. That they apparently merited no condemnation, but deserved the support and encouragement of all good citizens was no assurance that their purposes would not be misinterpreted in some localities, for in those days before the late plenary council every pastor exercised the authority of condemning societies that did not size up to his individual opinion of perfection. Indeed a case just then occurred in the city of Brooklyn, where a member of the Arcanum, who having taken sick and sent for the priest, was required to abandon his insurance and all connection with that society. It was under such conditions that the work of creating and building up a great fraternal association of Roman Catholics was undertaken by Dr. Kuhn and his associates. The ritual of the Legion refers to the sacrifices for the relief of others made by St. Vincent de Paul, St. Dominic, and others. Its badge displays upon a passion cross a band containing the name of the Order, a heart and an anchor.

Catholic Knights of America.—This Roman Catholic fraternal beneficiary society makes the special plea that it is not a secret society in any sense, in which it differs from some other similar organizations. It was founded in 1877, and the statement is volunteered that none of the organizers were members of any of the secret beneficiary orders which preceded it. Among its founders were R. L. Spalding, W. B. Dalton, J. J. O'Rourke, D. H. Leonard, and W. Nehemiah Webb. Its membership is confined to the United States, and it has paid out for sick and death benefits more than $7,000,000. The society is largely identified with the West and South, though its Lodges are found in many States of the Union. The total membership is about twenty-five thousand, and though it is not the largest among the various Roman Catholic organizations of like character, it has been prominent in urging the amalgamation of Catholic fraternal societies, by having them "consolidate with the Catholic Knights of America." It caters to the military idea, which has been so popular among beneficiary societies, by organizing a uniformed rank, with special tactics and drill. Among its members are Edward Feeney of Brooklyn, N. Y., a member of the Grand Army of the Republic, a secret military organization, and prominently identified with newspaper work in New York city and Brooklyn. He was at one time a member of the New York State Board of Mediation and Arbitration. William Purcell, editor of the Rochester "Union and Advertiser," is also a member. When the Catholic Knights met in convention at Omaha in 1895, they were addressed, among others, by Most Reverend Archbishop Gross, who said, in part, as follows: "You are to remember it well, Catholic Knights of America, not of France, or Germany, or Ireland, or Spain, or Italy; either you are natives of this great republic, or you gave up all allegiance to the land of your birth and have sworn solemn allegiance to the Constitution. Be true to your country. Unless you wish the downfall of your society, vote not for a candidate because he is German, or Irish, or French, or belongs to any nationality, but vote for him who is, as you know, a staunch and true upholder of the Constitution of the United States of America." He added: "If you, my Catholic brothers, are what you should be, and I doubt not but you are loyal and true, you will render useless the existence of all secret societies, and we have but one answer to give all those who speak to us about joining any society; namely, join the Catholic Knights of America, that noble band of Catholic Knights. They have all the advantages and insurance of other societies, and have no secrecy, for that which is honorable and pure loves not darkness." The banner of this Order is the blazing cross, *In Hoc Signo Vinces,* "the cross and the flag, the stars and stripes."

Catholic Knights of Illinois.—Organized at Carlyle, Ill., and incorporated in 1884, to unite fraternally all practical Roman Catholics, men and women, between eighteen and fifty years of age, to give them moral and material aid, encourage them in business, assist them in obtaining employment, give their children a Christian education, and give them "cheap life insurance without the danger of going into associations or orders forbidden by our Holy Mother the Church." Benefit certificates of $500, $1,000, and $2,000 are issued to men, and of from $100 to $1,000 to women, which are met by a graded system of assessments. The Order does business in the State of Illinois only. The amount of benefits paid in twelve years was about $150,000. Its present membership is about 2,000.

Catholic Mutual Benefit Association.—Organized at Niagara Falls, in July, 1876, and incorporated under the laws of the State of New York, June 9, 1879. A fraternal beneficiary society, to which only men, practical Catholics, between the ages of eighteen and fifty years, are eligible for membership. It issues certificates, payable at the death of members, in the amounts of $500, $1,000, and $2,000, which are paid by means of assessments graded according to the age of the member when joining. This is one of a number of Roman Catholic associations of similar character, which have been provided by that religious denomination to afford an opportunity for members of that faith to participate in mutual benefit association privileges without joining like societies which have been condemned by that church. The order was the outcome of a suggestion by the late Rt. Rev. S. V. Ryan, Bishop of Buffalo. Subordinate bodies or lodges are governed by Grand Councils, which have charge of the affairs of the order in the States, which, in turn, are controlled by the Supreme Council, which meets biennially. The organization has disbursed $6,000,000 in sick and death benefits since it was founded, and numbers about 45,000 members. Its headquarters are at Brooklyn, N. Y.

Catholic Order of Foresters of Illinois.—The formation of the Catholic Order of Foresters at Chicago was suggested by a Mr. Taylor, a shoemaker, with whom John F. Scanlan, Michael B. Bailey, John K. Clowry, Patrick Keane, John J. Collins, and Francis W. Fitz-Gerald coöperated. The Order was organized at Chicago, in 1883, about four years after the secession of the Independent Order of Foresters of Illinois from the Independent Order of Foresters, by a member of the Massachusetts Catholic Order of Foresters and a number of Roman Catholics, members of the Illinois Order of Foresters, and because of the well-known desire of the Roman Catholic Church to have those of the faith, who wish to join institutions of this character, select those which recognize and coöperate with the Church. The Catholic Order also drew some of its members from the Independent Order. The former has no connection or affiliation with any other Order of Forestry, though it employs similar insignia and emblems, has a ritual modelled upon the Robin Hood legend, and a system of government like those of other and older Forestic Orders. In one of its leaflets it states: "Unity through Catholic organizations is one of the great instruments in perpetuating and spreading the truths of the Church." From this it is plain that only members of the Catholic Church are eligible to membership. The Catholic Order confines its activity principally to the northwestern States of the Union and to the Canadian Dominion. It pays endowment, sick, and funeral benefits by means of assessments, and within the past fourteen years has expended $1,500,000 in that direction. Its growth has been rapid, comparing favorably with many assessment mutual benefit secret societies of equal age. It numbers more than 45,000 members. On December 31, 1896, its 627 Courts were distributed throughout Illinois, Iowa, Wisconsin, Minnesota, Michigan, Indiana, Ohio, Vermont, New Hampshire, and the provinces of Ontario and Quebec. One of its features is the Side Rank. All members do not belong to it. Its mission is to furnish amusement after the heavy work of conventions. The work of the Side Rank requires a complete set of paraphernalia and includes elaborate ceremonies. This feature of the Order was originated by Thomas Callen.

Catholic Women's Benevolent Legion.—A beneficiary association incorporated under the laws of the State of New York, August 23, 1895, restricted to acceptable Roman Catholic women in sound health, between seventeen and fifty-five years of age at time of joining. Its design is to have a subordinate Council in every Roman Catholic congregation in the United States, to be a centre for social, intellectual, and moral improvement of its members. Local Councils secure revenue by means of quarterly dues and from proposition fees. Provision is also made for a representative government by State Councils and in the Supreme Council. Members are insured for $250, $500, $1,000, and $2,000, which amounts are secured by assessments graded according to age at joining. The Legion is yet in its infancy, but it has secured the approbation of ecclesiastical authorities, and has established more than one hundred subordinate branches with 4,000 members.

The names of leading members of the Supreme Council in 1897 are as follows: Supreme President, Mrs. Mary A. Murray, Brooklyn, N. Y.; Supreme Secretary, Miss Annie O'Conner; Supreme Treasurer, Miss Mary J. Hughes, both of New York; Supreme Orator, Mrs. Katie Coleman, Jersey City, N. J., and Supreme Guard, Mrs. Mary A. M. Trainer, Baltimore, Md.

Irish Catholic Benevolent Union.—Founded by Dennis Dwyer of Dayton, O., in 1869, an assessment fraternal beneficiary society, composed of Irish Roman Catholics, of the semi-secret character confessed by like associations, to which only members of the Roman Catholic faith are eligible. It has disbursed about $3,000,000 in death and sick benefits, and has about 17,000 members. The secretary's address is Philadelphia, Penn.

Knights of Columbus.—Organized in New Haven, Conn., March 29, 1882, and incorporated under the laws of that State, by Michael J. McGivny, Matthew C. O'Connell, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell, William M. Geary, and others. Its objects are to promote social and intellectual intercourse among its members and to render pecuniary aid to them and their beneficiaries. Men only, of the Roman Catholic faith, between eighteen and forty-five years of age, are eligible to membership. Death benefits of from $1,000 to $3,000 are a feature of the organization. Sick benefits are optional with local Councils. The Order made rapid progress in Connecticut and Rhode Island, but did not enlarge its field of labor until 1892, when the first Council in Massachusetts was instituted at Charlestown. Its progress in Massachusetts from 1892 to 1897 was remarkable, there being more than one hundred flourishing Councils in that State, with about 10,000 members out of about 35,000 members throughout the country. The Order has been extended west to Chicago, east to Bangor, Me., and south to Baltimore and Washington. There is a social side beyond that of insurance, by which men who do not care to be insured, or who are physically unable to pass the required examination may become members. By means of this, a man who is otherwise eligible, or more than 45 years of age, may become a member and enjoy the social privileges of the order. The headquarters of the society are at New Haven, where the Supreme Knight and Board of Directors meet every Saturday for the transaction of business. The Supreme Knight is elected by national delegates chosen by State conventions. The latter also elect State deputies, who appoint district deputies, and hold office for one year. The emblem of these Knights is an eight-cornered cross, ornamented with representations of a compass, dagger, anchor and vessel, having reference to the voyage of Columbus in 1492.

Knights of Father Mathew.—One of the smaller Roman Catholic fraternal beneficiary semi-secret societies. Its total membership is about 3,000, the larger proportion of which is in the central Western and Western States. The Order has paid out $250,000 in sick and death benefits since it was founded. Leading officials in its Supreme Council reside at St. Louis and Kansas City.

Knights of St. Rose.—See Massachusetts Catholic Order of Foresters.

Massachusetts Catholic Order of Foresters.—Founded at Boston in 1879, at the period which gave rise to the Forestic schisms entitled the Canadian Order, and the Independent Order of Illinois (see Foresters of America), in part through a desire to secure local self-government and in part because of the dominance of Roman Catholic influence among Massachusetts Foresters and a desire of those of that religious faith to place the control of the society in that State in the hands of their own religious faith. The motto of this branch of the group of American bodies of Foresters is "Fraternity, Unity and True Christian Charity," and its standard displays the Roman cross upon a shield. The Knights of St. Rose was originated by members of the Massachusetts Order of Foresters in 1889 and adopted as its second degree. It has a separate insurance beneficiary fund and admits both men and women to membership. (See Catholic Order of Foresters of Illinois.)

St. Patrick's Alliance of America.—Organized in 1868 by members of the Friendly Sons of St. Patrick and others, a benevolent and charitable secret society for men, most of whom are Roman Catholics. It pays sick and death benefits, and a funeral benefit of $75 at the death of a member's wife. It has paid altogether about $1,750,000 in benefits. Its ritual is based upon the right of every man to worship God according to the dictates of his own conscience and denounces bigotry coming from any source whatever. The more frequently displayed emblem is a disk bearing the initial letters of the title of the society, S. P. A. of A., and a representation of a tree, referring to the "tree of life." There are more than 50,000 members of the Alliance in New England, Middle, Pacific Coast, and some other States. The office of the National Secretary is at Newark, N. J. St. Patrick's Alliance, while an offspring of the Friendly Sons of St. Patrick, admits having drawn inspiration from the Foresters and other like orders. There is no religious or political test of membership, as the National Secretary writes: "We have Democrats and Republicans and Catholics and Protestants, among our members, but they must be Irish or of Irish descent.

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VI

CHARITABLE AND BENEVOLENT, NON-ASSESSMENT OR "FRIENDLY" SOCIETIES

Actors' Order of Friendship.—A beneficiary and charitable association composed of actors of not less than three years' experience, organized in Philadelphia, January 12, 1849, where the first Lodge, "Shakespeare, No. 1," still continues. In 1888 the more progressive and energetic members of the Order then residing in New York, realizing that the changed condition of affairs in the theatrical world made the metropolis the natural headquarters of the drama, met and organized Edwin Forrest Lodge, No. 2, the first officers of which were, President, Louis Aldrich ; Vice-President, Frank G. Cotter ; Secretary, Archibald Cowper, and Treasurer, Frank W. Sanger. Under this leadership the list of members rapidly increased, until the roll carried the names of nearly every important actor in America, from Edwin Booth down to the humblest aspirant on the first rung of the ladder of fame. In material prosperity Edwin Forrest Lodge has exceeded the expectations of its most sanguine projectors. During the nine years of its existence, not only has it met every obligation promptly, but has accumulated assets valued at more than eighteen thousand dollars. In 1895 it acquired the property at 166 West 47th Street, New York city, which it has altered and adapted to its purposes, fitting up handsome reception and lodge rooms, on the walls of which hang many portraits, old play bills, and other reminders of the stage celebrities of the past and present. Here are to be seen the programme of Edwin Forrest's first appearance on the stage, November 27, 1820, when, in his fifteenth year, a "young gentleman of this city" (Philadelphia), he played "Young Norval" in Rev. John Home's tragedy of "Douglas ;" the crown worn by him as "Macbeth," and the shackles used by J. W. Wallack, Jr., as "Fagin," together with other interesting mementos. A handsome bookcase filled with rare volumes, presented by Joseph Jefferson, a member of the Order and its first Treasurer, adorns the Lodge room. The Actors' Order of Friendship is the oldest, as it is the most influential of all the various theatrical organizations. Charitable as well as beneficial, it moves quietly on in its conservative way, gaining strength as the years roll by, dispensing with a liberal but judicious hand, to many without as well as those within its pale. A friend, a protector, a faithful monitor, it cordially invites all to enter its fold whose years of service entitle them to its manifold advantages.

Ancient and Illustrious Order, Knights of Malta.—Formed and incorporated early in 1884, the outcome of a schism, late in 1883, from the Grand Priory of America, Ancient and Illustrious Order, Knights of Malta, which, in turn, resulted from a rebellion, in 1882–83, from the Chapter General of America, Knights of St. John and Malta. The latter was the Supreme body in America, under a warrant from the Imperial Parent, Grand Black Encampment of the Universe, at Glasgow, Scotland, but withdrew from the latter in 1881, because it was not permitted to confine its secret work to the ancient Malta orders, and because it insisted on discarding the Orange and nominally Masonic degrees which the Imperial Parent conferred. (See Non-Masonic Orders of Malta ; Knights of St. John and Malta (modern); and the Knights of St.

John of Jerusalem, Rhodes, Malta, etc.) The Grand Priory of America, with George G. Cheesman at its head, was formed at Philadelphia, from six schismatic bodies of the Chapter General of America, February 26, 1883, but it did not last long. The Imperial Parent was responsible for the organization of the Grand Priory, and in 1884 transferred the authority delegated to Cheesman to a Continental Grand Priory. On February 7, 1884, a notice was published in the Philadelphia "Protestant Standard" of the existence of a Grand Encampment, Ancient and Illustrious Order of Knights of Malta—which, as announced, consisted of Constantine Commandery, No. 1, which met in a certain hall on such and such evenings. One week later it was similarly announced that the Grand Commandery in question had celebrated the investment of its incorporate body by instituting a new Commandery, again Constantine, No. 1, meeting at the same hall and on the same nights. The same paper also contained a communication that the warrant of Constantine Commandery, No. 34, Ancient and Illustrious Order, Knights of Malta, had been cancelled by the Grand Priory of America in January, 1884, about one month before, and that its four principal officers, who were prominent in organizing the new Grand Commandery, had been expelled. Hence the inference is that the new Grand Commandery, Ancient and Illustrious Order, Knights of Malta, was a self-created body, an outcome from the Grand Priory of America. In 1888 the Grand Commandery, which had slowly added to its membership, offered to unite with the Imperial Parent, of Glasgow, Scotland; and the latter, faithful to its Sovereign Grand Inspector General for America, George G. Cheesman, at the head of the Grand Priory of America, authorized the latter to negotiate with the then independent, and, if one pleases, irregular Order of Malta, looking to union. Cheesman delegated his authority to Robert Stewart, who, in 1889, met representatives of the Grand Commandery, and, so far as is learned, straightway proceeded to Scotland and secured the recognition of the Imperial Parent for the Grand Commandery. Thus the Glasgow body was recognizing two independent Supreme organizations in America: the one last referred to and the Grand Priory of which Cheesman was the head. With the chartering of the Grand Commandery, the Grand Priory began to decline, and has practically ceased to exist, although its charter from the Imperial Parent, so far as known, has never been recalled and may become useful to degree peddlers to spring another "Order of Malta" upon the community. In fact, there were rumors from Columbus, O., in the summer of 1897, that a new Order of Malta was about to be launched upon the sea of fraternities, but whether based upon the old Grand Priory charter, or not, is not known. The representatives of the existing Ancient and Illustrious Order, Knights of Malta, state that Charles McClintock and George H. Pearce of Philadelphia, Orangemen and Freemasons, and the latter an Odd Fellow as well, are the founders of the organization. The name of the former is linked with the schism from the Grand Priory in 1883.

The Order is declared to be designed to unite men under the most binding forms, "to comfort one another in the practice of Christian religion, to offer mutual assistance in the time of need, to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever." It is also said to be the staunch defender of civil and religious liberty. "While opposing all forms of error and superstition, it nevertheless teaches and exercises the fullest tolerance and charity toward all men, being incapable, from the nature of its constitution and of the religion in whose interest it has been perpetuated, of oppressing any man or body of men on account of religious or political belief. . . . It demands as the sole qualification for membership, purity of morals, zeal for the Protestant cause, faith in the Holy Scriptures as the infallible rule of faith and life, belief in the Holy Trinity as expressed in the Apostles' Creed, and reliance upon Christ as the only Mediator." Its prospectus "calls, therefore, upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and in truth, to enlist under its banners and to take their part in the religious regeneration of the world. With Protestantism aroused and faith kindled, our religion would sweep the nations, to the utter destruction of every form of error and superstition. May the Lord hasten the day and grant the speedy coming of His Kingdom." The printed leaflets of the Order also contain the doubtful statement that "the Ancient and Illustrious Order, Knights of Malta, confers the old degrees exactly as they have been given for ages throughout Europe and the Orient, imposes the same solemn and binding obligations, and is composed solely of Protestants." As the Ancient and Illustrious Order confers twelve degrees, some of them of Orange origin and some not known to the Ancient Knights of Malta, and as the latter did not confer degrees at all and was not a secret Order, a mistake has evidently been made. (See (Ancient) Knights of St. John of Jerusalem, Rhodes, Malta, etc., and Non-Masonic Orders of Malta in America.) There is evidence that the Ancient and Illustrious Order, etc., has no affiliation whatever with the revived ancient Order of Malta in England, the Sixth or English Language, the headquarters of which is at Clerkenwell and of which the Prince of Wales is the head; with the Brandenburg Order, and naturally not with the Italian (Roman Catholic) Order. Its sole relationship must be confined to the Scotch, Irish, and American bodies chartered by the Imperial Parent at Glasgow, a body of independent origin, with Orange and Masonic earmarks, which made its appearance in Scotland in 1844. There is undoubtedly much in the Ancient and Illustrious Order to commend it, but there are no links to connect it with the ancient Order of Malta beyond a portion of its title.

Following in the footsteps of modern fraternal beneficiary societies, the Order has a system of death and sick benefits, which, in almost all instances, are moderate in amount and are said to be paid from dues instead of assessments. In 1895, according to published accounts, it recognized and incorporated an organization within itself, entitled the College of Ancients, a series of "degrees of merit." (See Knights of St. John and Malta.) George G. Cheesman, at the head of the Grand Priory, the parent of the existing Ancient and Illustrious Order, had been a member of the College of Ancients designed and created by Robert E. A. Land of the Knights of St. John and Malta, and at his own request was authorized by the Imperial Parent to establish an Order of Merit of the Ancient and Most Illustrious Order of the Great Cross (instead of Grand Cross, as in the Knights of St. John and Malta) of Malta and St. John of Jerusalem, and in December, 1886, a Supreme Council of the Great Cross was instituted. In the same year the Imperial Parent empowered Cheesman to merge the Continental Grand Priory in the Supreme Council of the Great Cross. In 1885 an Order of the Great Cross was taken to Scotland by Robert Stewart, adopted by the Grand Black Encampment and by it given to the Grand Encampment of Ireland in 1886. Cheesman declares Stewart did not get the Order from him and that Stewart must have invented the one he took abroad. Stewart was never a member of the original College. The idea or plan of a College of Ancients evidently spread from its creator, Land, in 1880, through the Chapter General, Knights of St. John and Malta, to Cheesman, who, as he declares, after seceding, borrowed merely its title and the names of two of its degrees, the Eagle and Great Cross, upon which to build up a series of degrees of merit of his own. Stewart, McClintock, and others of the Ancient and Illustrious Order then proceeded to create a College of Ancients of their own, the third, which, strange to say, they adorned with emblems and mottoes of the Scottish Rite and other degrees of Masonry, and made it presumably a sort of *ne plus ultra* of their own Order of Malta. The organizations of Daughters of Malta and of Dames of Malta, composed of women relatives and friends of members of the Order, are not known to have yet been formally recognized as a part of the organization. There are about 17,000 members of the Ancient and Illustrious Order of Malta in the United States, and the society promises to grow even more rapidly than in preceding years. Its Scotch and Irish membership is not believed to exceed 2,000.

Ancient Essenic Order.—Founded in 1888, at Olympia, Washington, by Charles J. Weatherby. It seeks to unite fraternally acceptable men; to give moral and material aid and assistance to members and to those depending upon them for support; to encourage each other in social and business matters, and to assist each other in obtaining employment; to care for the sick and disabled and furnish relief to the poor and distressed, and is to be classified as a fraternal, social, semi-military, and benevolent society, without what are called beneficiary or insurance features. The public appearance of the Order during the opening ceremonies of the Tennessee Centennial Exposition at Nashville, in 1897, was said to be imposing. The badge of the Order is a golden crescent and star. Total membership is about 35,000. The Order makes no claim to antiquity, or to trace a more-or-less disconnected existence back to the original Jewish sect of Essenes, which was coexistent with the Pharisees and Sadducees, 200 B.C., and conspicuous in Jewish history until it disappeared with the coming of the new dispensation. The headquarters of the modern organization are at New York city, where it is presided over by its founder and Supreme Ruler. It may or may not be of interest to add that S. C. Gould, in his "Societas Rosicruciana" (Manchester, N. H., 1896), says: "A small book, now out of print, bears the following title: 'Important concealed information, obtained from an old manuscript found in Alexandria, shows that Jesus in a trance was taken down from the Cross, brought to life again, and in reality died six months after, within a secret religious society called Essene Brethren, of which He was a member. A manuscript for Freemasons.'"

Ancient Order of Foresters.—The parent or English Order of Foresters is unique in that its ceremonies, ritual, and legends are founded on the history and traditions of the English people. The revival of Freemasonry in England, in 1717, carried along and emphasized historical and traditional incidents which long antedated records affecting the British Isles. A split from or an imitation of the Freemasons of 1830 to 1845, or an antagonism to them, resulted in the founding of a Lodge of Odd Fellows, in 1745, and remains to this day a mighty organization, but one which has betrayed the thumb-marks of Freemasonry on its pages. The Loyal Order of Orangemen, organized later in the eighteenth century, while entirely unlike Freemasonry as to objects and ritualistic material, is also built along lines borrowed from Masonic trestle boards. But with Forestry a new departure was made. By 1813 Freemasonry was the only widespread, international secret society in the United Kingdom. It was growing rapidly, and had already become powerful, not only from the character of its membership, but from the fact that it had just healed a mighty schism of more than half a century's duration. The Odd Fellows, too, were relatively strong in number at that time, but more preferred by the people as distinct from the classes. That Order was even then giving evidence of its strength through the secession of a large share of its members, who formed what has since become the main branch or stem of the Independent Order of Odd Fellows, Manchester Unity. The first evidence of the existence of a Court of Foresters from which a direct line of succession is obtained is dated 1813, and takes the form of a dispensation from No. 1 Court of Royal Foresters, held at Old Crown Inn, Kirkgate, Leeds, for the opening of No. 1 Court at the Shoulder of Mutton Inn, Knaresborough. The dispensation says :

> The Supreme Chief Ranger and officers of No. 1 Supreme Court of Royal Foresters, held at the house of Mr. Hugh Black, inn-holder at Leeds, having the welfare of the institution at heart, as tending to improve the morals of men, and make those good who are inclined to be so, do grant, and give our full consent to Brother John Smithson of Knaresborough to assemble and hold regular Court of Royal Foresters at the house of Mr. Richard Lister, inn-holder of Knaresborough, by the firm, style, and title of No. 2 Royal Foresters, and there to perform all the rites and ceremonies of Ancient Foresters as practised of old at our Secret Swaine Mote.

The dispensation provided, also, that the sole power to grant dispensations was reserved by Supreme Court No. 1, and that the Chief Ranger of Court No. 2 should communicate at least once a year with Supreme Court No. 1. The date of the dispensation, 5,817, translated (counting from Adam) as 1813, "is the only absolute date we can find in connection with the early history of the Order." * For a long time, however, it was claimed and believed the Royal Order of Foresters was founded at Knaresborough Castle, October 29, 1745, the year, by the way, in which we have the first record of a Lodge of Odd Fellows. In fact, the preface to the general laws of the Royal Foresters for many years contained a foot-note to that effect. But no records were ever in existence, as far as known, to show that the pioneer Royal Order of Foresters ever met at Knaresborough Castle. There was, however, a meeting of "Royal Foresters" at Knaresborough, in 1792, to "show their loyalty," at which a strong resolution was passed "against levellers and other seditious folk." * These Foresters are declared by late official publications of the (English) Ancient Order of Foresters not to have been their kith and kin at all, not "sworn brothers" of their "secret swaine mote," but merely inhabitants or tenants of the royal forest of Knaresborough, who thus testified to their loyalty at the centre of authority of the manor and forest. It is open to conjecture that a similar gathering of what may be termed operative foresters, who were "royal" because loyal, may have been held at Knaresborough Castle in 1745 also, and that the founders of the modern Royal Foresters, early in this century, in their search for an ancient lineage, may have gotten hold of the story, and so dated themselves back more than three-quarters of a century.

This theory or conjecture takes on probability because of the interest regarding the spread of Freemasonry from 1725 to 1750, and the coincident formation of convivial secret societies of Odd Fellows. It is possible that meetings of Royal Foresters of that period were of a similar outgrowth; at least, so the Foresters of 1838 thought, argued, and printed as a foot-note in the preface to their general laws. Evidently a few years of comparative prosperity had stimulated a search for the real origin of the secret society of Foresters, for in the preface to the general laws in 1829 it was explicitly stated that the No. 1 Court at Leeds was "the oldest on record"—only that and nothing more. The later, or Knaresborough theory, that the birth of the Order was in 1745, which has long been discarded, was picturesque and had a local flavor which was sure to attract. It declared that congenial spirits formed secret convivial clubs or courts, under the name of Foresters, and that their ceremonies were drawn from the legends and stories concerning Robin Hood, Little John, and their merrie men, with which

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* Foresters' Directory, Glasgow, 1887.

* London Sporting Magazine.

the English people were so familiar. Either the founders of the Order of Foresters builded better than they knew, when they veiled their so-called mysteries with tapestry decorated with the exploits of one so popular among English legendary heroes, or else they stumbled upon a most attractive background of tradition against which to arrange their ceremonies. In any event, they produced a secret society, equipped with legend and ritual which were unique in that they appealed directly to the imagination and sympathies of the masses. with the lays of the minstrels of the middle ages which made popular the lawless daring of British yeomanry. Ballads in praise of knight errantry charmed the nobility, but the plain people were fascinated by the stories of Robin Hood, Little John, Friar Tuck, and their followers who roamed through Sherwood forest, levying on nobles and clergy, waging constant warfare against "the usurpers of English soil," and exacting toll from castle and abbey on the confines of the forest. Small wonder that the earlier members of the modern Order of Foresters sought to trace the links which might connect them with the Foresters who represented the resistance of the yeomanry of centuries ago at being despoiled of their lands. Later, when the power of the kings prevailed over the forest, the foresters guarded them and the trees and wild beasts within their bailiwicks, and organization became necessary to preserve the "vert and venison" against attacks from bands of outlaws. A mode of government then became necessary and a "code of the forest" was the outcome. Three courts were formed, the Wood Mote, a warrant or attachment court; the Swaine Mote, a court of preliminary examination, and the Justice Seat, or court of trial and conviction. As might naturally follow, these banded foresters had signs and tokens of recognition. With a code of laws their very environment created the need for means of recognition. Hence the organizations became Courts; the chief officials, Chief Rangers, Sub-Chief Rangers, Woodwards, and Beadles. In addition to the development of the forestry of an outlawed peasantry into a forestry of law-abiding, peaceful yeomanry, there were a great many societies of Foresters in England prior to 1790 with varying titles and objects, but, so far as history or chronicle shows, entirely unconnected with and different from modern Foresters. At the present time, the Ancient Order of Foresters, with 900,000 members, ranks second only, as to number of members and age among the British affiliated friendly societies, to the Manchester Unity, the principal branch of English Odd Fellows. A point of contrast between these friendly rivals in the United Kingdom lies in the fact that while schism has rent Odd Fellowship into twenty-seven distinct but similar societies, the Ancient Order of Foresters includes all of British Forestry except a small schismatic branch known as the Irish National Order, the English branch of the Independent Order, and a few Courts of Royal Foresters, which remain faithful to and constitute all that continues of the ancient organization of that name.

In America the situation is different; for aside from a branch of the (English) Ancient Order of Foresters there are: The Foresters of America, the Independent Order of Foresters, the Independent Order of Foresters of Illinois, the Canadian Order of Foresters, the Catholic Order of Foresters of Illinois, the United Order of Foresters, the Massachusetts Catholic Order of Foresters, and the Irish National Order of Foresters. But the Foresters of America has nearly as many members in the United States as all the others. There was also an independent Pennsylvania Order of Foresters, but little has been heard of it in recent years. There are, or were not long ago, a few, perhaps five or six, negro courts of an independent (clandestine) Order of Forestry in New

York city. They probably got their "forestry" in the same manner as the negro Knights of Pythias got the name and emblems of the latter society. Very little is known of them or their whereabouts.

All the Orders of Forestry, except the (English) Ancient Order, when strictly classified, are clandestine, and, in a sense, not entitled to the use of titles, insignia, and ritual which infringe on those of the Ancient Order. This characterization involves a fine point in ethics, one upon which conscientious men may differ. But the least that may be said is, that whatever the merits or demerits of the disputes or differences which have resulted in schism among Foresters, the various branches would have been absolutely right if they had begun their careers with essentially different names, with newly created titles, and something different or original in the way of ritual and ceremonies. The (English) Ancient Order, the Foresters of America, and the Independent Order easily lead in membership and promise prolonged careers of usefulness. While there is no more connection between them than between the Freemasons and Odd Fellows, they are traveling parallel courses in the work of uplifting humanity, and it is to be regretted that the prospect for their being reunited is not bright. With three great bodies of Foresters, with three sets of salaried officials, and, therefore, three times as many opportunities for preferment and distinction for services rendered, it seems, in view of the tendency of human nature, that the dream of only one universal Order of Forestry is not likely to be realized in the near future.

Beginning, in 1834, with about 12,000 members, as a schism from the Royal Order of Foresters, the enthusiasm of the Ancient Order may be judged by the addition of 3,000 new members within a year. Nearly 300 Courts of Royal Foresters gave allegiance to the new body within three months. The one American Court joined the Ancient Order in 1834–35, at which time all but about 50 out of 408 Courts of Royal Foresters had seceded and joined the Ancients. The Royal initiatory ceremony was used with alterations, but new regalia was adopted. In imitation of like outgivings by the Odd Fellows and the Druids, the publication of a directory of the Order was begun, after which, in 1836, a new ritual was prepared, although it differs from that now in use, concerning which members declare that no trace of Masonic influence, "which so permeated the Odd Fellows' ritual," can be found in it. At that period the Forestic ritual included only one degree or ceremony of initiation. In 1835, prior to the complete revision of the old ritual (and after refusing to recognize or organize a women's Order of Forestry), the Ancient Order adopted bodily the ritual of the Ancient Order of Shepherds* as its second degree. Whether this means that an existing but moribund Order was adopted *en bloc* by British Foresters in 1835, or whether merely that the ritual of a practically extinct or a dormant society was incorporated within English Forestry, does not appear. By 1836, within two years, the total membership had increased to 17,260, a gain of more than 5,000 within two years, and the extent of the reformation of sentiment as to the purposes and conduct of the society may be inferred in that meetings were authorized to be held only in "temperance hotels;" that sessions must close by eleven o'clock at night, and that in ceremonies in which swords had been used, clubs should thereafter be employed. It was not until 1837 that Forestry was introduced into London. Between 1837 and 1843 much was suggested and begun in the way of extending and enlarging philanthropic work, and efforts were made to provide for the relief of the superannuated and maimed as well as the sick and distressed. The nine years following the reformation, after the revolution in 1834, constituted the primary period in the life of the society, during which it had been managed at odd moments by men whose attention was, in most instances, nearly all occupied with the task of earning their livings.

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* The Ancient Order of Foresters is also unique in that it is the only similar society or order to create what may be called an additional degree or grade by incorporating within itself another and perhaps older secret society. In making this comparison, reference is had, of course, to so-called "affiliated, friendly" or secret, beneficiary societies alone. The origin of the Shepherds is declared by its self-appointed chroniclers to date back to "some unknown period in the early part of the present century." The Shepherds met in "Sanctuaries," were originally called Royal Shepherds, and early became allied through tradition or otherwise with the Foresters. The governing body of Shepherds was called the Supreme Sanctuary. For these and other reasons the two Orders were believed to have long had a common origin. Sanctuaries of Shepherds are declared to have been in the habit of meeting with Courts of Foresters by dispensation of the Supreme Sanctuary, and there is in existence a dispensation from the Supreme Sanctuary of Royal Shepherds, Leeds, to members of Court of Truth, No. 21, Royal Foresters, and their successors, to "assemble and hold a second degree of Royal Foresters," etc., "under the title of Royal Shepherds, and there to make and form Shepherds and to perform all rites and ceremonies as practised by the Ancient Shepherds." It is signed, among others, by the Worthy Royal Pastor, First and Second Attendants, and Worthy Supreme Pastor. In 1835 a meeting of delegates of Sanctuaries of Shepherds was held at Leeds,

In 1843 the practical period in the life-work of British Forestry was begun with the election of permanent, salaried officials. This indicates that Forestry had been following or watching closely the strides of its older sister, the Manchester Unity of Odd Fellows, which in 1844, in order to insure solvency, went so far as to interfere in the financial affairs of its subordinate Lodges, one of the first steps looking to financial soundness on the part of such societies, and one which the more successful secret beneficiary assessment societies have imitated. Hardly second in importance was the persistent, even courageous, compilation of vital statistics by the Manchester Unity Odd Fellows. Vital statistics, as a basis on which to establish a scale of assessments, to determine something in relation to the probable lifetime of an applicant for membership, were little understood by the working classes of the United Kingdom sixty or seventy years ago, and were lightly esteemed by nearly all members of the then leading beneficiary Orders—Foresters, Druids, and Odd Fellows. Foresters were among the first to recognize the necessity for the business methods of the Odd Fellows. Although

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which is referred to as the first High Sanctuary Meeting. An organization was perfected, a code of rules prepared, and heraldic emblems, motto, and word were adopted. From that time the progress of the Ancient Order of Shepherds within the body of Forestry (more particularly in the United States) has been steady, but without other noteworthy development. A suspension of a Forester from his Court formerly acted as a suspension from his Sanctuary, which in later years was not the case. Expulsion from a Court, however, expelled from the Sanctuary also. The tendency in England has been to loosen the tie between the two organizations. Shepherds there now govern their own affairs, the natural outcome of a ruling that a Forester's advancement in office is not affected by his not having joined the Ancient Order of Shepherds. Membership in the Shepherds (England) carried with it "half benefits" for which "half contributions" were necessary. The practical breakdown of Shepherdry in Forestry in England was due primarily to unwillingness to keep up two organizations in one, with two rituals and two sets of expense. Elaborate ritual, extensive paraphernalia, and the like, are more popular in the United States than in the United Kingdom. The emblem of the Shepherds is the sheepskin sack or white wool scrip. The heraldic emblem, adopted sixty years ago, was the Lamb and the Cross; but the Cross was afterward eliminated "in deference to the wishes of Jewish brethren." The motto as given in authorized Forestic publications was *Noster Pastor Domine*, and "the word" formerly was *Quam Dilecti*. The "Handbook of Foresters of America," published in 1893, New York, states that the Ancient Order of Shepherds severed its connection with the Order in England and became Americanized shortly after the Minneapolis Convention in 1889. It now forms a beneficiary branch of the Foresters of America, "but its distinctive aim is to socially unite the brethren of the different Courts."

all Orders named, as well as the non-secret, generally local, beneficiary societies, continued to hold meetings, initiate members, and relieve distressed brethren by systematic contributions, for fifteen or sixteen years after the birth of the Ancient Order of Foresters in 1834, all except the purely local societies continued under the ban of the corresponding societies and the seditious meetings acts, and were unable to protect themselves, by law, against fraud or theft. Not until 1850 did they finally gain legal recognition through the friendly societies act, which required the registry of their rules. The Ancient Order of Foresters has been described as the first affiliated friendly society applying for registry under that act, and by that date, October, 1850, this Order numbered nearly 70,000 members, although it suffered in 1848 from the results of a bitter struggle between its officials over the investment of funds. This had no sooner ended in the interest of the society at large than an unfaithful treasurer disappeared from Glasgow (1849) with a considerable sum belonging to the organization, which almost killed Forestry as well as Odd Fellowship at that city, and it was fully sixteen years before they recovered from the blow. Yet, by 1855, only six years later, there were, in all, 100,000 members of the Ancient Order of Foresters, a gain of 34,000 within ten years. In the effort to extend the work of relief a levy of one shilling per member was made in 1850 for the erection of a Foresters' Home, and in that year, and those immediately following, mortality and sick tables were compiled. These were imperfect, but were greatly improved in 1855 by the incorporation of features developed in like statistics prepared by the Manchester Unity. Notwithstanding imperfections in the earlier Forestic tables of membership, sickness, deaths, etc., the compilations demonstrated the then unsuspected ability of the Order to pay fourteen shillings per week for the full term of sickness of members (between the ages of twenty and seventy) on the assessment of only fourpence per week per capita.

In 1857 a prize and honorary membership were awarded Mr. George Faulkner of Manchester for a new ceremony of initiation, and in 1862 £500 were sent to relieve distress in the cotton districts of the United States, the result of the Civil War, "and to relieve the distressed members of the Order." In 1865 the passing of a satisfactory medical examination was made compulsory on those applying for membership, and as an evidence of the growth of the society, at the High Court Meeting at Wolverhampton in 1868, at which the Earl of Litchfield presided, delegates were present from Ireland and from Australia. At that meeting, also, was first urged the payment of a graduated scale of assessments according to age, but this was not perfected until 1882, although nominally put into operation in 1872 so far as new members were concerned. The public spirit of the society is attested by its presentation of a life-boat to the National Life-Boat Institution in 1864, and another in 1869.

The Order was formally introduced into the United States in 1832, by the establishment of Court Good Speed, No. 201, at Philadelphia, by the Royal Foresters. In 1836 Court Good Speed seceded to the Ancient Order, but died some time after, leaving no records. Court General Washington, No. 1,361, was opened at Brooklyn in 1841, but was short-lived. Early in 1842 Court Potifar, No. 1,412, and Court Transatlantic "were opened somewhere in the United States," but no records remain to tell where. A dispensation was granted to "City of New York," with no name of Court, early in 1843, but apparently nothing further was done in the matter. Court Bay State, No. 2,249, was opened at Boston in December, 1847, but has not been heard of since. But on May 28, 1864, Court Brooklyn, No. 4,421, was instituted at Brooklyn, N. Y., and on May 5, 1865, Court Robin Hood was instituted in New York city, both of which continue to this day and are therefore the oldest living Courts of Forestry in the United States. Between 1864 and the year 1874, when the first dissension in the ranks of American Forestry took place, the Order in the United States grew until it numbered 43 Courts with 2,300 members, all holding allegiance to the High Court of the Ancient Order of Foresters of England. As pointed out in a "History of the Independent Order of Foresters" (Toronto: Hunter, Rose & Co., 1894), an agitation arose as early as 1871 to secure a Subsidiary High Court for the United States, the demand being based on a desire for local self-government. It is declared that several petitions to that end were sent to the English High Court, where they were thrown out. After that the movement became in part one for separation from the mother organization, and the establishment of an independent High Court for the United States. As stated by the leader of the movement for independence, A. B. Caldwell (who joined the Order in 1870), "he (himself) became at once restless and dissatisfied with the arbitrary laws and general mismanagement . . . and soon commenced agitating independent Forestry."

A convention of Foresters was held at Liberty Hall, Newark, N. J., June 16 and 17, 1874, in response to a call signed by 500 Ancient Foresters, residents mostly of New York and New Jersey. Court Independence, No. 1, of Newark, had already seceded and organized itself into a Court of Independent Foresters, and prior to the convention had instituted two independent Courts of Foresters under the names Court General Kearney, No. 2, Kearney, N. J., and Court United States, No. 3, New York city. These three Courts in convention declared their independence of the High Court of the Ancient Order of Foresters of England, and elected A. B. Caldwell Most Worthy High Chief Ranger. Before the end of 1874, and only shortly after the new Independent Order had refused to compromise differences with its American brethren of the Ancient Order, a Subsidiary High Court of the Ancient Order of Foresters for the United States was finally granted by the High Court of England, at Worcester, England, on proposition of Court Wines, No. 5,738, New York, now Court Republic. Jerome Buck of New York, and Mr. Phillips of Scranton, Pa., were delegates to the meeting of the English High Court at Worcester. The new Subsidiary High Court was established at New York late in 1874, and the first Executive Council was located at Brooklyn, N. Y. Jerome Buck was Subsidiary High Chief Ranger. Chroniclers of the (English) Ancient Order place its American membership at that date at over 2,000 and the number of Courts at 43.

Evidently the leaders of the Independent Order had gone far enough to taste the sweets of being in control of what promised to be a successful beneficiary secret society, because the granting of the original demand by the seceders for a Subsidiary High Court to the American branch of the Ancient Order, only a few months after the schism, failed to exercise any appreciable influence to reunite the American bodies. For the next fifteen years the Ancient Order in the United States continued its allegiance to the High Court of England, when it, too, at the meeting of the Subsidiary High Court at Minneapolis, August 15, 1889, seceded from the English organization and became the Ancient Order of Foresters of America, and in 1895 the Foresters of America, under which title it enjoys the distinction of having the largest membership of any of the various orders of Forestry into which it and the Independent Order have been divided. From 1875 to 1889, while still a branch of the English society, the Ancient Order in the United States greatly outstripped the mother fraternity in rate of progress, increasing in membership in fourteen years from about 2,000 to 56,000. By 1895 it numbered 119,000 members, an increase of more than fifty-fold within twenty-one years, while the English Order during the same period trebled its membership. The latter, however, has eight members to one of the Foresters of America.

For five years after the establishment of the American Subsidiary High Court, the progress of the Ancient Order was slow, membership increasing from about 2,000 to only 4,500. In the following ten years extension was rapid, membership increasing to 9,950 by 1881, to 16,780 in 1883, to 23,570 in 1885, 29,000 in 1886, and to 56,000 in 1889. The "color question" appeared early in the life of the American organization, there having been "two or more Courts of colored Foresters in the Order,"* which were "quietly gotten rid of by the Subsidiary High Court refusing to accept their per capita tax," on the ground that "to attract members and preserve unity it was necessary for the Order to place itself regarding the negro on the same ground with other leading secret benevolent societies." These Courts of negro Foresters afterward affiliated with the English Order. At the second Subsidiary High Court, at Scranton, Pa., 1875, rules for admission to the Order were adopted, limiting applicants to "white males," etc. This brought it into conflict with the High Court of England, by which no distinction is made as to race. The subject was debated in three English High Court meetings, and strong expressions were made against the American rule, while in two Subsidiary High Courts propositions to strike out the word "white" were voted down by large majorities. At the eleventh Subsidiary High Court, at Detroit, 1885, permanent Secretary E. M. McMurtry, to whom the Order owes much of its success, and J. J. Hayes, were appointed a committee to attend the High Court at Leicester, England, in 1886, and present the American side of "the negro question." They did so, and the English High Court was sufficiently impressed to content itself with merely reaffirming its previous opinions, relying "on the good faith and sense of justice of the American brethren to open their portals to all men at the earliest possible moment." Notwithstanding this conciliatory action, the English High Court at its next session, Glasgow, 1887, declared that no law of any Subsidiary High Court, etc., should prevent the admission of a man on account of his color, and that any existing law to that effect was deemed invalid. The reply from the United States was that the charter rights of the Subsidiary High Court in the United States permitted the adoption by it of the rule referred to, and that no law existed permitting the High Court to curtail or regulate enactments of the Subsidiary High Court. It is further claimed by permanent Secretary McMurtry and others conversant with the situation, that the American Subsidiary High Court sanctioned at Worcester, England, in 1874, was the outcome merely of a general law for the government of such a Court; that no charter was ever issued to it, and that the Subsidiary High Court of America was virtually an independent, self-created body, sanctioned by the High Court of England, owing allegiance to the latter in a fraternal sense only. Evidently British Foresters thought differently, and it is possible they were not influenced by the most conservative among them, for the Reading (England) High Court, in 1888, rescinded the resolution adopted at Worcester in 1874, fourteen years before, viz.: "That a Subsidiary High Court for the United States of America be granted," thereby cancelling the existing government of the English Orders of Foresters in the United States, and suspending all members thereof who refused to comply with the action taken. Excitement naturally ran high among American Foresters affected, particularly as the English body had made public its willingness to reassume direct parental relations with individual American Courts. A great majority of American Courts favored independence, only eighteen actively favoring English supremacy—thirteen in California, two in Michigan, and one each in New Jersey, New York, and Connecticut. These afterwards formed the nucleus of the remaining Ancient Order in the United States. The eighteen Courts which refused to recognize the Subsidiary High Court were suspended, and subsequently affiliated with the English Order.

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* Handbook of the Ancient Order of Foresters of America: Forestic Publishing Company, New York, 1893.

Ancient Order, Daughters of Jerusalem.—See Ancient Order, Knights of Jerusalem.

Ancient Order, Knights of Jerusalem.—One of the smaller fraternal beneficiary associations, paying death and funeral benefits. Associated with it is a similar society for women, the Ancient Order of Daughters of Jerusalem. Its headquarters are at Washington, D. C.

Ancient Order of Sanhedrims.—Founded by W. S. Iliff and Franklin Van Nuys, at Richmond, Ind., April 1, 1895, as a fraternal beneficiary order. It pays sick benefits of $5 weekly for five weeks in a year. To be eligible to membership a man must be sound physically, of good moral character, and a member of some secret society in good standing. The Order is an outgrowth of the Orientals, a "side degree" attached to the Knights of Pythias.

Ancient Order of Shepherds.—Originally constituting one degree of the (English) Ancient Order of Foresters, it now forms a beneficiary branch of the Foresters of America. (See Ancient Order of Foresters, Foresters of America, and Loyal Ancient Order of Shepherds.)

Artisans' Order of Mutual Protection.—Founded by James N. Bunn of Altoona, Pa., in 1873, who withdrew from the Ancient Order of United Workmen for that purpose. As the latter is practically the pioneer American mutual assessment, secret fraternity paying death benefits, so is the Artisans' Order of Mutual Protection one of its oldest children. The latter operates only in Pennsylvania, New Jersey, and New York, and pays sick and death benefits, but by means of fixed quarterly dues, instead of by mutual assessments. Sick benefits amount to $5 weekly and are not deducted from death benefits, which range from $1,000 to $2,000. The society's ritual is "based purely on business principles," yet the principal emblem, containing an illustration of the application of the screw and the pulley to mechanics, the whole with a triangle inscribed within a circle and surrounded by the words "Peace, Power, and Protection," is suggestive of an appropriate and instructive ceremonial. The office of the most Excellent Recorder is at Philadelphia, where a large proportion of the four thousand members may be found.

Benevolent and Protective Order of Elks.—A charitable and benevolent organization, designed to contribute to the social enjoyment of its members, to relieve the necessities of deserving brethren, their widows and orphans, and perpetuate the memories of deceased members of the Order. Its origin is given in Allen O. Myer's history of the Order as follows:

> In 1866 the Legislature of New York passed seven excise laws that closed up all the saloons, theatres, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse and recreation on the only day in the week they could call their own. They looked around to find some way to evade this law and enjoy themselves as they saw fit on the day of rest. A few of them raised a purse by small contributions to pay for a room and buy refreshments and a lunch for the company. They met first in a room over a place on Fourteenth Street in New York city, and afterwards they met in a room on the Bowery. As the members increased they saw the necessity of having some sort of an organization to prevent confusion in their social sessions and to transact the little business necessary. An organization was formed, called the "Jolly Corks." There was a social organization in England called the "Buffaloes." It was a convivial society, and as there were a number of English actors in the company, the first ideas of organization were doubtless suggested by that society, and

the name "Jolly Corks" was given the new body, either from the flying corks that came from the bottles, or because of the connection of the members with the theatrical profession.

The credit of founding the Order is given to Charles Algernon S. Vivian, an Englishman, an actor, and the son of a clergyman of the established church. After the society was formed at New York, the members desired a distinctively American name, one which would harmonize with the desire for making the organization secret in character and social and benevolent in purpose. Several who happened to be at Barnum's old Museum in New York city were struck by the appearance of a fine moose head, and agreed to select it as the society's emblem, and the word "Elk" for the name of the new Order. This choice of name was due to the impression made by the description of *Cervus Alces* in "Buffon's Natural History," "fleet of foot, and timorous of doing wrong, avoiding all combat except in fighting for the female and in defence of the young and helpless and weak." Goldsmith's description of the elk in his "Animated History" also exercised an influence on the choice of name. Some confusion has arisen within and out of the Order over the use of the name Cervus Alces with the head of the American elk. Some years ago, when the Order had begun to grow, the moose (Cervus Alces) head was dropped by order of the Grand Lodge and the elk head (Cervus Canadensis) was adopted as the official emblem of the Order. The secret society affiliations of the earlier Elks, the original "Jolly Corks," in addition to the Benevolent Order of Buffaloes, an English friendly society, cannot be ascertained; but the real founders of the Elks, those who so shaped its destinies as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons; for the ceremonial of the Elks, although it has been changed several times, still presents features familiar to workmen from the quarries. One of the more conspicuous evidences of this is or has been found in the use of aprons by Elks, and "Lodges of Sorrow," and "Tylers." The rule which permits the existence of only one lodge of Elks in a city (since 1886) works well in practice. The governing body is the Supreme Lodge, to which subordinate Lodges send representatives. In 1898 there were about 300 Lodges at as many cities throughout the country, with 35,000 members. The notion that the Order is made up almost exclusively of members of the theatrical profession is erroneous. While many actors are Elks, the Order contains members from all the leading walks of business and professional life. The initials of the titles of some of its officers (Esteemed Leading Knight, Esteemed Loyal Knight, and Esteemed Lecturing Knight) are just Kabbalistic enough to excite interest, and what the members of the Order do at half-past eleven is known only to themselves. Elks' Memorial Day occurs annually on the first Sunday in December, when the memories of departed brethren are revived and fittingly referred to. But above all things else is charity the distinguishing characteristic of the Order, charity which is inoffensive, untraced, and unsuspected.

Benevolent Order of Buffaloes.—Whether or not the original Benevolent Order of Buffaloes, a social secret organization in England, had any more to do with the forming of the American secret society by the same name, which consists of one Lodge in Philadelphia and one in New York, has not been ascertained. The New York body was organized May 1, 1881. The Order pays sick and death benefits, and, in reply to inquiries, states that the Philadelphia and New York Lodges "are the only ones in existence."

Brethren Hospitalers of St. John the Baptist of Jerusalem.—See Knights of St. John of Jerusalem, Rhodes, Malta, etc.

Chevaliers of Pythias.—Organized in Boston in 1888 as a charitable and beneficiary society, but with the payment of death and sick benefits optional. Its title is plainly a plagiarism from that of an older and well-known fraternity. It is reported defunct.

Companions of the Forest.—A social beneficiary secret society confined to members of the Foresters of America and their women relatives and friends, organized at San Francisco in June, 1883. (See Foresters of America and Ancient Order of Foresters.)

Concatenated Order of Hoo-Hoo.—Organized at Gurdon, Ark., on January 21, 1892. There were present at the founding of the Order, B. Arthur Johnson, of the editorial staff of the "Timberman," Chicago, Ill.; William Eddy Barns, editor of the St. Louis "Lumberman," St. Louis, Mo.; George Washington Schwartz, of the Vandalia Road, St. Louis, Mo.; A. Strauss, of the Malvern Lumber Company, Malvern, Ark.; George Kimball Smith, Secretary of the Southern Lumber Manufacturers' Association, St. Louis, Mo., and William Starr Mitchell, Business Manager of the Arkansas "Democrat," Little Rock, Ark. Only two of the above-named were in any sense secret society men. These were members of the Freemasons and the Elks. With the exception of Mr. Strauss they were all camp followers who lived by, but not in, lumber; people who, as a duty, attended probably thirty or forty meetings of the lumbermen annually, which were held in all parts of the United States. It was first suggested that the Order be called the Independent Order of Camp Followers, which, of course, would imply not actual lumbermen, but such people as railroad men, newspaper men, and those other people who found it necessary to attend lumber retail and manufacturers' association meetings, but it was at once determined to make the matter vastly broader than that and have it include the lumbermen themselves. It is not out of the way to state that not one of those present had any idea that the Order then founded would ever have more than possibly one hundred members.

The first regular Concatenation was held in the old St. Charles Hotel at New Orleans on February 18, 1892, and thirty-five of the leading lumbermen of the country were initiated. It was not long until Concatenations were being held in several States. The Order is often spoken of as a lumber organization on account of the fact that more lumbermen have availed themselves of the opportunity to become members of the Order than any other class who are eligible to membership. The word Hoo-Hoo and the word lumbermen have, by common usage, come to be almost synonymous terms. Under the constitution those who are eligible must be white male persons over the age of twenty-one years, of good moral character, and engaged in one or more of the following avocations: lumbermen, newspaper men, railroad men, and sawmill machinery men. During the first year of the organization one lady, Mrs. M. A. Smith of Smithton, Ark., owning a sawmill and railroad, was initiated, and has the honor of being the only lady member, as the constitution was changed at the next annual meeting. Those who founded the Order believed that the greatest achievement known to humanity is to live a hearty, healthy, and happy life. Therefore, the objects of the Order, as stated in the constitution, are the promotion of the health, happiness, and long life of its members. Hoo-Hoo does not believe in accepting members from all walks and professions of life. Believing these things, the members of Hoo-Hoo have attempted to gather together people who have in a business sense a common interest. The constitution does not provide for sick, disability, or death benefits. Ever since its foundation, however, the Order has done in a quiet way some charitable work among its members.

One of the objects of the Order is to assist a member in finding employment. The traditions which were represented at the Gurdon meeting and about which the principles cling, were of the black cat of the

Egyptians, principally because the founders believed and still think that there is no one in all Christendom who knows very much about a cat. It was chosen because many people believe a black cat to be unlucky, and this Order among other things was to fight superstition and conventionalism. The Order of Hoo-Hoo has no lodge rooms, no enforced attendance at lodge meetings, no plumed helmets, and, without desiring to cast reflection on any worthy societies, has nothing that other orders possess that can in any way be avoided. The Hoo-Hoo might have been appropriately called the "Order of Acquaintance," as every member carries a handbook, published annually, which contains the business address of every member, arranged in such a way that the information cannot be used except by the initiated. The ritual of the society in a literary way compares most favorably with that of any of the secret societies. It is composed of some portions that are very serious, while others have for their object the amusement of those present.

The executive affairs are administered by a Supreme Nine, and the judicial affairs and the care of its emblem are represented by the House of Ancients. The latter is a repository of the past executive rulers of the Order, membership in which body lasts for life. A striking and entertaining feature of the Hoo-Hoo Annual is the embalming of the Snark, his passing into the House of Ancients. The present members of the House of Ancients are B. Arthur Johnson, William Eddy Barns, and James E. Defebaugh. Everything in Hoo-Hoo goes by nines. The initiation fee is $9.99, the annual dues are 99 cents; the annual business meeting of the Order is held on the ninth day of the ninth month. Annual meetings since the organization have been held at St. Louis, Chicago, Kansas City, Minneapolis, Nashville, and Detroit. The Supreme Nine consist of a Snark, a Senior Hoo-Hoo, Junior Hoo-Hoo, a Bojum, a Scrivenoter, a Jabberwock, a Custocatian, an Arcanoper, and a Gurdon. The work in each State or foreign country is under the supervision of a Vicegerent Snark, who has charge of Concatenations held in his territory. The membership of Hoo-Hoo is over 5,000, and is limited by the constitution to 9,999.

Daughters Militant.—An organization of women members of the society of Daughters of Rebekah, a branch of the Independent Order of Odd Fellows, United States of America. (See the latter.)

Daughters of Hermann.—Women's auxiliary to the Sons of Hermann. (See the latter.)

Daughters of Rebekah.—A social and beneficiary secret society to which Odd Fellows and women relatives and friends are eligible. It was established in 1851. (See Independent Order of Odd Fellows, United States of America.)

Daughters of St. George.—A charitable and benevolent secret sisterhood composed of women relatives of members of the Order, Sons of St. George. (See the latter.)

Dramatic Order of Knights of Khorassan.—Prompted, perhaps, by a desire for Pythian seasons of relaxation and amusement of a spectacular as well as mystical character, leading spirits among the Knights of Pythias produced, full grown, in 1894, the Dramatic Order of the Knights of Khorassan, to which only Knights of Pythias are eligible. It is presided over by a Most Worthy and Illustrious Imperial Prince and is noteworthy, in addition to creating new Knights of Khorassan, for illuminated pageants and fantastically costumed processions between sessions of the Supreme Lodge of the Knights of Pythias. These Persian quality-folk are plainly suggested by the Arabic nobility, to join which one must be either a Masonic Knight Templar or a thirty-second degree Mason of the Ancient and Accepted Scottish Rite. The Ancient Arabic Order, Nobles of the Mystic Shrine, dates back a quarter of a century in the United States, and was followed a few years ago by the Imperial Order of

Muscovites, which meets in Kremlins, and to which members of the Independent Order of Odd Fellows alone are eligible. Then came the Knights of Khorassan, of the Knights of Pythias, also with the word "Imperial" in its title. It meets in Temples, as do the "Mystic Shriners," to which are also given Persian or Arabic names. There were thirty Temples of Knights of Khorassan represented at a meeting at Cleveland in 1896, at which time the membership of this Pythian imperial appendix was 9,000, compared with 1,500 in December, 1895. (See Knights of Pythias.)

Foresters of America.—(See Ancient Order of Foresters.) The thirteenth meeting of the Subsidiary High Court of the Ancient Order of Foresters in America convened at Minneapolis August 13, 1889, and on the third day of the session, in a set of formal resolutions, reciting at length what has been explained regarding the differences between the English and American affiliated Orders (see Ancient Order of Foresters), severed its connection with the High Court of the Ancient Order of Foresters, which had already been accomplished by the action of the English High Court, and formed a Supreme Court of the Ancient Order of Foresters of America, with a new constitution and by-laws. Curiously enough, the newly organized American Order began with thirteen Grand Courts in thirteen States of the Union, subordinate to its Supreme Court. Its primary objects are to provide sick and funeral benefits for members and to contribute to their moral and material welfare and those dependent upon them. A feature of this Ancient Order of Foresters for a number of years was an endowment or insurance fund, not to exceed $2,000, for the benefit of widows, children, or other representatives of deceased members. There are, in addition, sick, temporary relief, and burial funds. Membership is confined to white men from eighteen to fifty years of age, of good moral character, soundness of health and body, freedom from disease, and a belief in a Supreme Being. The government of the Order as well as its material benefits are in part patterned after those of the Odd Fellows, as, indeed, is the form of government of nine out of ten of the hundred and more mutual benefit assessment secret societies which have sprung into existence in the United States within the past twenty-five years.

The Supreme, formerly High, Court of the Foresters of America is composed of officers and representatives of Grand Courts, which in turn are made up of officers and representatives from subordinate Courts in States, territories, provinces, or countries. In addition to declaring itself independent of the English Order, changing its name and the titles of governing Courts, the Ancient Order formulated new general laws, adopted new regalia and ritual, incorporated the American flag in its insignia, prefixed "Liberty" to the ancient motto of the Order, "Unity, Benevolence, and Concord," and established August 15th as "Foresters' Day," and the second Sunday in June as Memorial Day. In the United States the paraphernalia and ritual of Forestry have been elaborated more than in England, and in 1879 a benevolent branch of the Ancient Order, known as the Knights of the Sherwood Forest, was instituted at St. Louis. At the Philadelphia Subsidiary High Court in 1883, this branch or appendant Order of Forestry was recognized as the second degree, and now constitutes the semi-military or uniformed body among this Order of Foresters, with a Supreme Conclave of the World numbering fifty subordinate Conclaves, and 1,700 members. The Ancient Order of Shepherds became the third degree of the Order in 1889, shortly after the Minneapolis Convention, it having finally separated from English Forestry, by which it was incorporated as the second degree in 1835. As in England, the Shepherds degree, while a beneficiary branch, has the distinctive aim to socially unite the brethren of different Courts.

COMPARATIVE STATISTICS OF MEMBERSHIP OF VARIOUS ORDERS OF FORESTERS.

Total Membership.	Foresters of America.	Independent Order.	United Order † (1st).	Independent Order of Illinois.	Canadian Order.	Catholic Order.	United Order ‖ (2d).	Irish National Order.	(English) Ancient Order.
1895	119,000	86,521	...	17,330	20,791	34,847	1,200	¶ 500	881,000
1894	116,000	70,055	...	18,375	18.641	29,130	...	...	765,000
1893	114,000	43,000	...	21,152	16,295	27,000	...	...	750,000
1892	105,000	32,303	...	...	14,208	...	...	...	...
1891	91,000	24,466	...	...	12,514	...	...	...	...
1890	69,000	16,000	...	...	10,282	21,000	...	...	694,000
1889	56,000	14,286	...	...	8,625	...	...	...	...
1886	*29,000	4,628	...	...	5,131	...	...	...	...
1885	*24,000	2,959	...	...	4,305	...	...	...	...
1883	...	1,700	...	...	2,900	§ 300	...	...	...
1881	*10,000	369	‡ 13,000	...	1,710	...	...	...	...
1880	...	11,000	...	‡ 2,500	‡ 1,500	...	...	...	...
1879	...	15,000	...	...	...	...	...	...	543,000
1878	...	13,976	...	...	...	...	...	...	...
1877	...	7,029	...	...	...	...	...	...	...
1874	*2,300	500	...	...	...	...	...	...	...
1872	...	...	...	...	...	...	...	...	277,000
1864	* 1 Court	...	...	...	...	...	...	...	...
1855	...	...	...	...	...	...	...	...	100,000
1845	...	...	...	...	...	...	...	...	66,000
1836	...	...	...	...	...	...	...	...	17,260
1835	...	...	...	...	...	...	...	...	15,000
1834	* 1 Court	...	...	...	...	...	...	...	12,000
1895, U. S. alone	119,000	37.008	None	17,330	...	34.847	1,200	500	16,000
1896, Canada	...	...	...	...	22,651	...	...	...	20,000

* These totals (prior to secession of 1889) refer to the Ancient Order of Foresters in the United States.
† Died within next few years.
‡ Secessions from the Independent Order.
§ Secession from the Independent Order of Illinois.
‖ Recent origin.
¶ In the United States alone.

A not less important branch is the Companions of the Forest, membership in which is confined to Foresters and women relatives and friends. The latter meet in Circles, the first of which was organized at San Francisco in June, 1883. The Companions became the fourth degree of the Order at the Detroit Subsidiary High Court in 1885, and exercises an important influence in favor of the growth, stability, and popularity of the Order. This, as well as the preceding degrees, makes provision for sick and distressed members and the burial of the dead. By 1895, ten years after it had been officially recognized, the Companions of the Forest numbered 20,000, showing a rapidity of growth and a degree of prosperity entitling it to a share in the distinction which has been awarded the Daughters of Rebekah attached to the Independent Order of Odd Fellows. An outgrowth of the English Juvenile Foresters is found in the Junior Foresters of America, membership in which is confined to youths of from twelve to eighteen years of age. Its total membership is about 2,200. In the first six years of its independent existence the Foresters of America paid about $4,000,000 in endowments in addition to sick and funeral benefits. The new ritual naturally brings in Robin Hood, but events in biblical history relative to the Garden of Eden are touched upon as well, the lesson taught being to help those less fortunate than the members of the society. From the date of the independence of the Foresters of America its extension has been steady and fruitful.

German Order of Harugari.—Organized in New York city in 1847, at a time when the Germans in the United States, among other foreigners, were antagonized by the dominance of native American sentiment. The founders were Dr. Philipp Merkle, F. Germann, Th. Rodmann, J. Deger, V. Denzer, J. Germann, W. Schwarz, Peter Schnatz, A. Glahn, and S. Merz. The society was made up exclusively of Germans, and formed not only an asylum or refuge but contemplated affording relief to its members in sickness and distress and caring for their widows and orphans. Various German societies existed here at that time, but, not being knit together, accomplished little in the face of the hostility with which German immigrants were then regarded. The Order was formed, in addition to the purposes specified, for the preservation of the German language, literature, customs, and traditions in America. This it has succeeded in doing during its fifty years of existence, which were duly celebrated at Newark, N. J., July 12, 1897, when it was announced that Philipp Merkle, Fredrech Germann, and Peter Schnatz, among the founders, alone survived. The name Harugari was identified with the ancient German tribe, the Cherusci, which was conquered by the Romans under Tiberius, but achieved its independence, led by Arminius, when it defeated the Romans under Varus. The name was taken from the old German. Harue signified a forest, and the old Teutons who met in the forests were called Harugaris. The first Harugari Lodge was called after the great Cherusci leader, Arminia, No. 1. The motto adopted, following the example of older and similar organizations, was "Friendship, Love, and Humanity." An exceptionally altruistic declaration of principles was adopted, features of which were the brotherhood of man and the desirability of working for the good of society in general instead of for self. The Order grew slowly, but soon made its appearance in Pennsylvania, thence in Illinois, and, successively, in Massachusetts, New Jersey, Maryland, and Ohio. It now has about 300 Lodges in twenty-seven States of the Union, and a total membership of about 30,000 men and women. Women members, which number about 7,000, meet in separate Lodges, which are governed and conducted as are those for men. Subordinate Lodges are under the direction of Grand Lodges, which, in turn, are controlled by the Grand Lodge of the United States. During a half century the German Order of Harugari has paid out more than $5,000,000 for the relief of sick and distressed worthy members, their widows and orphans. One of the outgrowths of the organization is the Harugari Singing Society, to which 20,000 members belong.

Grand United Order of Galilean Fishermen.—Founded by Anthony S. Perpener at Washington, D. C., in 1856, one of the oldest benevolent and beneficiary secret societies in the country, membership in which is confined to negroes. It pays from $3 to $5 a week in sick benefits, death benefits of from $300 to $400, and claims to be "one of the wealthiest institutions" of its kind in the United States, as the aggregate value of the halls, land, personal property, bonds, etc., owned by it is about $125,000. It will interest Scottish Rite Freemasons to learn that it claims Masonic origin, and that it displays the sacred emblem the fish as well as the passion cross, rose, and I N R I of the eighteenth degree of the Ancient Accepted Scottish Rite. (See the account of the Ancient Accepted Scottish Rite among the negroes in the United States.) The Order of Galilean Fishermen claimed 56,000 members in 1897 in Lodges scattered from New England to the Gulf. Both men and women are eligible to membership.

Grand United Order of Nazarites.—One of the older societies for the payment of sick and funeral benefits, it having been organized at Baltimore in 1863, primarily for charitable and fraternal purposes. Letters addressed to it are returned unopened, but the society evidently had an existence of nearly thirty years, as its title appears in the records of the census for 1890.

Grand United Order of Odd Fellows.—It is singular, yet no more than a coincidence, that in 1843, the year following the declaration of independence by the Independent Order of Odd Fellows, United States of America, from the English Independent Order, Manchester Unity, a Lodge of colored Odd Fellows was established in the city of New York by the mother organization, the United Order of England, although prior to 1843 there had been several Lodges of white

Odd Fellows at and near Pottsville, Pa., holding allegiance to the Grand United Order in England. In 1842 Patrick H. Reason, James Fields, and others (negroes) of New York city, members of a social and literary society known as the Philomathean Institute, petitioned the American Independent Order—probably just prior to the secession of the latter from the Manchester Unity—for a dispensation to form the Institute into an Odd Fellows' Lodge. The petition was not granted because the signers were of African descent. But the latter with others, notably members of the Philadelphia Library Company and Debating Society, had seen and appreciated the need for societies affording mutual aid and protection in case of sickness and distress, and were determined not to be put off, as they believed, because of a prejudice against associating with people of color. Then it was that Peter Ogden, a negro member of Victoria Odd Fellows' Lodge, No. 448, at Liverpool, Grand United Order, a seafaring man, advised that a dispensation be asked for a Lodge of Odd Fellows at New York, through Victoria Lodge, from the United Order of England. It will be borne in mind that that Independent' Order of Odd Fellows, United States of America, then held allegiance to or was just about severing it from the Independent Order, Manchester Unity, England, which, in 1813, seceded from the Grand United Order, which was then (1842–43) about to be asked to establish Lodges in the United States among petitioners of African descent. Peter Ogden's advice was taken. He sailed to Liverpool, and secured through Victoria Lodge and the governing body of the Order at Leeds a dispensation to institute Philomathean Lodge, No. 646, at New York city, which was formed March 1, 1843. The four self-instituted white Lodges, chartered by the Grand United Order, situated near Pottsville, Pa., refused to recognize Peter Ogden as Deputy from the English Grand Body, because, as they admitted, of a prejudice against associating with men of color. Whether they discontinued their Lodges or allied themselves with the American Independent Order is not known. Peter Ogden, the founder of the Grand United Order in this country, was of humble birth, but evidently of great energy. He enjoyed a superior education, which enabled him to lay broad and deep the foundations of the American branch of the parent stem of British Odd Fellowship. Neither the latter nor the former body prescribes conditions of race or color as requisites for membership, and the fact that the American branch is composed of men of African descent is due solely to its having been established by men of color with whom those of their own race have naturally associated. Ogden's published letters show him to have been a clever man. Evidently the English body acted wisely in making him their representative in the United States. He was the Thomas Wildey of his branch of American Odd Fellowship. Within four years (in 1847) there were twenty-two American Lodges under Ogden's administration, and in 1851, eight years after Philomathean Lodge was organized, representatives from Lodges in New York, Pennsylvania, Connecticut, Massachusetts, New Jersey, Delaware, and Maryland presented credentials at the meeting of the Annual Movable Committee, which met in New Haven, Conn.

Peter Ogden died in New York city in 1852, and his name will undoubtedly be held in grateful remembrance by all members of the Order. By 1850 there were thirty-two Lodges of the Grand United Order in America, and in 1860, sixty-six, of which seventeen were not working, a net gain within seventeen years of forty-nine Lodges. When the questions agitating the public and the disturbed political conditions during those seventeen years are recalled, the progress achieved is seen to be creditable. At the celebration of the twentieth anniversary of the Order in the United States at Washington, in 1863, it was announced there were fifty active Lodges in the United States, Canada, and Bermuda, with a total membership of about 1,600. About $1,500 had been paid for relief of the sick and burial of the dead within a year, in addition to which $4,000 had been invested. In 1867 the membership was 3,358, double the total four years before, and the number of Lodges was sixty-six. By 1873 the Order had extended west to Colorado and south to Florida. At that period the ritual was revised and improved. It divided the society, as now, into Lodges (symbolic color, white), Household of Ruth (color, blue), Past Grand Masters' Councils, judicial branch (colors, scarlet and black), and Most Venerable Patriarchies (colors, royal purple and emerald green). During the next decade rapid progress was made, Lodges, Households, Councils, and Patriarchies being established with noticeable frequency. In 1879, according to official reports, the Order had "spread like wildfire" in Texas and the links of the fraternity had been extended to San Francisco. The forty-first general meeting at Washington, 1892, was the largest gathering of its kind ever held. There were 400 delegates present, among them clergymen, physicians, lawyers, bankers, merchants, manufacturers, army officials, and others from New England, California, Canada, the Gulf States, and Cuba, among them "a Spaniard from New York," and one other "white brother from Pennsylvania." Since then the Order has continued to grow and prosper. Its English allegiance remains unshaken, and its hands are said to be extended to all throughout the world who claim to be Odd Fellows. The single Lodge instituted at New York in 1843 through the efforts of Peter Ogden, has increased within fifty-three years to 2,253 Lodges, and the few original members to nearly 70,000. There are thirty-six Grand Lodges controlling property valued at $1,500,000, and in 1894–95 the Order paid out $84,000 for the relief of sick members, widows and orphans, and for funeral expenses. Besides 2,253 Lodges there are 1,003 Households of Ruth having 40,000 members, 182 Councils with 3,420 members, and 88 Patriarchies with 1,889 members. The growth of the Order since 1863 has been continuous, the membership increasing seventy-two times within thirty-two years, and the annual expenditure for relief fifty-six times. The child with its various branches has evidently reached the stature of the parent, for the total membership of the British Grand United Order is only about 107,000, perhaps one-seventh of that number being in Australia, East and West Indies, and Africa. Councils of Past Grand Masters or the Patriarchal Order of Past Grand Masters in America were established in 1844. Only Past Grand Masters are eligible to membership. Patriarchies, composed of Most Venerable Patriarchs (Past Grand Masters), who have rendered the Order particularly meritorious services, are an English adjunct of the Grand United Order of Odd Fellows, introduced into the American branch in 1873. It is unlike any similarly named division of any other branch of Odd Fellowship. In it are conferred three degrees, as is also the case in the Households of Ruth and Councils of Venerable Grand Masters. The Household of the Degree of Ruth receives wives, widows, widowed mothers, sisters, and daughters of members of the Order, and Past Noble Grands among male members, and was suggested by Patrick H. Reason of Hamilton Lodge, No. 710, New York city, in 1856. In 1857 a ritual of this degree was submitted and forwarded to the English governing body, which approved it in time for its adoption in America in 1858. The first Household of Ruth was established at Harrisburg, Pa., in 1856. This branch of the Order, with its three degrees, has proved popular and numbered in 1893 over 800 Households with 40,000 members. The ritual is original with the Grand United Order of Odd Fellows in America, and is founded, as may be inferred, on the story of Ruth and Naomi.

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Imperial Order of Muscovites.—See Independent Order of Odd Fellows, United States of America.

Improved Order, Knights of Pythias.—The only break in the ranks of the Knights of Pythias has been the secession of some of the German-American members because permission to conduct the work in the German language was withdrawn. The action of the Supreme Lodge of the Knights of Pythias, in 1892, in 1894, and again in 1895, in declining to permit Lodges to render the ritual in any other than the English language, when there were quite a number of Lodges in which it had been customary to use the German language during the ceremonies, resulted in the secession of members of a number of German Lodges. At Indianapolis, in June, 1895, the seceding element organized the Improved Order, Knights of Pythias. The schismatic branch has not grown rapidly, and the outlook is that the breach will be healed.

Improved Order of Red Men.—The oldest charitable and benevolent secret society of American origin founded on aboriginal American traditions and customs. Its government is modelled on the lines of Odd Fellowship, as are its practical aims, and, like Odd Fellowship, it has cut its cloth, but to a more limited extent, after Masonic patterns. Its claim to be "the oldest secret society of purely American origin in existence,"* rests on its being a virtual continuation of the Sons of Liberty formed prior to the War of the Revolution, and the secret societies to which the latter gave birth. The Greek letter college secret society, Phi Beta Kappa, was founded in 1776 (though it has not been secret since 1831), and the College Greek letter fraternities, Kappa Alpha (1825), Sigma Phi (1827), Delta Phi (1827), Alpha Delta Phi (1832), and Psi Upsilon (1833), well-known social and literary college secret societies to this day, all antedate the establishment of the Improved Order of Red Men at Baltimore in 1834. In its traditions, teachings, principles, and aspirations, the Improved Order of Red Men seeks to elevate the character, relieve the misfortunes, and add to the happiness of its novitiates. From the nature of its ceremonials, nomenclature, and legends, it ranks an acknowledged conservator of the history, customs, and virtues of the aboriginal Americans. Local organizations are designated Tribes; these are subordinate to Great (State) Councils, and the latter to the Great Council of the United States, which is the Supreme body. The ceremonials of Tribes are divided into the Degrees of Adoption, and the Hunter's, Warrior's, and Chief's Degrees. A few additional honorary degrees or grades are attainable by those who have filled executive positions in Tribes and Great Councils, in addition to which there is the Beneficiary Degree, the Chieftain's League, described as the Uniformed Rank, and the Degree of Pocahontas, designed for women, but to which members who have received the Chief's Degree are also eligible.

Candidates for the Improved Order of Red Men must be white citizens of the United States, twenty-one years of age, of good moral character, of sound health, and have a "belief in the existence of a Great Spirit in whom all power exists." North American Indians are not eligible to membership. No question of politics or religion is allowed to enter the Wigwams, and as a man enters the Wigwam "so he departs—a free man." The nomenclature of the Order is rich with Indian expressions, words, and names. Members are said to attend a Council, in a Wigwam, on a certain Sun of a certain Moon of the Great Sun (year) of Discovery, *i.e.*, discovery of America. The Council fire is kindled instead of the meeting being opened, and the close is described as the quenching of the Council fire. Fathoms, feet, and inches stand for dollars, dimes, and cents, and every adopted paleface receives a new proper name, often that of an animal, bird, or some quality or characteristic of mind or body. The names of officials are Indian, and methods of expression and rituals are, as may be supposed, replete with Indian words and figures of speech, many of the latter being picturesque, often poetical. The roll call of the Order shows more than 140,000 members, exclusive of probably 26,000 women members of Councils of the Degree of Pocahontas, a grand total of 166,000. The annual receipts are in excess of $2,000,000, and the expenditures one-half of that sum, while investments of the organization aggregate no less than $1,500,000.

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* Letter from Great Prophet Thomas E. Peckinpaugh, November 24, 1894.

In summarizing the characteristics of this oldest American charitable, benevolent, and originally political secret society, it is proper to explain that from 1772 to 1830, under its several forms, it was first political and afterward social or social and charitable in its objects. Not until 1833–34 were all the political features eliminated. In the eighteenth century the qualifications for membership were that the candidate should be, first, a citizen, and next of "correct political principles." The value of this explanation lies in the fact, not heretofore pointed out, that from colonial days down to the present time we have not been without one or more great secret, political societies, except, perhaps, for a decade or more at the close of the first half of the present century.

Not since its reorganization in 1834 has the Improved Order of Red Men tolerated political or religious discussions in its Councils. But with the advent of the United Order of American Mechanics in 1845 and other American secret societies which have taken a more or less active interest in political questions, we find a direct continuation by means of secret societies of something akin to the activity which marked the earlier Red Men's or Tamina Societies from 1772 to 1830. The Red Men, as now organized, was founded at Baltimore, Md., 1833–34, the natural outgrowth of the secret societies of Red Men which flourished at or near the centres of population from the Hudson to the Potomac for twenty years following the War of 1812. The genealogy of the Order, as given in the "Official History of the Improved Order of Red Men" (edited by Charles H. Litchman, Past Great Oeohonee, The Fraternity Publishing Company, Boston), traces the line of descent from the patriotic societies of colonial days. These were the Sons of Liberty, 1765, the Saint Tamina Society at Annapolis, 1771, and the Society of Red Men organized at Fort Mifflin on the Delaware in 1813—"certainly prior to 1816"—which incorporated the usages, names, and ceremonies of the Saint Tamina, or Tammany societies. The first society of Red Men had an existence of twenty years when it succumbed to the dominance of conviviality, which, by the way, was a primary cause of the first great schism in English Odd Fellowship in 1813. During and subsequent to the War of the Revolution, Saint Tamina appeared to have been popular with citizens and soldiers alike. Saint Tamina* Day, May 12th, was observed by the army from the time of the Revolution until the practice was forbidden just prior to the War of 1812.

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* Tammany (or Tamina, Tammanen, Temeny, Tamanend, Tamané, or Tamaned, said to mean "the Affable") was a distinguished Indian chief, said to be both merciful and brave, a cultivator of the arts of peace as well as those of war. One account states that he was a Delaware, at the head of the Lenni Lenape confederacy, and that his wigwam once stood where Princeton College is located. It is also declared he lived in Pennsylvania, near the Schuylkill, and was buried about four miles from Doylestown, Bucks County. While not authenticated, he is declared to have been at the Great Council under the elm tree at Shakamaxon, after Penn's first arrival in America. His name appears on the treaty for the purchase of lands by Penn in 1682, but not on the subsequent treaty "by which a large portion of Pennsylvania was acquired." The inference, therefore, has been drawn that Tammany died between those years. The purely legendary accounts of Tammany, which, perhaps, may be presumed to have a place in the ceremonials of the Improved Order of Red Men, embody the oldest story in history, the struggle between good and evil, between Tammany, the great and good chief of the tribes between the Alleghenies and the Rockies prior to the discoveries of De Soto or La Salle, and the Evil Spirit. For

Extract from "Myths and Legends of our own Land," by Charles M. Skinner; published by J. B. Lippincott Co., Philadelphia, 1896.

> The aborigines, whatever may be said against them, enjoyed natural beauty, and their habitations were often made in this delightful region, their councils being attended by Chief Tamanend, or Tammany, a Delaware, whose wisdom and virtues were such as to raise him in the place of patron saint of America. The notorious Tammany Society of New York is named for him. When this chief became old and feeble, his tribe abandoned him in a hut at New Britain, Penn., and there he tried to kill himself by stabbing, but failing in that he flung burning leaves over himself and so perished. He was buried where he died. It was a princess of this tribe that gave the name of Lover's Leap to a cliff on Mount Tammany, by leaping from it to her death, because her love for a young European was not reciprocated.

The Sons of Liberty, which became a secret revolutionary society, first appeared in Maryland in 1764–65, as organized opposition to "taxation without representation," the "stamp act," the "quartering act," and other oppressive legislation. It was Colonel Isaac Barre, among the few members of Parliament who opposed the passage of the stamp act, in 1765, and called the opposing parties in the colonies "the Sons of Liberty." As declared in the Official History, that name was immediately afterward adopted by the society. The early history of the colony of Maryland is authority for the statement that the Sons of Liberty "claimed a genuine Indian chieftain as its tutelar saint and patron." The formation of a Saint Tamina Society at Annapolis, in 1771, is, therefore, a natural sequence, amounting, practically, to a change only of name of one of the societies of the Sons of Liberty. The secrecy attached to both organizations was the natural outcome of their persistent and consistent opposition to the English Government in view of the consequences of rebellion. The career of the Sons of Liberty in Massachusetts, 1765–1774, is familiar to every American, including the boarding of English vessels in Boston harbor by forty or fifty "Mohawk Indians," who emptied 342 chests of tea into the bay as a protest against the tax on tea.

The fact that the modern Improved Order of Red Men of 1834 continues the Indian ceremonials, nomenclature, and customs adopted by the Sons of Liberty, and by them, in part at least, transmitted to succeeding organizations, may or may not be rendered of special significance when one

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years the two waged a bitter warfare, the latter sending plagues of poison sumach and stinging nettles, rattlesnakes and mammoths, all of which Tammany overcame. The Evil Spirit then dammed up what are now called the Detroit and Niagara Rivers, threatening the overflow of the trans-Allegheny region, which the great chief overcame by digging the drains which are now the Miami, Wabash, Allegheny, and Ohio Rivers. After Tammany had overcome the tribes of the North and East, which had been sent to overcome him by his enemy, after he had astonished them by treating them leniently instead of torturing them, he engaged in a personal encounter with the Evil Spirit and nearly slew him, forcing him to retreat to the remote regions of Labrador and Hudson's Bay. This was followed by a season of peace, in which agriculture was prominent, and "Tammany and Liberty" were said to be the watchwords of his people. The precepts which Tammany delivered to his followers, prior to visiting Mexico to meet the Inca of Peru and advise him as to his form of government (according to "the researches of the late Dr. Samuel L. Mitchell"), are cleverly composed. They consist of brief addresses to Children of the Thirteen Tribes, in which he counsels them as to their action, citing the characteristics of the Eagle, Tiger, Deer, Wolf, Buffalo, Dog, Beaver, Squirrel, Fox, Tortoise, Eel, Bear, and Bee for illustration. On his return from Mexico, Tammany found his old enemy had instilled notions of idleness and dissipation into the minds of his people, which he finally overcame. He lived to an unusual age, in peace and happiness, and was wonderfully beloved. Great honor was paid him after death, and the legend says he lies buried under that wonderful monument, "second only" in size and labor to the Pyramids, the great Indian fort near Muskingum.

is reminded that the forty or fifty "Mohawk Indians" who threw the tea into Boston harbor were nearly all members of a Boston Lodge of Freemasons. Yet this certainly points to a general membership of Freemasons in the Sons of Liberty and may explain how and why the ceremonial fabric of earlier Red Men's societies was embroidered after Masonic designs, even though with novel material. Paul Revere, himself, at one time Grand Master of Freemasons of Massachusetts, was sent with news of the "tea party" to New York and Philadelphia.

The activity of the Sons of Liberty at Baltimore and elsewhere in Maryland as early as 1766–77, gave rise to the organization of St. George's, St. Andrew's, and St. David's societies in that State, composed of those who were loyal to the British crown, and it is explained that in order to ridicule those organizations, the Sons of Liberty "claimed the patronage of an undoubted American, an Indian chief or king named Tamina or Tamanend" whose life and exploits they professed to trace from his own descendants. The Sons of St. Tamina, after the War of the Revolution, constituted the organized embodiment of popular patriotism and loyalty; of antagonism to the writings of Paine, Rousseau, and Voltaire; opposition to resident royalists and those among the Federalists who talked of and for a dictatorship, or presidency for life; and, lastly, was actively opposed to the Society of the Cincinnati, as then regarded, with its hereditary membership and alleged anti-republican features. Thus the affiliated Sons of Saint Tamina, who employed the disguise of Indians and secrecy to conceal the identities of members, who, if successful were to be patriots, and, if unsuccessful, rebels, found new reasons for existence, not least among them being the tendency, as they believed, of a return to royal customs, particularly through the elevation of the military above the civilian. This spirit first showed itself in the formation of the Tamina (now Tammany) Society, or Columbian Order, at New York city in 1789, which exists to this day. The new form of the name is due to a compromise, the original idea having been to discontinue a reference to Saint Tammany and call the society after Columbus. It should be added that this New York branch is the only one which preserves an unbroken chain of existence back to the patriotic societies founded in the early portion of the latter half of the eighteenth century. The Grand Sachem of the Columbian Order, or Tammany Society, incorporated, which exists only at New York, is the president of that organization. The latter owns the building known as Tammany Hall, on Fourteenth Street, New York city, and is nominally, if not actually, a more or less secret charitable society. It is secret, at least, in that only its members are present at its meetings, which constitute its only known activity. It should not be necessary to add that it is in no wise connected with the widespread secret society known as the Improved Order of Red Men, which has the same ancestry. This will make plain the apparent similarity in official titles and reported Indian ceremonials at the reception of new members by both the New York City Tammany Society and by the Improved Order of Red Men. Allied to but distinct from the Tammany Society is the political organization known as Tammany Hall, although the latter is to an extent controlled by the former. Some Tammany Society members have been conspicuous for their opposition to the Tammany Hall political organization. Governor Tilden was a member of the Tammany Society when he was fighting the Tweed ring, and so was Abram S. Hewitt. Maurice J. Power is stated to have been a member of Tammany Society while leader of the old New York County Democracy which antagonized Tammany Hall.

A society known as the American Sons of King Tammany was founded at Philadelphia in 1772, one year later than the one with a like name at Annapolis, although claiming a previous existence of "some years," which, as a patriotic and afterwards political and benevolent society, was patronized by many of the first citizens of Pennsylvania. A Saint Tammany Society, or Columbian Order, like that at New York, was founded at Baltimore in 1805 and became a purely secret political organization, with "a characteristic word" to gain admission to its gatherings, but it was not long-lived. The Annapolis society preserved a continuous existence until 1810. Another outgrowth of the early secret societies with Indian ceremonials was the Kickapoo Amicable Association which existed at Washington in 1804. No Saint Tammany societies are recorded north or east of New York city, which is natural, when it is recalled that the hunting grounds of the Lenni Lenape extended over what are now New Jersey, Pennsylvania, Delaware, and part of Maryland.* The Saint Tamina (and Tammany) societies of 1771–1810, or later, were, at first, political organizations. Most or all of them afterward become social and benevolent in their purposes, with the accent in some instances more on the social than the benevolent features. In the third stage of their development they again became distinctively political, and from 1790 to 1810 many ambitious political leaders were enrolled among them. A military company was stationed at Fort Mifflin, about four miles below Philadelphia, on the Delaware River, in 1812, "composed of sons of leading men of Philadelphia," among whom, in 1813, originated a Society of Red Men. The claim is made that members of Saint Tamina societies were among the founders, and that the Indian usages, ceremonials, customs, and nomenclature which the Sons of Liberty transmitted to the Sons of Saint Tamina were made the basis of the ritual used. One of the most prominent officials of the new organization was a Freemason. The purposes of this society, as indicated by the preamble of the constitution of the Red Men's Society of Pennsylvania, were not only social, "but to relieve each other in sickness and distress" and to "adhere to each other in defence of our country's cause." The prominence now given to relief from distress among members of the Improved Order of Red Men suggests the only conjecture found as to why the name Red Men was substituted for Tammany. Tammany societies had first and last been political rather than otherwise. Under the new dispensation of mutual relief a different name was needed, yet one in harmony with the character and traditions of the organizations of which this was merely an adaptation. For that matter, Saint Tammany societies still continued to exist, notably at Philadelphia until 1822, and many were known to have held membership in them and the new Society of Red Men. In consequence of the War of 1812, reorganization became necessary, which was accomplished in 1816, after which the work of extension was pushed. Records are meagre prior to 1821, yet mention is made of a Tribe at Charleston, 1818–21, which is striking, as no slaveholder could become a member. At about the same period the society found lodgment in New Jersey, and a little later, probably, in New York. Tribes were established at Lancaster, Pa., in 1819; at Wilmington, Del., in 1823; at Albany in 1826, and at Baltimore about that time or soon after. In the period 1826–28 a Tribe was formed at Reading, Pa., which achieved distinction by maintaining an independent existence as a society of Red Men until 1854, before consenting to be absorbed by the Improved Order of Red Men which was founded at Baltimore in 1834 after the collapse of the Society of Red Men. The latter would appear to have been quite prosperous in 1821, holding regular monthly meetings in Philadelphia and elsewhere, assisting distressed brothers and their families and burying their dead. It is not unlikely that at that period it was more successful than the Independent Order of Odd Fellows, which was established at Baltimore in 1819, three years after the reorganization of the Society of Red Men at Philadelphia. It is not even unlikely that so late as 1825, when the Independent Order of Odd Fellows numbered, all told, only about 500 members, that the Red Men were far stronger numerically.

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* The reports of the Grand Lodge of Freemasons of North Carolina record the institution of St. Tammany Lodge of Free and Accepted Masons, December 25, 1795, at Wilmington in that State, the founders being desirous of escaping the "too frequent calling from labor to refreshment."

With the final dissolution of Saint Tammany societies in Philadelphia, about 1822, many members joined the Red Men. Others had been members of both organizations. From 1823 to 1827, Saint Tammany's Day, May 12th, was duly celebrated, and in the announcements of the ceremonies with which the Red Men were to welcome Lafayette to Philadelphia the somewhat surprising mention is made of George Washington as our "late Grand Sachem." No explanation is obtained of the marked decline of the society from 1827 to 1830, though one may suppose the anti-Masonic excitement had something to do with it. One chronicler attributes the numerous resignations and lack of interest to members having become "too clannish, especially at Philadelphia." It is admitted, however, that for some time meetings had been held at or over taverns and that adjournments for convivial purposes had caused great dissatisfaction and many withdrawals from membership. By 1830, or soon after, except at Philadelphia and a few other points, the society was practically dead, which closes the second epoch in the life of the organization which was revived at Baltimore in 1834 as the Improved Order of Red Men.

There are two claims as to the date of the organization of the Improved Order of Red Men. One gives it March 12, 1834, at the house of D. McDonald, Bond Street, Fell's Point, Baltimore, under the name, Society of Red Men, Tribe of Maryland, No. 1, while the other declares the preliminary meeting to have been held in December, 1833, and the meeting of permanent organization early in 1834, certainly during the winter season. According to the latter version, at Elisha Snike's Temperance House, Thames Street, Logan Tribe, No. 1, Order of Red Men, afterwards rechristened Logan Tribe, No. 1, Improved Order of Red Men, was organized as a protest against the dominance of social proclivities, an association "for mutual fraternity and benevolence." It adopted the motto, "Freedom, Friendship, and Charity." George A. Peter was the first Sachem of Logan Tribe, and is regarded as the founder of the Improved Order of Red Men. The first act of Logan Tribe was to prohibit meetings in buildings where liquor was sold, and the next to get rid of members who opposed such action. With such success did the Improved Order meet that a second Tribe was instituted at Baltimore in 1834, and delegates from the two Tribes established a Grand Council of Maryland, May 20, 1835, of which William T. Jones was the first Great Sachem. The Grand Council instituted a third Tribe in 1838, and with a growing, zealous membership the new organization seemed on the high road to prosperity; notwithstanding, only two Tribes, Numbers 1 and 3, remained in existence as late as 1840. The Order continued to grow in Baltimore, and in 1844 and 1845 Tribes were established in Washington, which also organized a Great Council. A Great Council of the United States was formed by the Great Councils of Maryland and the District of Columbia in 1847, and incorporated. Just prior to that time there were ten Tribes in existence, six in Maryland, two in the District of Columbia, and two in Virginia, under the jurisdiction of the Great Council of the Federal district. The disputants of the foregoing account claim that Logan Tribe, No. 1, was not formed until May 12, 1836, being organized by withdrawing members of Tribe of Maryland, No. 1, organized March 12, 1834. Documentary evidence is wanting, and the recollections of aged members are all that remain on either side. The first three or four years in the life of the Great Council of the United States were filled with hard work. New Tribes were instituted in Pennsylvania and in Delaware in 1847, and in New York in 1848, where "ancient" or hold-over Orders of Red Men were discovered. The latter readily recognized the authority of the Great Council of the United States and applied for and received charters as Tribes of the Improved Order. In 1850 a Tribe was formed at Newark, N. J., and soon after at Camden in the same State. The period 1835 to 1860 was one of upbuilding, following the anti-Masonic agitation; it was not only a quarter of a century of prosperity in the life of all then existing secret fraternities, but gave birth to a number of similar societies which are still active and growing. The Improved Order of Red Men, as now formed, was born promptly after the recession of the anti-Masonic wave, and by the time it was thirteen years old, in the year the Great Council of the United States was formed, the customary reaching-out after more or "higher" degrees was experienced in an agitation which afterward resulted in the establishment of Beneficial Degree Councils and a Chieftain's League, and in the desire to have business of Councils done in the Chief's or highest degree. It was also in 1847 that a demand was made for a revision of the ritual and for a uniform regalia, both of which were secured by 1850. In the year last mentioned the permanence of the growth of the Order was attested by the schism of Metamora Tribe of Baltimore, working in the German language. Metamora Tribe had refused to pay a benefit even after the Great Council of Maryland and the Great Council of the United States had decided it was legal. It therefore surrendered its charter and formed an Independent Order of Red Men. Most of the few German Tribes or Stamms of 1850 were asked to join in the secession, but few if any did so. This schismatic order had before it the precedent of the "Ancient" Masonic Grand Lodge of England, one hundred years before, and the cutting loose of the Manchester Unity (English) Odd Fellows from the Grand United (parent) Order in 1813; but in this instance no like measure of success has been attained. The fact that the Independent Order of Red Men uses the German language naturally circumscribes its field, yet it planted its Stamms in New York, New Jersey, Pennsylvania, Maryland, Ohio, West Virginia, Illinois, Missouri, Louisiana, California, Massachusetts, Rhode Island, and in a few other States. Its maximum membership during forty-five years has been 12,000. During the past fifteen years it is declared by officials of the Improved Order that many members of Stamms or Tribes of the Independent Order have returned and attached themselves to the trunk of the parent tree. From 1851 to 1860 the principal work aside from extension was directed to obtaining a new and satisfactory ritual. So much difficulty attended this that the Great Council of the United States offered a premium to the brother who would produce one that would prove satisfactory. It is noteworthy that a proposition to establish a Pocahontas Degree was made in 1852, by Brother George Percy of Virginia, and again in 1853. The Independent Order of Odd Fellows produced their Rebekah Degree for wives, mothers, and daughters of Odd Fellows in 1851, and Percy's Degree of Pocahontas was probably suggested by it.

The extension of the Order called for considerable activity, when the natural effects of the business depression of 1857–58 are considered. Tribes were formed in Ohio in 1852; North Carolina, Kentucky, and Massachusetts in 1853; Indiana, Illinois, Iowa, and California in 1854; Louisiana and Missouri in 1856; Connecticut in 1858, and in Mississippi in 1859. Serious dissensions among Tribes in Pennsylvania and New York marked this period, and Tribes in the latter gave up their charters. To this time Maryland, the home of the Order, continued to report the largest total membership, and Baltimore remained to be the place of the annual meeting of the Great Council of the United States. Several changes were made in the title of officers in 1853, and in 1854 a ritual was adopted for "raising up Chiefs." Overtures were made to the "ancient" (unreconciled) Order of Red Men at Reading, Pa., in 1853, looking to union, and in 1854 a committee was appointed to form a "general recognition sign." The public appreciation of the high standing of the Order at that time is shown by the latter having been invited to lay the cornerstone of a new Custom House at Wheeling, (now West) Virginia, which ceremony, although hardly in line with the traditions of the society, it performed satisfactorily. The period of the Civil War, 1861–65, was marked by a falling off of about one-third of its membership. No national Council was held in 1862 or 1864. In 1861 a Beneficial Degree ceremonial for opening and closing was adopted, and in 1863, after many years of effort, there was secured a "complete symmetrical and attractive ritual." By 1865 membership began to increase again, and the growth of the Order was rapid, many Tribes being revived and new ones established, notably at the South. It was in this year, also, the Order began the use of the official date, from the Great Sun (year) of Discovery," *i.e.*, discovery of America. In 1867 the Great Council of the United States was held at Philadelphia. There was another revision of the ritual in 1868, and from 1866 to 1870 inclusive the work of rehabilitation and extension was pushed, Tribes being established in Texas in 1866, in Tennessee and Michigan in 1868, and in Alabama in 1869. In the latter year, and again in 1870, unsuccessful efforts were made to absorb the Independent (German schismatic) Order of Red Men. In 1870 the use of the apron as a part of the regalia of Red Men was discarded. For about a dozen years after the founding of the Improved Order, its growth was irregular and its future uncertain, and it was not until the formation of the Great Council of the United States in 1847 that statistical data of value were obtained. Comparisons during the first twenty-three years of the life of the Order are as follows:

	1847	1850	1860	1870
Total No. of Jurisdictions..	5	5	11	21
Total No. Tribes............	* 12	45	91	296
Total No. members..........	1,168	3,175	9.096	23.781
Total relief paid brethren...	$1,705	$4,015	$15,065	$18,613
Total relief paid widows....	1,539	2,358	7,890	12,192
Total relief paid for education....................	17	103	110	378
Total receipts of the Order..	5,396	......	......	181,925

* About that number.

This comparison shows that within twenty-three years the membership increased twenty times, and the number of Tribes twenty-five times, total annual receipts thirty-six times, and the total annual payments for relief, benefits, funerals and education, thirty-six times. The decade 1870–1880 opened auspiciously, but following the panic of 1873 there were four or five years of declining membership and financial stringency, which began with an unusually large expenditure in 1874 by the Great Council of the United States for mileage and per diem. This left practically no funds for expenses of organizers of new Tribes. Renewed but unsuccessful efforts were made in 1873 and in 1878 to consolidate with or harmonize schismatic or other "Red Men," and in 1873–74 further attempts were made to establish a degree for women, and to have the work of Tribes conducted in the Chieftain's Degree. The example and popularity of the Masonic Orders of Knighthood and of the Encampment Degrees of Odd Fellowship are doubtless seen in a proposition, in 1877, to establish a new or uniformed degree of Red Men, in which the continental uniform of Revolutionary days was to be worn. A standard or banner of the Order was adopted in 1875. In 1876 a system of life insurance to the amount of $2,000 was suggested, and was put into operation in 1877. One would naturally suppose, after noting the doing away with aprons, that the Order would have seen the anomalousness of adopting a ceremony to be used in laying "corner stones of wigwams," yet such a ceremony was adopted by the Great Council of the United States in 1876. The year 1877 was marked by establishing a Tribe on the Hawaiian Islands, but, notwithstanding King Kalakaua and other distinguished residents of the then Island kingdom were members, this outpost of Improved Red Men did not long survive. Prior to 1870, the Order, while growing and prosperous, numbered only about 20,000 members, and contrasted with some other secret societies at that time it was comparatively obscure. The effects of the check to its growth, which revealed itself about 1875–76 and continued several years, are shown by the following official exhibits :

	1875 *	1879	1880 †
Total No. Jurisdictions..........	35	32	33
Total No. Tribes.	582	505	491
Total No. members.............	40,504	28,075	27,214
Total amt. relief paid brethren..	$91,520	$79,811	$71,237
Total amount relief paid widows and orphans...........	20,167	2.761	8,694
Total amount paid education orphans....................	463	152	255
Total receipts..................	315,245	234.049	244.276

* High water mark to that date.

† Low point after the decline which began in 1875–76.

Thus within four years the number of Tribes fell off almost 20 per cent., and the total membership nearly one-third. The amount paid brethren for relief diminished 22 per cent., and that for aid of widows and orphans 55 per cent., while the sum paid annually for educating orphans decreased 45 per cent. The total amount expended annually for relief was more than 28 per cent. smaller in 1880 than in 1875, while the grand total of receipts shrunk 22 per cent. during the same period. In 1880, however, with the revival in general trade, the Order awakened and a new career of growth and prosperity followed, the end of which is not yet. The panic of 1893 and consequent depression in industrial and commercial lines had a perceptible effect on the membership in 1894, the net loss being about 4,000 ; yet so great was the headway of the organization that the check was only temporary.

The degree of Daughters of Pocahontas was adopted in 1885 and established in 1887, after repeated efforts to secure such a degree since 1852. The name of the degree was taken, as may be supposed, from the historical character Pocahontas. Any woman over eighteen years of age and of good moral character is now eligible to membership. The degree has proved popular, as shown by its 26,000 women members.

A Chieftain's League was established in 1886–87 to gratify the desire for a uniformed degree. In 1889 a separate government was granted the Chieftain's League, with the qualification that only Red Men should be eligible to membership, but this did not prove as successful as expected.

It was in 1889 that the Great Council of the United States finally consented to have the business of the Tribes conducted in the Chieftain's Degree. A general review of the growth of the Order is shown in the following comparisons :

	1847 *	1860	1879	1895
Total No. Jurisdictions.....	5	11	32	32
Total No. Tribes	12	94	505	1,678
Total No. members...... ..	1,168	9,096	28,079	133,485
Total relief paid brethren...	$1,705	$15.065	$79,811	$319,252
Total relief paid widows and orphans	1,539	7,890	2,761	8,892
Total amount paid education orphans............	17	440	152	† 80,163
Total amount receipts	5,396	......	234,049	1,087,787

* Present Order organized 1834. † For burial of the dead.

From the foregoing it is gathered that in forty-eight years the number of Tribes has increased 140 times, the total membership 114 times, and the total annual receipts of the Order 201 times, while the total amount of relief paid annually was nearly ninety-five times larger in 1895 than in 1847. The foregoing outline marks the organization as having in some respects particularly attractive characteristics among the many important and successful charitable and benevolent secret societies in the United States. Its distinctively American origin, its tendency to stimulate interest in the early history of the country and the entertaining details which have been preserved respecting its evolution from the patriotic and political societies of Revolutionary days into a modern social, charitable, and benevolent secret fraternity, should form a substantial basis for permanent growth and prosperity.

Independent Order, Mystic Brothers.—Founded at Boston in 1882 to pay weekly sick benefits of $3. It was in existence in 1890, but is now untraced.

Independent Order of Odd Fellows.—The first recorded Lodge of Odd Fellows (England) was Loyal Aristarcus, No. 9, 1745,* at the Oakley Arms, Southwark, Globe Tavern, Hatton Garden, or the Boar's Head in Smithfield, "as the Noble Master may direct." The London "Gentleman's Magazine" refers to the Odd Fellows Lodge as a place where very comfortable and recreative evenings might be spent. Daniel Defoe also mentions the society of Odd Fellows. One writer states that the society in its earlier days evidently had for its objects, beefsteak, tripe, ale and the like; but in some of its Lodges contributions were made to a fund from which relief was afforded needy and unfortunate brethren. The membership was originally largely composed of day laborers and mechanics. They were not overburdened with funds, but, as explained, mutual relief from sickness and distress was afforded through voluntary contributions by members and visitors at Lodge meetings. Sometimes "a whole lodge would visit another lodge, each member making a contribution," and, if needed, would continue to visit week after week until the needs of the particular Lodge were met. This was the beginning of the existing system of paying "weekly dues and benefits." Before the end of the last century the practice of holding meetings at public houses, so common among all societies in those days, was checked, the ceremonial was revised, and mutual relief and charity became the practical objects. By that time the organization had spread to most of the larger cities of England, its sphere of influence had been extended and its character improved. One of the objects of the society was to "uphold the dignity of the sovereign of the realm."* But it is also recorded that each member paid one penny a week for the poor and burial fund—undoubtedly the beginning of the present system of regular contributions for the relief of the poor and distressed, their widows and orphans. Details of the origin of the society of Odd Fellows will probably ever remain obscure. But the incidents attending the extension of Freemasonry in England, America, and on the continent, between its revival in 1717 and the year 1740, together with the similarity of emblems, and, to an extent, the mechanical arrangement of ceremonials, and the fact that Odd Fellowship could not have appeared prior to 1739, lead to the presumption that Freemasonry was the inspiration of the organization of the other. Indeed, there is a well-known tradition that a number of London Freemasons, 1830–40, had a difference with their Lodge, withdrew, and started another society—a lodge or club of Odd Fellows. Even as early as 1739 Freemasonry had begun to attract wide attention throughout the United Kingdom and on the continent of Europe. Not only had it crossed to America, but the work of embroidering the original fabric of Freemasonry in France had excited wide attention on both sides of the channel. Alleged exposés were published, as well as pamphlet attacks and defences, in the midst of which Odd Fellows' Lodges appeared. Shortly after 1845 they began to spring up with more or less frequency, practically independent one of the other; but gradually a bond of unity grew up between them, and they adopted a similar ritual, ultimately becoming confederated as the Ancient and Honorable Loyal Order of Odd Fellows. The custom followed by nearly all societies at that period, of meeting at taverns and indulging in conviviality, soon became one of its characteristics. In 1788 the British poet Montgomery wrote an ode to Odd Fellowship, which would indicate that the Order had become known. It finally extended to Liverpool, where the Lodges united in a general system, first under the name of the Patriotic Order, and later the Union, or United Order of Odd Fellows, with London as the seat of government.

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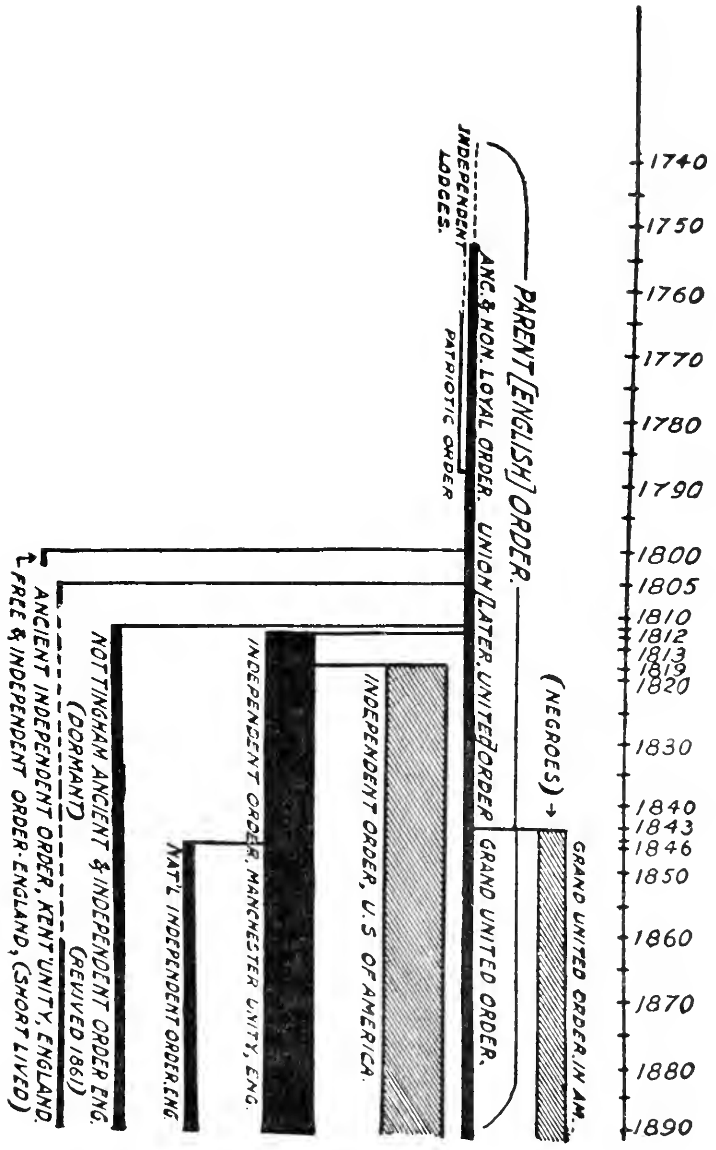
* Encyclopædia Britannica.

* History of the Order of Odd Fellows, Manchester Unity, 1866, London, James Spry, Provincial Corresponding Secretary, Plymouth District.

The titles, the Ancient and Honorable Loyal Order, and the Patriotic Order, late in the eighteenth century, were due to the period being one tending to stimulate political partisanship. Suspicions of sedition resulted in laws prohibiting meetings of secret societies other than of the Freemasons, to which royalty itself was attached. History records that other organizations, notably the Orangemen (1795–1800), occasionally met in Masonic Lodge rooms immediately after the latter had closed, in order to avoid official surveillance; but whether Odd Fellows participated in this extension of what may be regarded as extreme fraternal courtesy, is not known. In any event, it is certain that Orangemen sometimes met in that manner, when they would not have been permitted to meet by the authorities, there being instances of a Masonic warrant conveniently left with them, from which fact, and the additional one that many Orangemen were members of Masonic Lodges, are explained superficial resemblances of some Orange and Masonic ceremonies. It is not beyond probability that Lodges of Odd Fellows were occasionally treated similarly, particularly as Odd Fellows at times were also obliged to conceal their affiliation with that society. That the organization showed a desire to be well regarded is indicated by the titles Patriotic Order and Ancient and Honorable Loyal Order, both of which, at the close of the century, were merged into the Union, or United Order. During the Lord George Gordon riots in 1780 a number of Odd Fellows were arrested for denouncing the government, which may have resulted in the change of the name of the society. The possible debt of Odd Fellowship to Freemasonry, in that the former conferred a degree, in 1797, known as the "Royal Arch of Titus, or degree of Fidelity," may be of little or no significance. By that time schism had begun to assert itself, even as it had, long before, among Freemasons. One of the first secessions to appear was the Ancient Independent Order, in 1805. It did not live long, but was revived in 1861, fifty-six years later, under the same name, but with the additional description, Kent Unity. Five years earlier, in 1800, the Free and Independent Order of Odd Fellows appeared as a separate organization, but did not prove long-lived. Many Lodges seceded from the Union or United Order prior to and after 1800, owing to the proscription of all secret societies, except the Freemasons, and also because the Order was so wedded to conviviality. In 1809 an effort was made by some Lodges to reform this tendency, but without success, and in 1812 there was another schism, seceding members taking the title, Nottingham Ancient Imperial Independent Order of Odd Fellows. This is still in existence. In 1813 there was a distinct revolt against the predominance of the convivial over the charitable objects of the society and the result was a large secession from the United Order, under the title, the Independent Order of Odd Fellows, Manchester Unity, which body grew rapidly, prospered greatly, and to-day includes by far the larger proportion of English Odd Fellows. While not the mother Order, it is the principal representative of the society in England in point of numbers, wealth, and influence. The first Lodge of the Independent Order, Manchester Unity, was at Ashton-under-Leeds, Victoria, No. 1, and



NOTE — THERE ARE 20 OTHER SOCIETIES OF ODD FELLOWS (SCHISMATIC)-ORIGINATING FROM THE MANCHESTER UNITY OR THE GRAND UNITED ORDER OF ENGLAND

CHART SHOWING THE LARGER AND MORE PROMINENT ENGLISH AND AMERICAN ORDERS OF ODD FELLOWS, ANCESTRY OF EACH AND DATES OF ORIGIN.

seventy-four years after its foundation this Order reported $35,000,000 of sick, funeral, and other benefit funds. The English Orders of Odd Fellows mentioned, with other among the more important branches into which they have been divided, are as follows :

	No. Members. 1895.
Grand United Order (Parent Society).....	107,000
Ancient Independent Order, Kent Unity (1805)...............................	3,000
Nottingham Imperial Independent Order (1812)....................	50,000
Independent Order, Manchester Unity (1813)..............................	740,000
Norfolk and Norwich Unity (1849)........	7,000
National Independent Order (1846).......	64,000
Ancient Noble Order, Bolton Unity......	35,000
Improved Independent Order............	15,000
British United Order..................	14,000
Albion Order..........................	8,000
Derby Midland United Order (1856)......	7,000
Leeds United, Economical, Enrolled. Ancient True, Kingston Unity, Auxiliary, Staffordshire, West Bromwich, Wolverhampton, and Handsworth, and other Orders of Odd Fellowship.	31,000
Grand Total.....................	1,081,000

In 1893 the Grand Secretary of the English Grand Lodge of the United Order of Odd Fellows wrote that after the schism of the Independent Order of Odd Fellows, Manchester Unity, in 1813, the next most important English secession was that of the National Independent Order in 1846 (which was from the Manchester Unity), and after that (from the Grand United Order) the Nottingham Order in 1812, already mentioned. Odd Fellows' societies in England, the outgrowth of the United Order, present slight differences as to ritual and management, and the "All-Seeing Eye," the "three links," and the story of David and Jonathan are familiar to the members of all of them. Their objects and methods of contributing relief are also much the same. It is of interest to note that the separation of English Odd Fellowship into so many independent secret societies with similar titles and ceremonies went even further, in many instances giving birth to like organizations, but with entirely different names, among them the Foresters, Druids,* Shepherds and Free Gardeners. If the membership of the American children of English Orders of Odd Fellows be added to that of the English societies, the grand total is found to be approximately as follows :

	Membership, 1895.
Various British Odd Fellows organizations..............	1,081,000
Independent Order of Odd Fellows, U.S.A., including Daughters of Rebekah, about............................	900,000
Grand United Odd Fellows in America (negro), including Households of Ruth, about.......................	111,000
Grand Total Membership, British and American Orders of Odd Fellows....	2,192,000

Contemplation of this extraordinary membership of the twenty-seven divisions into which the ancient, United Order of Odd Fellows is split excites regret. One cannot well help wishing the various branches might be reunited, if only for the satisfaction of counting the 2,200,000 members in one grand organization. By a singular coincidence it was in 1813, the very year in which British Freemasonry

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* *Ancient Order of Romans.*—The English Ancient Order of Romans, while not a large society, deserves recognition, because it is the probable inspiration of several well-known American beneficiary societies. Unlike Freemasonry and Odd Fellowship, which drew freely on sacred history ; differing from the Druidic Order, which utilized the ceremonies and legends attaching to ancient Druidic priesthood, and from the Foresters, who revived Robin Hood, Friar Tuck, Little John, and others who accompanied the gentle outlaw ; and quite distinct from the Ancient Order of Free Gardeners, or the Shepherds, which may be said to have gone back to the soil to plant the ceremonies with which they propose to teach morality, benevolence, and truth —the Ancient Order of Romans seized on some of the more brilliant incidents in profane history for its mythical prototypes, among them Æneas, "the noblest Roman of them all," whom the Ancient Roman of these days is taught to emulate. The originators of the Ancient Order of Romans have been described as comparatively humble though well read and earnest men—prominent among them John Cheesman, a schoolmaster, and Thomas Burras, afterwards the celebrated artist. The first or Grand Senate (corresponding to Grand Lodge) was opened at Leeds, England, August 26, 1833. The presiding officer was originally styled "Most Excellent Dictator," afterwards changed to "Most Excellent Consul." The government of the Order takes the form of an Annual Movable Congress or Committee, consisting of one member from each Senate, patterned after the Odd Fellows and Foresters, Grand, provincial, and subordinate Senates. There is a sick and funeral benefit, but the

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Order does not centralize its funds, leaving the Senates to disburse their own collections or assessments. Chief officers of Grand Senates are a Most Excellent Senator, a Most Excellent Vice-Senator, four Lictors, and two Centurions. The total membership of the Society is not large, about 10,000, but its liberality to members in distress, and its business management, are said to be worthy of imitation by many older and better known societies with similar aims. The Ancient Order of Romans seeks by its ritual to contrast the wretched condition of Britain prior to the Christian era with the civilizing and peaceful nature of the Roman dominion, and has therefore naturally remained in England. No record is known of an attempt to extend its membership across the Atlantic, but members of the English Order of Romans, or others who have seen its ritual, have apparently utilized its achievements in building up similar organizations in the United States.

Ancient Order of the Golden Fleece, Bradford Unity.—The pretentiousness of the title of this exclusively English secret beneficiary society is not altogether unwarranted, although Jason, who led the Argonauts to Colchis in search of the Golden Fleece, which was guarded by tame bulls and the monstrous dragon, is not claimed as the founder. But the name of Jason is perpetuated in the society which styles the chief officer of a Lodge "Most Noble Jason," and his assistant, "Deputy Jason." Tradition has it that there existed in Bradford, England, as long ago as 1780, some say earlier than that, an Ancient Grand United Order of the Golden Fleece, which was brought into England by some German workmen at the time of the introduction of woollen goods manufacture into the United Kingdom. This earlier Order of Golden Fleece was largely convivial in its objects, although charitable purposes were not overlooked. It is to be regretted that like so many other of the old workingmen's guilds, no records or early history have been preserved of this one. The ceremonial of the Ancient Grand United Order was very florid, and, like the Foresters, contained a second order within it, the Patriarchs, to which none was eligible except members of the Golden Fleece. Dissensions arose in 1833, and John Milner, "founder of the new Order," and ten others, seceded, and at Bradford opened Lodge No. 1 of present, or Ancient Order, Bradford Unity. This Order did not grow very rapidly, did not adopt tested and approved methods of collecting and paying sick and funeral benefits, continued firmly opposed to registering under the friendly societies act, hedged its trustees of beneficiary funds with extraordinary checks against dishonesty, and provided for suspension of members who should obtain goods or property from any brother and not act according to contract. By 1851 another dissension arose, and twenty-one lodges with 900 members seceded and formed the Independent Order of the Golden Fleece, which for some years prior to 1880 it was thought could be induced to reunite with the Ancient Order. The government of the Order is lax, although it follows in general outline that of the Ancient Order of Foresters. The chief officer of the Order is the Grand Sire, which statement is also true of the Independent Order of Odd Fellows. The Ancient Order of the Golden Fleece, of England, is the skeleton of what such a society should be. It was started on a modern basis one year before the Ancient Order of Foresters seceded from the Royal Order of Foresters, yet the Foresters number 900,000 members, and the former perhaps 5,000. The Ancient Order of Golden Fleece is chiefly of interest here because of its contributions to rituals of similar societies in the United States.

Loyal Ancient Order of Shepherds.—Even more distinctly a child of Odd Fellowship than was the Ancient Order of Foresters, the Loyal Order of Shepherds must not be confounded with the Ancient Order of Shepherds,* which now constitutes the second degree of the Foresters of America, an order within an order. When dissensions broke out in the English Independent Order of Odd Fellows, Manchester Unity, in 1826, over the limit of the powers granted the Grand Master, an application for a fourth Odd Fellows' Lodge at Ashton, Lancashire, was refused by the Grand Lodge, which was not to be wondered at when the Grand Lodge was "fighting for its very existence." † The petitioners for a charter to open a Lodge of Odd Fellows, among them Thomas Scholfield, William Shaw, George Downs, and nine others, at a meeting in Friendship Inn, Ashton, the landlord of which, Mr. Thomas Scholfield, was an Odd Fellow, thereupon determined to form a new society. They accordingly met on Christmas Day, 1826, with the consolidated after its long schism, that the first serious and permanent split took place in the ranks of English Odd Fellows. The line of descent of various English and American Orders of Odd Fellows from the parent English society is shown in an accompanying "family tree" of Odd Fellows' societies.

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* See Ancient Order of Foresters.

† A Short History of the Chief Friendly Societies, Leeds, England.

intention of forming an ordinary sick benefit society, an open local organization, but changed their minds and agreed to make it a secret society.* This implied no small degree of courage, for as an open benefit society it would have secured the protection of the law and the approbation of the authorities: as a secret society it could get neither. The second meeting was held February 3, 1827, when it was resolved to call the organization the Society of Ancient Shepherds. Chroniclers of this prosperous English friendly society have referred to it as the Loyal Order of Shepherds, Ashton Unity, notwithstanding that within two months of its birth it christened itself the Society of Ancient Shepherds. It is singular, too, that its chroniclers do not refer to the apparently coincident existence of this with a more "ancient" Order of Shepherds, Royal Sanctuaries of which were originally "attached" to the Royal Order of Foresters, but which was absorbed by and became the second degree of the Ancient Order of Foresters at the disruption of the Royal Order in 1834. In any event there is no evidence that this "Loyal" or Ancient Order of Shepherds of 1826 had any connection with the Ancient Order of Forestic association.

The name, Society of Ancient Shepherds, was suggested at the February meeting, 1827, by Phillip Buckley, the son-in-law of "a real shepherd." His interest in basing the ritual and insignia of the new society on shepherdry is illustrated by his collating all the passages in the Bible having reference to shepherds and their employment. With these and his gift of expression, his pastoral references and "apt similitudes between Judean shepherds and the Order of Shepherds he sought to see established," he secured the adoption of the new name and basis of ceremonial. The first Lodge was characteristically named Loyal Abel, No. 1, "after the first shepherd." At the beginning, the chief officer of the Lodge was called the Deputy Master; the initiating ceremony was called the "making;" there was a Past Master, and a "charge" was delivered; all of which savors of certain Masonic titles and phrases. But the titles of the chief officials were changed to Chief Shepherd and Deputy Chief Shepherd soon after, prior to the first annual meeting at Ashton, December 23, 1827. From that time more attention was paid to ceremonial, emblems, ritual, and decorations. The Inside and Outside Guardians carried shears in processions, and wore broad-brimmed hats. A harp was carried by the Minstrel, and "lambskin aprons were worn by members." In the first six years the Order numbered 2,160 members, and by 1836 its total membership was 5,468. In 1840 the total was 8,667; in 1847 it was 15,206; in 1856, 18,151; in 1865, 30,844; and in 1880, 73,596; while to-day it is estimated at approximately 120,000; in which aggregate about 40,000 wives and widows are included. The jubilee meeting of the Order was celebrated at Ashton in 1876, when a fully equipped life-boat, "The Good Shepherd," paid for by voluntary subscriptions of members, was presented to the National Life-Saving Association. The Order suffered from the secession of 1,384 members at Wisbeach, but in 1876 received 400 members of the Worcester Lodges of the Wolverhampton Unity of Odd Fellows, who brought with them a capital of £2,000. Prior to 1860 the business of the Order was conducted by the three chief officers, who were always chosen from the Ashton district; but they have since been chosen from the entire membership. In 1878 the annual meeting was held at Hawarden, when the Rt. Hon. W. E. Gladstone was initiated into the mysteries of Shepherdry, in what was, perhaps, the most unique initiation ceremony ever held by a sick benefit secret society. The lawn in front of the rectory at Hawarden was the "Lodge room," and the fringe of trees, and fleecy clouds which ranged across the sky, probably proved as pastoral as the most enthusiastic shepherd could wish. The laws of the Order are modelled after those of the Manchester Unity of English Odd Fellows. Graduated scales of contributions were enforced as early as 1875-77. From one point of view this organization is virtually another order of Odd Fellowship under a different name and with a ceremonial and ritual exclusively its own. It has spread to the United States and to Australia. (Compare with the Orders of the Star of Bethlehem, Shepherds of Bethlehem, and Shepherds of America.)

National United Order of Free Gardeners.—The Order of Gardeners is one of the older English beneficiary secret societies. No authentic or satisfactory account of its origin has been published, although it is believed the different English orders of Garderners, like the orders of Odd Fellows, are the result of successive secessions from the parent body. Among the various branches are the Scotch

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* A Short History of the Chief Friendly Societies, Leeds, England.

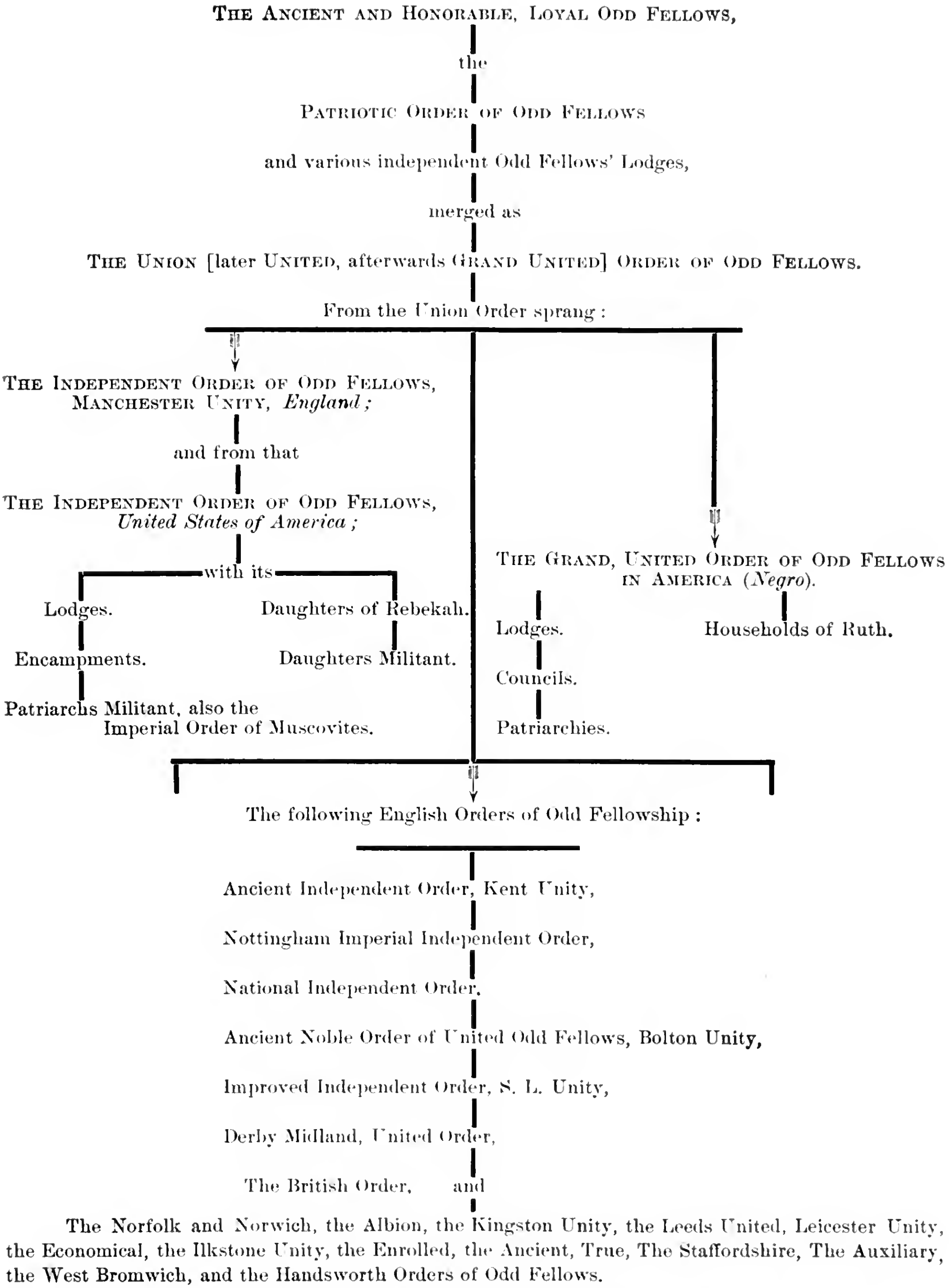
The Ancient and Honorable, Loyal Odd Fellows,
the
Patriotic Order of Odd Fellows
and various independent Odd Fellows' Lodges,
merged as
The Union [later United, afterwards Grand United] Order of Odd Fellows.
From the Union Order sprang:
The Independent Order of Odd Fellows, Manchester Unity, *England*;
and from that
The Independent Order of Odd Fellows, *United States of America*;
with its
Lodges.
Encampments.
Patriarchs Militant, also the Imperial Order of Muscovites.
Daughters of Rebekah.
Daughters Militant.
The Grand, United Order of Odd Fellows in America (*Negro*).
Lodges.
Councils.
Patriarchies.
Households of Ruth.
The following English Orders of Odd Fellowship:
Ancient Independent Order, Kent Unity,
Nottingham Imperial Independent Order,
National Independent Order,
Ancient Noble Order of United Odd Fellows, Bolton Unity,
Improved Independent Order, S. L. Unity,
Derby Midland, United Order,
The British Order,
and
The Norfolk and Norwich, the Albion, the Kingston Unity, the Leeds United, Leicester Unity, the Economical, the Ilkstone Unity, the Enrolled, the Ancient, True, The Staffordshire, The Auxiliary, the West Bromwich, and the Handsworth Orders of Odd Fellows.

CHART SHOWING THE LEADING SOCIETIES INTO WHICH ANCIENT ENGLISH ODD FELLOWSHIP IS DIVIDED.

The Independent Order of Odd Fellows is the oldest and largest of the beneficiary secret societies in the United States in which members systematically contribute to a fund from which to relieve sick and distressed members, their widows and orphans. It was established in the United States, in 1819, by five Englishmen, at Baltimore, members of the English United Order, since which time its membership has increased to nearly 1,000,000. There are more than 11,000 Lodges of the Order, all but 400 being in the United States. It aims to inculcate truth, visits the sick, relieves the distressed, buries the dead, and educates the orphan. Its cornerstone is fraternity, and the motto on its banner is "Friendship, Love, and Truth." An Odd Fellow who is sick is entitled to and receives specified financial relief, irrespective of actual need. An applicant for membership must profess a belief in the existence of a Supreme Being, and within the Lodge he is impressed, in addition to other lessons, with the fatherhood of God and the brotherhood of man. When Washington Lodge, No. 1, was organized at Baltimore in 1819, there were only three degrees conferred, the White, Blue, and Scarlet. In 1820 two additional or intermediate degrees, called the Covenant degree and the degree of Remembrance, prepared by Past Grand John P. Entwisle of that Lodge, were adopted and conferred in the Lodges as numbers two and four, the original three being renumbered one, three, and five. These new or intermediate degrees were presented to the attention of the parent body, the Manchester Unity, in 1826, and by it incorporated in the English ritual. They remained there until 1843, the year the American Order became independent, after which the English Order discarded those two degrees. The five degrees were conferred in American Lodges from 1820 until 1880, when the Sovereign, American, Grand Lodge reduced or condensed them into the Initiatory (White) and the Pink, Blue, and Scarlet degrees. The presiding officer of the Lodge is called the Noble Grand, and former presiding officials are Past Grands, on whom is conferred the Grand Lodge degree. Past Grands, as well as Noble Grands, represent Lodges in Grand (State) Lodges, and the Grand Lodges in turn send presiding and past presiding officers, Grand Masters and Past Grand Masters who receive the Royal Purple degree in the Encampment, as delegates to the Sovereign Grand Lodge, the presiding officer of which must have been a Grand Master and is called the Grand Sire. The Sovereign Grand Lodge of the Independent Order of Odd

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Order of Free Gardeners, one of the oldest, dating back into the eighteenth century, and an Ancient Order in the North of England. In addition there are the British, the United, the Loyal, and the National United Orders of Free Gardeners, the last named of which is by far the largest. The five first named have probably no less than 25,000 members, while the National United Order has nearly three times as many. Gardeners' Lodges were originally called after the flowers, such as Moss Rose, Myrtle, Lily of the Valley, and in the early days of the Order the ceremonies are declared to have been of an extreme though impressive type. The initiatory ceremony and lectures were not printed, and, with the rules of the Order, were jealously guarded. A considerable item of expense formerly incurred was for relief of members when "tramping in search of work." The latter, about the middle of the century, received two shillings per day and what was voluntarily given them. A refusal to cut down the "tramping allowance," and to have the initiatory ceremonies and lectures printed, resulted in a secession from the Order of Ancient Free Gardeners, Lancashire Union, in 1842. The newly formed society described itself by the same general title, Yorkshire Union, and as the Grand National Order merged with the parent body in 1871, then known as the United Order, the reunited bodies became known as the National United Order. The general government of the Gardeners suggests that of the English Foresters and Odd Fellows. The titles of officers of the Order, Grand Master and Deputy Grand Master, were drawn directly from the Freemasons and Odd Fellows. The Gardeners, so far as known, have not spread to the United States, which is remarkable in view of the vogue of beneficiary secret societies here.

Fellows exercises jurisdiction over the largest beneficiary secret society in the world.

The principal emblems in the Initiatory degree are the All-Seeing Eye, the three links,* skull and cross bones and scythe; in the degree of Friendship, the bow and arrow, and the quiver and bundle of sticks; in the degree of Love, the axe, the heart and hand, the globe, ark and serpent ; and in the degree of Truth, the scales and sword, the Bible, hour-glass and the coffin. In the Encampment of Patriarchs, charity, religious toleration, and hospitality are emphasized, and its motto is "Faith, Hope, and Charity." The Jew, therefore, the Mohammedan and Christian are alike eligible to membership in the Encampment as well as in the Lodge.

The so-called superior degrees of Odd Fellowship are conferred in Encampments. To be qualified to receive them, an Odd Fellow must be in good standing in his Lodge, and apply for and be elected to membership in an Encampment. Encampments are presided over by Worthy Patriarchs, and are under the immediate direction of Grand (State) Encampments. The latter, though entirely separate from Grand (State) Lodges, are, like them, subordinate to the Sovereign Grand Lodge of the United States of America. Subordinate Encampments form a strong section of Odd Fellowship, having an enrolled membership of about 150,000, one-sixth of the entire Order. They contribute annually for relief perhaps one-tenth as much as the gross sum so expended by the Lodges. The Encampment degrees, Patriarchal, Golden Rule, and Royal Purple, were invented or adopted from "floating material," and originally conferred in Odd Fellows' Lodges as supplementary degrees or ceremonies, much the same as various Masonic degrees were originally conferred. In 1821 a Golden Rule degree was introduced into the Lodge ritual, and frequently referred to in Grand Lodge minutes as "the fourth degree." In 1825 the Royal Purple degree was promulgated by the Grand Lodge, and became a part of the ritual in 1826, both being of American origin. In the same year the Patriarchal degree was received from the English Independent Order, which "completed the superior degrees of the Order." Though last to be adopted, the Patriarchal degree was placed first in the work of the Encampment. Not much of any of these three degrees, as adopted in 1821–26, remains to-day, except the names, owing to revisions, alterations, and additions in 1835, 1845, and 1880. When these degrees had been adopted in 1825–26, they were conferred only on Past Grands and at sessions of Grand Lodges. The word Encampment was then unknown. The first Encampment appeared at Baltimore, in 1827, formed to confer the "superior degrees" on brothers who were not members of a Grand Lodge. It was, therefore, a distinct innovation; for in England, even to this day, the only degrees known to the Order are conferred in Lodges. It was named and chartered Encampment Lodge, No. 1, but in 1829 was rechartered as an Encampment of Patriarchs, with power to establish Encampments. Patriarchal Odd Fellowship spread rapidly into Pennsylvania and New York, and in 1831 the possession of the Royal Purple degree was made a necessary qualification to become Grand Representative. After the revision of the ritual, in 1845, the Encampment branch became more popular, and Grand Encampments multiplied so fast that jealousy was shown at the interest taken in the Patriarchal degrees. An effort was made to merge the Encampment degrees in the Lodge work, which extended over a number of years, but it was successfully resisted in the Grand Lodge, now Sovereign Grand Lodge, of the United States, and Patriarchal Odd Fellowship remains to this day where it began, a goal toward which members of Lodges travel or which they hope to attain. A little less than thirty years ago the desire spread for a patriarchal uniform, admittedly influenced by Masonic Knight Templar displays, and after an extended propaganda in 1874 the movement succeeded, and in 1882 the Sovereign Grand Lodge adopted a degree of Uniformed Patriarchs. The Patriarchs Militant, as the reorganized Uniformed Rank of Patriarchs is called, furnished the degree which supersedes the Uniformed Camp degree of the Uniformed Patriarchs. This is the existing military branch of the Order, and is recruited from among the Patriarchs. Cantons, as the separate bodies of Patriarchs Militant are described, are organized into regiments, brigades, and divisions. Members of Cantons are known as Chevaliers and the officers of the organization have distinctively military titles. The uniform, drill, and tactics are modelled somewhat as are those of the Masonic Knights Templars. This new military branch of the Order was first proposed in 1870. It took shape in 1885, and in 1887 was reorganized to confer three degrees: (1) The Grand Decoration of Chivalry, to be conferred on Chevaliers, selected by the Commander; (2) the Decoration of Chivalry, to be conferred on Chevaliers selected by Cantons and by Department Commanders; and (3) the Decoration of Chivalry, to be conferred on women members of the degree of Rebekah, as provided for. On September 30, 1885, there was only one Canton of Patriarchs Militant, with a total membership of thirty; but two years later there were reported 462 Cantons and 15,259 Chevaliers. In preceding years the growth was less rapid, but of late there is a revival of interest in this the uniformed branch of Encampments. On September 1, 1894, there were reported 171 Cantons of Patriarchs Militant in fourteen States and one Territory, and one each in British Columbia and Manitoba, with a total membership of 7,310, having $92,669 worth of property, and $7,425 cash on hand. In September, 1895, the Sovereign Grand Lodge reported that "the usual prosperity" existed among the Cantons, and that many dormant Cantons had been revived and new ones organized. In 1896 no fewer than 25,000 Odd Fellows were enrolled in the army of Patriarchs Militant.

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* The three interlaced circles were an ancient emblem of the Trinity.

American as well as English Odd Fellows regard with veneration Thomas Wildey, founder, or chief organizer, of the Independent Order of Odd Fellows, United States of America. The early portion of the century naturally witnessed the emigration of English Odd Fellows, members of the United as well as the Independent Orders, to the new but democratic empire of possibilities on this side of the Atlantic. Among them, in 1817, at the age of thirty-five, came Thomas Wildey. He was born in London, January 15, 1782, where he attended a parish school until he was fourteen years old, when he learned the trade and became skilled as a blacksmith. A member of Odd Fellows Lodge, No. 17, at London, he took a great interest in the Order, being the leader in establishing a new Lodge in the suburbs of the city. Over that Lodge he presided three terms. Shortly after his arrival in Baltimore, he, with John Welch, a brother Odd Fellow, published a call for a meeting of such members of the Order as the notice might reach. On April 13, 1819, Thomas Wildey, John Welch, John Duncan, John Cheatham, and Richard Rushworth met in response to the call. They or most of them were members of the United Order, by whose laws any five members "by ancient usage" could organize and constitute a legal Lodge. So, at the city of Baltimore, April 26, 1819, they organized and constituted such a Lodge. It was opened by Thomas Wildey, he taking the obligation "in the presence of the other four," after which "he administered the obligation to them." The title, Independent Order of Odd Fellows, copied from the English Order of that name, was given to American Odd Fellowship, probably because Washington Lodge, No. 1, Baltimore, was chartered by Duke of York Lodge, Preston, England, one of the subordinate Lodges of the English Independent Order of Odd Fellows, Manchester Unity. This indicates that some of the founders, though from English Lodges belonging to the United Order, sympathized with the schism of 1813. In 1802 a self-constituted Lodge of English Odd Fellows (United Order) appeared at Baltimore and another at New York in 1806, but they did not live long. Others sprang into life similarly, prior to and after the War of 1812, but it remained for Thomas Wildey and four brethren to establish the society. Several Lodges were chartered in the United States by both the United Order and by the Manchester Unity between 1820 and 1825, and as late as 1841–42 there were several Lodges in Pennsylvania holding warrants from the English United Order. One account of the society in the United States says there were sixteen Lodges with Manchester Unity charters in Boston as late as 1886, with a total membership of 976; seven in Providence, with 438 members; and one in New York city, with sixty-one members; a total of twenty-four English Lodges, with 1,475 members in these cities. At that date there were forty-one Manchester Unity Lodges in the Dominion of Canada, the total membership of which was 1,908. It is not unlikely that there are still a few Lodges of Odd Fellows in this country with Manchester Unity charters.

In 1821 the Grand Committee of the Manchester Unity confirmed the charter granted an American Lodge by an English Lodge, and constituted the "Grand Lodge of Maryland and the United States," with power to grant charters. The subordinate Lodge receiving this dual charter surrendered the Grand Lodge charter to its Past Grands, who thereupon constituted the Grand Lodge of Maryland and the United States. Thomas Wildey was the first Grand Master of this Grand Lodge, which held allegiance to the Manchester Unity. First among subordinate Lodges chartered were Washington, No. 1, and Franklin, No. 2. There was but little progress for several years, which is not surprising when one recalls the difficulties attending travel and intercommunication in the third decade of the century. It is striking testimony to the energy and perseverance of Thomas Wildey that he was able to keep alive the fires of enthusiasm and fraternity, not only within himself, but among his brethren, and so enkindle them in the hearts of those with whom he came in contact, that even after a few years without making much progress he undertook the task of building up a great brotherhood, a conception he did not appear to have entertained at first.

Grand Lodges were formed in Pennsylvania, New York, and Massachusetts within four years after the formation of the Grand Lodge of Maryland and the United States, and on January 15, 1825, the first Grand Lodge of Odd Fellows of the United States was organized and a communication was held February 22, that year. At that time there were only nine subordinate Lodges and 500 members, all told. Thomas Wildey was installed Grand Sire on March 30, 1825, and in the following year he visited the mother country, where "he was joyfully received by Odd Fellows as the founder of the Order in America." It is seldom allotted to man to live to see so large a share of the fruits of his labor as was granted the founder of American Odd Fellowship. At the date of his death, October 19, 1861, forty-two years after the organization of Washington Lodge, No. 1, there were forty-two Grand jurisdictions and 200,000 members of the Order. Fully 500,000 candidates had been initiated during the forty-two years, $20,000,000 weekly dues had been paid, and nearly $9,000,000 in all expended for the relief of the sick, burial of the dead, and education of orphans.

The growth of the society was delayed between 1827 and 1835 by the antagonism excited toward all secret societies consequent on the anti-Masonic agitation. There was, however, some gain, and the first Odd Fellows Hall erected and dedicated to the exclusive use of the Order was in Baltimore in 1831. During the years 1820–30 the organization was practically only a beneficial society, numbering a few Lodges at larger Eastern cities. Soon after (at the height of the anti-Masonic agitation) "educated men from every honorable profession and business" sought admission, and are said to have eliminated what remained of the convivial character of meetings, and to have strengthened the moral and the beneficial features. A comparison of official publications concerning Odd Fellowship and Freemasonry on this point is not without significance. Systematic contributions for the relief of the distressed, burial of the dead, and education of orphans amounted to only $5,000 in the year 1838, from which it may be inferred that the total membership twenty years after the establishment of Washington Lodge, No. 1, was small. Five years later, in 1843, the total membership was only 30,000. But in the single year 1879, $1,714,805 were expended for relief, and in 1893 the total appropriated was $3,313,000, nearly double the amount in 1879.

On September 22, 1842, the Grand Lodge of the United States adopted a resolution prohibiting all intercourse between the Independent Order of Odd Fellows and the Independent Order, Manchester Unity, proclaiming the sole authority the Grand Lodge of the United States. Since 1843 the American Order has been actually as well as nominally independent. This secession was a blow to the English Society, for its American branch promised, as has proved the case, to outrun the parent organization in numbers, wealth, and influence. Causes which led to complete separation have been variously stated. One version is that the Manchester Unity "abandoned the ancient work and landmarks, . . . violated its principles," and invaded "chartered rights," which points to the probability of the American Order having grievances which the English body refused to, or at least did not, redress. Another version is that the separation was due to a desire on the part of American Odd Fellows to be relieved from the obligation of granting pecuniary assistance to visiting English Odd Fellows, in addition to a reassertion of the "spirit of secession which showed itself in England in 1813," and which descended to the offspring of the schismatic Manchester Unity rightfully, as an inheritance. Early in the fourth decade Odd Fellowship began to make rapid progress, increasing in membership and influence steadily until checked by the Civil War. Since 1865 its record has been remarkable. It has thirty-one times the membership to-day it had in 1843, and five times what it had in 1860. Very soon after the close of the Civil War, in 1865, the northern and southern divisions of the Order met at Baltimore, where the Society was founded forty-six years before, and reunited under the Grand Lodge of the United States. In 1879 the title of the latter body was altered to that of the Sovereign Grand Lodge, Independent Order of Odd Fellows, United States of America.

American Odd Fellowship was taken to the Dominion of Canada as early as 1843, to the Sandwich Islands in 1846, and to Australia in 1868. A few Lodges were established in England, but did not live long. There appears to have been no other reason why it has not successfully invaded the United Kingdom, except that the English Orders are preferred there. Lodges of the American Order were established in Germany in 1870, in Peru and Belgium in 1872, Chili in 1874, Denmark in 1878, Mexico in 1882, Cuba in 1883, Japan in 1891, France in 1892, and in Newfoundland, Holland, and Italy in 1894. American Odd Fellowship in foreign lands has, on the whole, progressed satisfactorily. In Australasia, except Victoria, there has been encouraging progress, but in Chili it has not met expectations, owing to lack of interest. Cuba reported an increasing membership until 1895, when the insurrection broke out. Lodges in Denmark have been doing well, but in France the spread of atheistic ideas has checked the previous rate of gain. In Germany, however, the Order has grown and prospered. Arrangements were made through a number of Freemasons to organize a Grand Lodge of the Independent Order of Odd Fellows for Italy at Naples, they "having considered not only greatly useful the propagation of said Order in this nation, but also of great usefulness to the Masonic Order itself."* But the Italian venture did not succeed. In Japan there have been reverses, owing to the acts of unworthy members. Mexico has held its own, although interest is lacking. Holland, with only a few Lodges and little increase, reports the outlook encouraging. In Peru growth has been slow and "non-payment of dues" conspicuous. The Hawaiian Islands report lack of material, but the outlook since annexation is brighter. The Order in Sweden, as in Germany, has continued "in a highly prosperous condition," and the brethren are enthusiastic and untiring in their efforts. In Switzerland, while the membership is small, considerable progress has been made.

In 1895 the Order owned 3,830 halls or buildings used for Lodge meetings and other purposes, which, with the land, cost $12,857,468 and were valued at $16,521,724. In addition it owned twenty-four homes, asylums, and orphanages, with 3,882 acres of land valued at $1,000,000. Homes are situated in New York (4), Pennsylvania (4), Ohio (2), Connecticut, Florida, Idaho, Illinois, Kansas, Massachusetts, Minnesota, New Hampshire, Missouri, Nebraska, North Carolina, Tennessee, Texas, Vermont, California, and Wisconsin. An Odd Fellows Home has also been established at Greiz, Germany, the first of the kind on the continent of Europe. There were, in 1895, 49 papers and periodicals published in half a dozen languages, in the interest of this branch of Odd Fellowship: 43 in the United States, 2 in Canada, 1 in Australia, and 1 each in Germany, Denmark, and Switzerland. There were also no fewer than 10 mutual aid societies in the United States, and one in the Dominion of Canada, to which Odd Fellows only were eligible, as well as several mutual accident associations with similar requirements as to membership.

REVENUES RECEIVED AND RELIEF AFFORDED.

	1893.		1897.	
United States.	Revenues.	Relief Paid.	Revenues.	Relief Paid.
Subord. Lodges..	$7,547,515	$2,980,378	$7,810,175	$3,017,285
" Encampments..........	650,566	289,418	603,176	265,965
Rebekah Lodges..	312,922	43,172	132,907	51,378
Totals......	$8,511,004	$3,312,970	$8,846,258	$3,364,628

The systematic annual contributions of funds for the relief of the sick and distressed, the burial of the dead, and the education of the orphan has increased, therefore, from $5,000 in 1838 to $3,364,628 in 1897, or more than 660 times during sixty years, while the membership has increased forty times.

STATISTICS OF THE CONDITION OF THE ORDER.

January, 1.	For'n & Domestic, 1894.	Foreign, 1894.	Domestic, 1894.
Independ't Grand Lodges, (Germ'y, Australia, Den. and Switzerland) No...	....	4	*55
Subord. Grand Encampments, No............	54	4	50
Subord. Encamp's, No..	2,581	24	2,337
Subord. Lodges, No.....	10,644	349	10,295
M'b'sh'p, in Lodges.....	806,013	25,281	780,192
" " Sub. Enc...	137,222	1,131	136,090
Rebekah Lodges, No.....	3,300	8	3,292
" M'b's'p, men...	93,910	200	†93,810
" " women	108,732		†108,632

* Subordinate, not independent. † Approximately.

STATISTICS OF THE CONDITION OF THE ORDER.

	Domestic.		
January 1.	1895.	1896.	1898.
Indep. G'd Lodges, (Germany, Australia, Den. & Switzerland) No...	*56	......	*55
Subord. G'd Encampments, No.....	50	54	51
Subord. Encampments, No.........	2,610	2,651	2,633
Subord. Lodges, No...............	10,592	11,222	11,229
Membership, Lodges...............	790,795	825,629	814,776
" Sub. Encampments....	134,330	133,857	129,917
Rebekah Lodges, No.....	3,627	4,117	4,796
" Membership, men.........	225,189	110,242	297,691
" " women		143,251	

* Subordinate, not independent,

The total number of initiations into subordinate Lodges from 1830 to 1895 was 2,012,840, and no more striking testimony to the work of the institution can be furnished than that within those sixty-five years

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* Report, Sovereign Grand Lodge, 1895.

1,902,562 members received material assistance, including 216,178 widows and other members of families of members. Revenues for sixty-five years amounted to $176,786,202, of which $67,828,570 were paid to the sick and distressed. Thus the work of five humble mechanics, who organized Washington Lodge, No. 1, at Baltimore, in 1819, has spread until the one Lodge has become more than 11,000; five members have increased to nearly 800,000; and the material aid afforded has grown to $3,300,000 annually, while gross annual revenues are $8,500,000. Meetings of Odd Fellows, originally made up largely of those in the humbler walks of life, now include not only laborers and mechanics, but merchants, clergymen, physicians, lawyers, and statesmen.

An old member of the Sovereign Grand Lodge writes that the list of distinguished citizens who are or have been Odd Fellows is a very long one, some of the best known being ex-Presidents Grant, Hayes, Garfield, and Harrison; ex-Vice-President Schuyler Colfax; Austin Jones, who was the second President of the Republic of Texas; Secretary of State John Sherman; and the late Senator Oliver P. Morton of Indiana. The work of the Order is carried on in fourteen countries, in eight of the leading languages of the world, as far east as Germany and west to Japan and Australia.

Late in the first half of the century efforts were made by I. D. Williamson, of the Grand Lodge, "to institute a ladies' degree," but according to his own statement, "it was unsuccessful." At the Grand Lodge of the United States, in 1850, the late Schuyler Colfax, afterward Vice-President of the United States, was appointed chairman of a committee to prepare a degree to be conferred on the wives of Odd Fellows. He received valuable suggestions from a Past Grand in Maryland, some of which he adopted in a modified form, he himself writing the lectures and preparing the ritual in 1851, in which year the degree was adopted. This innovation had been strongly urged on the favorable notice of the Grand Lodge for several years, and when the minority report was made, embodying the completed degree, it was adopted, 47 to 37, "in spite of powerful opposition" by a small majority of a committee. A well-known writer on Odd Fellowship regards the degree of Rebekah as "an epitome of Odd Fellowship in all its parts," and adds that "a woman who receives it (wives, sisters, widows, and daughters of Odd Fellows and Odd Fellows only were then eligible) and appreciates it properly, comprehends the Institution," knows what Odd Fellowship is. The degree was named Rebekah because the practical workings of the Order suggest so forcibly the tender and considerate action of the Biblical character of that name when she first looked upon Eleazer at the well of Nahor. Of the ritual and impressiveness of the ceremonial of the degree, it has been declared that no degree of Odd Fellowship, "not even the Royal Purple, excels this excellent production." It remains to this day substantially unchanged since its adoption. The principal emblems are the beehive, moon, and seven stars, and the dove. The popularity of the degree among the immediate relatives of Odd Fellows has been and continues marked. Rebekah Lodges in the United States reported a total membership, January 1, 1898, of 297,691. The degree was originally conferred in Odd Fellows Lodges on wives and daughters of such Odd Fellows as had attained the Scarlet or highest Lodge degree. In 1869 separate Rebekah Lodges were instituted. The requirements for eligibility to the degree have been changed several times, and in 1894 "all single white women, of good moral character, over eighteen years of age," were declared eligible, in addition to wives, widows, and daughters of Odd Fellows. In 1896 the Sovereign Grand Lodge adopted what it described as a universal sign of recognition between Odd Fellows and Daughters of Rebekah. Rebekah Lodges are presumed to supplement the work of Odd Fellowship in relieving the sick and distressed and caring for the widow and orphan. An extract from the address of the Grand Sire before the Sovereign Grand Lodge of the Independent Order of Odd Fellows, in 1895, states that the organization of Coteries of Daughters Militant had been prohibited, yet such Coteries still existed and new ones were being organized with ritual, secret work, constitution and by-laws. The Imperial Order of Muscovites bears practically the same relation to Odd Fellowship that the Ancient Arabic Order of Nobles of the Mystic Shrine does to the Masonic Fraternity. Odd Fellows alone are eligible to become Muscovites. The society was founded at Cincinnati a few years ago. Its sessions are secret, and its objects are largely social and recreative. The chief officer is styled Supreme Czar, and the various branches or bodies are called Kremlins. The Patriarchical Circle was formed in 1881. It existed almost solely in Wisconsin, and its members were drawn exclusively from the Independent Order of Odd Fellows. It sought to establish and propagate, independently, "the new degrees for Uniformed Patriarchs." Despite strenuous opposition from the Sovereign Grand Lodge, this order within an order continued to live and even to grow for four or five years, when it was officially reported to have been killed by the action of the Sovereign Grand Lodge, which threatened to expel every Odd Fellow who continued his membership in it. As a matter of fact it did not die, but continued an independent existence. At the annual convention of its Supreme Council, held in Chicago in 1897, it discussed a plan for reuniting with the parent body, the Independent Order of Odd Fellows.

Past Grand Sire John H. White, in "Odd Fellowship, its History and Manual," M. W. Hazen, New York, 1887, says:

> It is sometimes said that Odd Fellowship is the offspring of Masonry, but this is in no sense true, and the writer of this knows whereof he speaks. While occasionally a similarity of expression can be traced in a few of the unimportant parts of the ceremonials, in the fundamentals they are essentially different. Masonry is a noble institution, but is as unlike Odd Fellowship as two institutions organized by human beings can well be. The one is theoretical, the other practical; the one is ancient, the other modern; the government of one is autocratic, the other democratic; the one deals out charity and assists its needy members, but only to a limited extent and only as a charity; the other assists its members, not only from charity, but because it is their due, and their assistance is afforded in large measure. American Odd Fellowship is composed of the middle and industrial classes almost exclusively; Masonry of all grades of society, from the titled and wealthy of this and foreign lands, to the humblest laborer in our midst. In England, when Odd Fellowship arose, we are told that Masonry was composed almost exclusively of the titled and the proud, and not of the mechanics and working men who organized the more modern institution. Masonry has been long in achieving its present standing. Odd Fellowship in less than two centuries has outstripped it in numbers and importance, and is to-day the grandest fraternal organization of the world. The two great Orders of Odd Fellows, the Manchester Unity and the American Order, from actual returns, number 1,164,000 adult males, scattered throughout the habitable globe. Masonry, according to partial returns and from estimates from all jurisdictions, numbers among its devotees throughout the world, 1,082,992 persons, or 81,898 less (1895) than the two branches of Odd Fellows above mentioned. How nearly correct these estimates may be is, of course, much a matter of speculation, as there are no returns accessible; for, unlike Odd Fellowship, it has no grand central head to which its various Grand Bodies hold allegiance and to which they send annual reports.

The foregoing is true in some respects and in others not. There is, indeed, an occasional similarity of expression in the rituals of Freemasonry and Odd Fellowship. Each and both indeed are noble institutions. But Freemasonry is not merely theoretical; it is intensely practical. It dispenses charity and relief, or both, not only when needed and as agreed upon beforehand, as is the case in various orders, but to an extent based upon the requirements of each particular case. Odd Fellowship is, indeed, practical; so much so that its charity is systematized, is based on a business arrangement, a practical contract to pay such and such sums under such and such conditions. With this understanding as to Odd Fellowship, Freemasonry is, perhaps, theoretical. But it is hardly fair to declare that the older society is autocratic and the younger democratic, unless qualified by the explanation that Freemasonry is governed absolutely, by the consent of the governed. But it is accurate to say that the one deals out charity to only a limited extent, and then only as a charity, while the other assists needy members because it is their due. The beneficiaries of Freemasonry receive aid as they may require it, not because it is their due, but because they are brethren or relatives of brethren. No pretense is made of assisting those who do not need assistance. It is also unfair to both societies to compare them as to numerical strength. Candidates for admission into the Fraternity of Free and Accepted Masons must apply of their own free will and accord. No one is solicited to join, and in this respect the society is unique. It should be added that the membership of the various branches of Odd Fellowship exists almost wholly in the United States, the Dominion of Canada, Australia, and in the United Kingdom—an extremely small proportion being in Germany, the Scandinavian peninsula, France, Italy, Mexico, and in a few countries in South America. Less than three per cent. of the Independent Order of Odd Fellows of the United States of America are members of foreign Lodges. The Masonic fraternity, which has an organized existence in almost every civilized land, is open only to those who knock, and it gives freely to needy members without specific agreement. The younger society, with modern ideas as to increasing membership, and with specific agreements as to reciprocity of material relief, has grown to unexampled proportions, and has an enviable record of sums paid for charitable and beneficial purposes.

Independent Order of Red Men.—An offshoot from the Improved Order of Red Men in 1850, composed of some of the Tribes, or Stamms, working in the German language. It still exists, and at one time numbered 12,000 members, but gives no sign of vigorous growth. The schism was the result of the refusal of Metamora Tribe of Baltimore in 1850 to "pay a benefit," even after the Great Council of Maryland and the Grand Council of the United States had decided it was legal and proper to do so. (See Improved Order of Red Men.)

Irish National Order of Foresters.—Organized in 1876 at Dublin, Ireland, as a beneficiary fraternal order. Irishmen or men of Irish descent alone are eligible to membership. It is believed to be one of the numerous modern Forestic societies which find their model in the English Ancient Order of Foresters. The Irish National Order soon spread throughout the United Kingdom, to Canada, Australia, and the United States, and has about 22,000 members attached to its 1,700 Courts. The latter are subordinate to the Executive Council at Dublin. In America the District Council at New York city is the governing body. There is an honorary and a beneficiary membership. The latter pays $100 to the family of a deceased member and $75 to a member at the death of his wife. Each Court or branch pays its own benefits, and as this is done by means of dues, entertainments, etc., the Order may be classed as one of the many varieties of English friendly secret societies.

Junior Foresters of America.—An outgrowth of the English Juvenile Foresters, attached to the Foresters of America. (See the latter.)

Knights of Cyprus.—See Knights of St. John of Jerusalem, Rhodes, Malta, etc.

Knights of Golden Links of the World.—A Nashville mutual sick and funeral benefit order founded in 1886, but not known there now.

Knights of Liberty.—See International Order of Twelve, of Knights and Daughters of Tabor.

Knights of Pythias.—Among American charitable and benevolent secret societies not more than one outranks the Knights of Pythias in numbers and influence for good. That the Odd Fellows should stand first, with a membership of nearly 900,000, is not strange when it is recalled that the latter order in this country is eighty years old. The Knights of Pythias, however, tells a story of unexampled enthusiasm and prosperity, with 450,000 members after thirty-one years of existence. This society is the outgrowth of the period marking the close of the Civil War. It was born at the capital of the nation, and the hold it took on the interest of its members and the respect of the public easily makes good the claim of its founders that it forms an important link in the chain of larger secret fraternities. Like the Independent Order of Odd Fellows, it seeks to systematically relieve the sick and distressed, to bury the dead, care for the widow and orphan; and in one section, the Endowment Rank, to which admission is optional, it insures the lives of those belonging to it on the mutual assessment plan. An idea of the growth of interest in this and kindred bodies may be derived by recalling that while Odd Fellowship increased in membership about 700,000 from 1864 to 1895, the Knights of Pythias, with 13 members in 1864, now numbers about 450,000.

It was on February 15, 1864, at Washington, D. C., that Justus H. Rathbone, a Freemason, with D. L. Burnett, W. H. Burnett, his brother, and Robert H. Champion, a Freemason, government department clerks; E. S. Kimball, M.D., and Messrs. Roberts and Driver, all accomplished musicians, and members of the "Arion Glee Club," took preliminary steps looking to the formation of a secret society. Mr. Rathbone was the moving spirit, as shown by the fact that he then and there read a proposed ritual of an order to be called the Knights of Pythias, to keep the secrets of and perform the duties enjoined by which he obligated himself and the others. The meeting adjourned after the appointment of a committee to secure additional members. It is related that the ritual read by Mr. Rathbone was originally composed and written by him while living at Eagle Harbor, Keewenaw County, Lake Superior, Mich., in the winter of 1860–61.

Four days later, February 19th, a meeting was held at Temperance Hall, Washington, since acquired by the Order, at which it was formally decided to organize a secret society with friendship, benevolence, and charity for its ultimate objects. An obligation of secrecy was imposed, the Order was styled the Knights of Pythias, and the ritual read at the previous meeting was adopted.

A Grand Lodge for the District of Columbia was organized seven weeks later, April 8th, and the work of organizing subordinate Lodges begun on April 12th, with Franklin, No. 2. The latter act was most fortunate, as Franklin, No. 2, is said to have saved the Order from destruction by keeping its torch burning for many months when the lights of sister Lodges had all been extinguished. On February 1, 1865, Alexandria Lodge was established at that city, in Virginia, after which little or no progress was made for two years. On April 18, 1866, Mount Vernon Lodge was organized in the District of Columbia, and on July 30th Liberty Lodge, at the Navy Yard. A year later, February 23, 1867, Excelsior Lodge, No. 1, was instituted at Philadelphia, and in July of that year Keystone Lodge, at the same city. The success of this movement north of the Mason and Dixon line was pronounced. The growth of the society was steady, and later became rapid. In November, 1867, Maryland was invaded at Baltimore, and in December, New Jersey at Camden and Mount Holly, while in April, 1868, three Lodges were constituted in Delaware. During 1867 and 1868 Lodges were also formed in Massachusetts, New Hampshire, Connecticut, and other New England States; in Ohio, Indiana, Illinois, Kentucky, Missouri, Kansas, and Iowa. At that period, enlarged views prevailed as to the function and prospects of the society, and at a convention at Washington, June 9, 1868, a new constitution was adopted, under which was organized and established, August 11, 1868, the Supreme Lodge, Knights of Pythias of the World. Rathbone Lodge was formed at New York city, and later in 1868 the Order appeared in California, West Virginia, and Nebraska.

This order of knighthood, with the story of Damon and Pythias on which its ceremonials are founded; with its cardinal principles of Friendship, Charity, and Benevolence; and the Pythian motto, "Be Generous, Brave, and True," speedily found its way into nearly all the States and Territories of the Union, across the border into the Canadian Dominion, beyond the Atlantic into the United Kingdom, south into Mexico and west to the Hawaiian Islands. To-day there are about 5,000 members of the Order in foreign Lodges holding allegiance to the Supreme Lodge of the World in the United States. Its principles are declared by John Van Valkenburg, Past Supreme Chancellor of the Order, "to be those of humanity and religion," and its object, to promote the general good of mankind and to spread the light of morality and knowledge. Like Freemasonry, Pythian knighthood confers three ranks or degrees, and there are other similarities between them in addition to the fact that the chivalric orders naturally furnished some of the fabric on which Rathbone and his successors wrought the designs which have made it distinctively Pythian. In May, 1866, after the Order had been almost at a stand for nearly two years, the ritual and work were revised and placed substantially on the basis occupied to-day. The first or Initiatory rank is that of Page; the second, the Armorial rank of Esquire; and the third, the Chivalric rank of Knight. The colors of the regalias are respectively blue, yellow, and red. Requisites for admission include a belief in a Supreme Being and sound bodily health.

By September 30, 1866, within two years and a half, the four active Lodges had only 324 members; by December 31, 1866, only 379; March 31, 1867, only 470; and on June 30, 1867, (six Lodges) the total was only 694. In 1887, twenty years later, the membership had increased to more than 100,000, and in 1895, at thirty-one years of age, the Order embraced nearly 450,000 Sir Knights—had more than quadrupled within a decade.

Justus Henry Rathbone, the founder, was born at Deerfield, Oneida County, N. Y., October 29, 1839. His father was a well-known lawyer at Utica, and his mother, Sarah E. Dwight, was a lineal descendant of Jonathan Edwards. After attending Mount Vernon boarding school, Courtland Academy, and Carlisle Seminary, he became a student at Madison University. In 1857 he went to Eagle Harbor, Mich., on Lake Superior, where he taught school and acted as clerk for a mining company. While there "he became so inspired with the story of Damon and Pythias" * that he wrote a ritual of an "Order of the Knights of Pythias." In 1861 he repaired to Germantown, Pa., where he became chief clerk in the United States Hospital. In 1862 he married, and in 1863 was ordered to Washington for duty in the medical department. He accepted a civil clerkship in the office of the Commissary General of Subsistence in 1865, and in 1866 resigned to accept a clerkship in the Treasury Department, which he held until 1869, when he resigned and went to Boston to fill a position in a publishing house. He went to New York city in the interest of the firm, and became treasurer of the Independent News Company, afterward its superintendent. Returning to Washington, he entered the Adjutant-General's office. Besides the ritual of the Knights of Pythias, Mr. Rathbone was the

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* The Knights of Pythias Complete Manual and Text Book. John Van Valkenburg, Canton, O., 1887.

author of the ritual of the "S. P. K.,"* the "Monks of Arcadia,"* the "Mystic Order of Seven,"* and other compositions, among them a musical burlesque, entitled "Pocahontas in Black," in which he himself appeared. Besides his marked literary gifts, Mr. Rathbone possessed a talent for music, composition as well as execution, in which he was like all of those more immediately associated with him in founding the Order. He died at Lima, O., December 9, 1889.

Among the earlier Supreme Chancellors, those on whom the work of building up the fraternity devolved, in addition to the founder, J. H. Rathbone, who was elected to that office in 1868, were Samuel Read of New Jersey, Henry C. Berry of Illinois, S. S. Davis of New Hampshire, an Odd Fellow, David B. Woodruff of Georgia, an Odd Fellow, George W. Lindsay of Maryland, John P. Linton of Pennsylvania, and John Van Valkenburg of Iowa. Of the five who more than others contributed to create and establish the Knights of Pythias, the first to die was Robert Allen Champion, in 1873, at the early age of thirty.

The Endowment Rank or grade was established, not without opposition, in 1877, owing to the demand for something in addition to $1 minimum weekly sick benefits and $20 minimum funeral benefits. New secret insurance and endowment fraternities were being established right and left between 1875 and 1880, and the Knights of Pythias were not slow to perceive that they had machinery with which to promptly put such an organization full grown into the field. So the Endowment Rank was formed, with a separate government, subordinate to the Supreme Lodge. Neither the Endowment nor the Uniform ranks are "higher" grades, but are created as additional machinery with which to carry out the purposes of the Order. Ten years after the formation of the Endowment Rank it had paid for death benefits during that period a little less than $2,000,000. It has since, within ten years, paid nearly $10,000,000, or nearly $12,000,000 of death benefits in the eighteen years of its existence. There were more than 43,000 members of the Endowment Rank out of nearly 450,000 Sir Knights, and the total insurance in force was over $85,000,000 two years ago, representing 2,800 sections scattered through the States and Territories and most of the Canadian provinces.

The Uniform Rank is under the control of the Supreme Lodge. Eligibility to membership is confined to those who have received the rank of Knight and who are approved and withstand the test of the ballot. One of its purposes, beyond participating in the ceremonial of initiation which is said to be a masterpiece, is to supply a military branch. It seems to have been a logical outcome of the existence of Patriarchs Militant in the Independent Order of Odd Fellows, and the Masonic Knights Templars. The regulations provide for parades twice each year, August 30th, anniversary day of the Uniform Rank, and February 19th, known as Pythian period. The Uniform Rank has grown rapidly in recent years, and numbers about 50,000 members.

There are two organizations of wives, daughters, sisters, and mothers of Knights of Pythias, the Rathbone Sisters, formerly the Pythian Sisters, and the Pythian Sisterhood, "neither of which," writes R. L. C. White, of the Supreme Lodge of the Knights of Pythias, "is recognized by the Supreme Lodge." In 1896 Mrs. M. D. Wood, of Kansas City, Mo., occupied the ranking position in the Rathbone Sisters of the World, and Mrs. Alva A. Young, of Concord, N. H., the founder, a corresponding position in the Pythian Sisterhood. A fundamental difference between the Rathbone Sisters and the Pythian Sisterhood lies in the eligibility to membership in the former of Knights of Pythias, while the latter prefers to remain a secret society for women only. A ritual for an auxiliary secret society, to be composed of both men and women, had been presented to several meetings of the Supreme Lodge by James A. Hill, of Greencastle, Ind., prior to 1888, asking for authority to organize the Pythian Sisters, but without success. (See Rathbone Sisters; also Pythian Sisterhood. For supplementary order of Knights of Pythias see Dramatic Order of Knights of Khorassan.)

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* Unknown.

Knights of Pythias of North and South America, Europe, Asia, and Africa.—James C. Ross, Supreme Chancellor of the World, of the organization named, a school principal at Savannah, Ga., on being asked as to the origin of this negro fraternity, writes as follows:

> At the session of the Supreme Lodge of the World (white) held at Richmond, Va., March 8, 1869, an application from a number of colored men of Philadelphia was made for a charter for a Lodge of Knights of Pythias. The petition was refused because of the color of the petitioners, per Constitution, Article viii., Section 5, etc. Thereupon E. A. Lightfoot, T. W. Stringer, and others, were nevertheless regularly initiated into the mysteries of the Order, receiving the degrees of Page, Esquire, Knight, etc., by those who had been regularly initiated into all the mysteries of the Order in a regular Lodge working under the (white) Supreme Lodge of Knights of Pythias.

This appears to confess the clandestine nature of the colored Order, and technically warrants statements made by leading officials of the Knights of Pythias (white) that "there are no negro Knights of Pythias." Yet here is the other, the negro organization, with more than 40,000 members scattered through Massachusetts, New York, New Jersey, Pennsylvania, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Tennessee, Arkansas, Kentucky, Ohio, Indiana, Illinois, Montana, Nebraska, Iowa, Missouri, Kansas, Indian Territory, Oklahoma, California, Colorado, Michigan, and Minnesota, in twenty of which States there are Grand Lodges. The colored Order also has Lodges on several West India Islands and in Central America, and in all distributes about $60,000 annually in relief to sick and distressed members.

There is an auxiliary society to which women, relatives of members of the Order, are admitted, and in these, as well as the Lodges of colored Knights, death, sick, and disability benefits are paid. In 1891 the Supreme Lodge of negro Knights met at New York city and paraded with 700 Sir Knights in line in full uniform. As may be inferred, there is no affiliation or relationship between the white and negro Orders of Pythian knighthood other than the similarity of names, emblems, titles, uniforms, rituals, and ceremonials.

Knights of St. John and Malta (Modern).—Introduced into America through Robert E. A. Land, of Hamilton, Ontario, at Toronto, in 1870, by the Imperial Parent, Grand Black Encampment of the Universe, situated at Glasgow, Scotland. The latter declares itself a lineal descendant of the ancient chivalric Order of Knights of St. John of Jerusalem, Rhodes, Malta, etc., but much is lacking to substantiate the claim. (For its probable origin see Non-Masonic Orders of Malta in America.) The Grand Encampment of Canada introduced the Order into New York city in 1874, when the title of the supreme body resolved itself into Supreme Encampment of America. In 1878 this body expunged the Orange and alleged Masonic degrees from its ritual, in order to confer only the orders which paralleled those identified with the genuine, ancient Knights of Malta, as explained in the preceding reference. This antagonized the parent body in Scotland, and in 1881 the Supreme Encampment of America, which had reorganized in 1878 as the Chapter General of America, withdrew from affiliation with the Imperial Parent. This resulted in a rebellion by a few subordinate Chapters, and, in 1883, in the formation, by cancelled and seceding Chapters, of a Grand Priory of America, Ancient and Illustrious

Order, Knights of Malta. This organization was recognized and chartered in the same year by the Glasgow Imperial Parent, when it promptly reversed the reforms of the Chapter General of America. That action resulted in another schism known as "the McClintock rebellion," which took shape, January, 1884, as the Grand Commandery, Ancient and Illustrious Order, Knights of Malta. In 1889 the latter was recognized and chartered by the Imperial Parent, the Grand Priory having become dormant. Its Scotch charter is still believed to be extant, although its members are affiliated, very generally, with bodies chartered by the Chapter General of America.

Owing to its reforms and its attitude toward the ancient Order of Malta, the Chapter General of America, Knights of St. John and Malta, may be said to be an offspring merely of the general plan of the ancient chivalric Order of Malta, although it derived its warrant of constitution from the Imperial Parent of Scotland.* It has long ceased to be governed by the latter, and has no affiliation with any other body. The Order, while being in a sense universal, admitting Christian men of all nations into its ranks, is American in its character so far as local government is concerned. Its ritual teaches the fatherhood of God, the brotherhood of man, mercy, charity, hospitality, unity, peace, and concord. Its constitution provides for endowments, certificates being issued from $500, $1,000, and $2,000. Its ceremonies are simple and impressive. The Chapter General is composed of its own officers, representatives of subordinate bodies styled Encampments, Past Grand Commanders, Grand Priors, District Deputies, and Past Commanders. In each State the Order is under the supervision of a Grand Prior, and its temporal affairs are managed by a board of seven, consisting of the Grand Commander, Grand Chancellor, Grand Almoner, and Grand Medical Examiner, who are elected annually, and three Grand Trustees elected alternately to hold office three years. This Council meets at New York every month during the recess of the Chapter General. There are Encampments in New York, New Jersey, Delaware, Maryland, Michigan, Texas, California, Illinois, South Carolina, Arkansas, and Canada, with a membership of over 6,000. At the annual convocation in 1894 steps were taken to place the military department on the plan, as to grade and rank, of the United States army, general direction being given to General Thomas C. McKean.

The College of Ancients is a modern institution, having been formed in 1880. It was introduced by Robert E. A. Land, a member of the Loyal Orange Institution, a Freemason, and a member of the Order of St. John and Malta, as an Order of Merit for the superior officers of the Chapter General. Membership is limited to one hundred and forty-four. The aims of the College are social, beneficiary, historical, and literary. The College meets in Preceptories, and its rites and symbolism are based on the traditions of chivalry. It presents twenty-one grades in the "Perfect and Sublime Rite of Exalted Chivalry," four in the Encampments, and seventeen in the College of Ancients. These grades are divided as follows: First Class: 1, Knights of Justice; 2, Hospitalers; 3, Priesthood; and, 4, Red Cross and Sepulchre. The ancient Order of Malta comprised only three orders, Knights, Hospitalers, and Priests, but some one has added the Red Cross and Sepulchre "as a proper symbol of the old Christian religion." (See Knights of Rome and Red Cross of Constantine.) Second class, Ancient English Rite, Order of Aquila: 5, Serving Brother; 6, Novice; and, 7, Knight of Aquila. This introduces serving brethren and a degree of knighthood manifestly borrowed for the occasion. Third class, historic Maltese grades:

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* For an account of the introduction of the modern Order of St. John and Malta into this country and the organization of the Ancient and Illustrious Order, Knights of Malta in the United States, see Non-Masonic Orders of Malta in America.

8, Brother of the Hospital; 9, Knight of the Dragon; and, 10, Secret Councillor. This suggests that some constructive as well as imitative ability was exercised by the builders of the College. Fourth class, ancient affiliated chivalry: 11, Knight of St. Anthony, and, 12, Knight of St. Lazarus. Fifth class, historic Roman and Grecian grades: 13, Knight of the Senate; and, 14, Knight of the Council. Sixth class, Religio-philosophic grades: 15, Knight of the East; 16, Princely Order;* 17, Star and Scimetar;* 18, Adept Brother; and, 19, Knight of the West. The foregoing shows some originality in construction as well as taste in selection, a number of the degrees touching Buddhism and Mohammedanism, and others the religious philosophy of this Maltese Order. Seventh class, Perfect and Sublime Order: 20, Commander of Malta. The Master grade creates the Commander-elect a Perfect and Sublime Knight. Eighth class, Official and Ultimate Grade: 21, Knight of the Grand Cross. This grade is honorary and official, and membership is limited to one hundred and forty-four. Evidently Land and his associates were familiar with the rituals of the dormant Masonic rites of Memphis and of Mizraim, as well as of the Masonic Order of Knights of Rome and of the Red Cross of Constantine.

Knights of St. John, Rhodes, and Malta, of Knights Hospitalers of St. John of Jerusalem (Ancient.)—Founded in 1048, the period of the first Crusade, one of the most illustrious orders of religious and military knighthood. It was not a secret order, and none of the modern orders of Malta, Masonic or other, has traced its origin to it other than that the former may have served as a model or contributed of its traditions. In consequence of the resort of European pilgrims and traders to Jerusalem in the eighth century, it had become necessary, with the consent of the Saracens, to build hospitals and places of entertainment. In 1048 certain merchants of Amalfi, Italy, obtained permission from the Egyptian Caliph to erect within the walls of Jerusalem an asylum or hospital for Latin pilgrims, where they might celebrate mass according to the Latin ritual, without fear of the Mohammedans or others. The governor, by that prince's order, assigned them a piece of ground about a stone's cast from the Holy Sepulchre, whereon they built a convent dedicated to the Holy Virgin. There dwelt an abbot and a number of Benedictine monks, who received and entertained pilgrims and gave alms to the poor, those unable to pay tribute to the Moslems for permission to visit the holy places. Subsequently the monks built two houses of entertainment near by, one for men, with a chapel dedicated to St. John Eleeman the compassionate, and one for women, dedicated to St. Mary Magdalene. These new houses had no income of their own, but the monks and pilgrims whom they received were maintained by the abbot of the convent of the Holy Virgin, who continued to be the recipient of alms and charities of devout and wealthy Christians. This institution, governed by the Benedictine monks, was the cradle of the Order of St. John. Seventeen years later the Tartars overran Palestine and slaughtered the Moslem garrisons. The inhabitants of Jerusalem scarce met with a better fate. Thousands were butchered, the Hospital of St. John was plundered and the Holy Sepulchre itself would have been destroyed had not avarice prevented. The fear of losing the revenues derived from the pilgrims alone preserved the tomb of our Saviour. Then the Turcomans exacted heavier tributes than ever, and many sick and weary pilgrims perished at the gates of Jerusalem without the consolation of even seeing the Holy Sepulchre. Toward the close of the eleventh century Peter the Hermit, who had made a journey to Jerusalem, was so touched by the sufferings of the pilgrims, that he conceived the design of rescuing the Holy Land from the infidels. Armed with a letter from Simon, the Greek Patriarch of Jerusalem, to Urban II., the head of the Latin Church, he returned to Italy, received the blessing of the Pope, and in less than a year roused all Europe in a crusade against the infidel. The Pope, having heard of the success of the Hermit's mission, called a council at Clermont in Auvergne, to which the entire populace, from peasant to prince, responded. After hearing of the miseries of the Christians in the East, a thousand voices cried for an opportunity to go to the defence of their brethren in Jesus Christ, declaring, "Dieu le veut," God wills it. By 1097 the Latin army had advanced into Syria, where it besieged Antioch for seven months, when the Caliph of Egypt, taking advantage of the situation, entered the field and captured Jerusalem after it had been held by the Turks for thirty-eight years. He informed the Latin army that he knew how to hold the city without foreign aid, but that its gates would always open to unarmed Christian pilgrims. The Crusaders replied that the same keys which had opened the gates of Nice, Tarsus, Edessa, and Antioch would open those of Jerusalem and on June 7, 1099, the Latin army encamped before the walls of Jerusalem. After five weeks of unsuccessful attempts to capture the city, the army again advanced to the assault on July 15, "at the hour," says a chronicler, "when the Saviour of the world gave up the ghost," and at three in the afternoon the standard of the Cross waved on the walls of Jerusalem. Thus, after four hundred and sixty years of bondage, the Holy City passed from under the Mohammedan yoke. The victory thus won was tarnished by the ferocity of the conquerors. A little later these Christian warriors proceeded to regulate the government of the city. Godfrey de Bouillon refused a crown and rejected the title of king, but accepted that of "Defender and Lord of the Holy Tomb." Godfrey immediately founded several new churches and inspected the house of the Hospital of St. John, which was crowded with wounded soldiers. To increase the endowment of the hospital, Godfrey bestowed on it the Lordship of Montboire in Brabant, with all its dependencies, and his example was followed by several of the chief Crusaders, so that in a short time the Hospitalers had at their command the revenues of a number of rich manor houses in Europe and Asia.

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* Nos. 16 and 17 are not identical with Nos. 5 and 6 of Guide Book of 1854, although bearing the same name. (See Non-Masonic Orders of Malta in America.)

Peter Gerard, administrator of the Hospital of St. John, and his companions, emboldened by the favor which they enjoyed, expressed a wish to separate themselves from the Monastery of St. Mary and pursue their works of charity alone. As long as the brotherhood were poor they continued in obedience to the monastery and paid tithes to the Patriarch ; but with the tide of wealth which then began to flow in upon them, the Hospitalers coveted a total remission of all the burdens to which they were subject, and found no difficulty in obtaining all that they desired. They accordingly formally abjured the world and took a regular habit, a black robe with a white cross of eight points on the left breast. The Patriarch of Jerusalem, after first clothing them, received from them three vows which they made publicly at the Holy Sepulchre. The institution was subsequently recognized and confirmed in all its endowments by Paschal II. The same pontiff also exempted the property of the Hospital from tithes. The rapid enrichment of the Order and their piety led to the erection of a superb church on the spot which, according to tradition, had served as the retreat of Zacharias, the father of St. John the Baptist, and from that time the Order was called "Brethren Hospitalers of St. John the Baptist of Jerusalem." Gerard also founded subordinate hospitals in the principal maritime provinces of the West, the first "Commanderies" of the Order, and continued to fill his holy office until the reign of Baldwin II. in 1118, when at an exceedingly old age he died, honored and beloved by all.

Raymond Du Puy was elected to succeed him. Gerard had been a man of peace, but Du Puy had been bred in camps. He therefore formed the project of combining the duties of monk with those of the soldier, to wage a perpetual crusade against the enemies of Christ. Under his administration the Hospitalers were divided into Nobility, Clergy, and Serving Brethren. The Nobles or Knights of Justice were destined for the profession of arms; the Priests or Chaplains were intrusted with ecclesiastical functions, and the Serving Brethren consisted of those who bore arms and of domestic servants. Subsequently, under the administration of Helion de Villanova, the Knights were divided into classes called Languages, after the great tongues of Europe: the Italian, German, Aragonese, the three French dialects; Provençal, Auvergne and common French, and the English. The ceremonies of reception and profession were in charge of the spiritual head of the Latin Church, were necessarily public, and form no part of modern Orders of Malta. The legislative power of the Order was vested in the General Chapter, which consisted of the Grand Master, the Conventual Bailiffs, the Bishop of the Church, and the Grand Priors according to rank, selected from the various Priories. In every province there were one or more Grand Priories, presided over by Grand Priors, and beneath these were Commanderies, over each of which there was a Commander. There were scattered throughout Europe, in that period, which De Vertot called the golden age of the Order, 596 Commanderies comprising 19,000 manor houses. During the period in which the Order was occupied in defence of the Holy Land, the Commanderies served as schools of preparation for Knights who might be sent to Palestine to reënforce the ranks of their brethren.

After the recapture of Jerusalem by the Saracens in 1187, the Knights Hospitalers retired to Margat in Phœnicia, and thence to St. John d'Acre, where, aided by the Templars and the Teutonic Knights, they withstood for a time one of the most celebrated sieges of the Crusades. In 1291 that city was captured by the Saracens, and the Grand Master and remaining Knights took refuge on the Isle of Cyprus, where they remained eighteen years and assumed for the time the name of Knights of Cyprus. Aided by several European states in 1310, they descended upon Rhodes and established their convent, where they remained for over two hundred years the protectors of the Christian commerce of the Mediterranean. In 1522 the Order was driven from the island by the Turks, when it repaired to the Island of Candia, and subsequently sojourned at Custrio, Messina, and Rome. At length Charles V., Emperor of Germany, vested in the Order the complete and perpetual sovereignty of the islands of Malta and Gozo, and in accordance with this treaty, in 1530, the Knights took formal possession of Malta. L. Isle Adam, then Grand Master, hero of the siege of Rhodes, convened a General Chapter, and established the convent. Thenceforth the Order became known as "Knights of Malta," a title often bestowed upon them, even in official documents, in place of the original, Knights Hospitalers of St. John of Jerusalem. At the time of the Reformation, Paul III. was Pope, and the Order acknowledged the Pope as its spiritual head. The enemies of the Pope were the friends of Henry VIII., and the friends of Paul were the enemies of the British king. So the Knights of St. John were made to suffer. In 1534 the Language of England of the Order of St. John was abolished by act of Parliament, its revenues were seized, and the Knights thrown on the charity of their friends. Some suffered by the axe, and others fled to Malta. The Language of England was revived under Mary, who nominated a Grand Prior, and established it in the old home at Clerkenwell. It was subsequently abolished by Elizabeth.

On September 19, 1792, the French Directory decreed that the Order should cease to exist within the limits of France, which was followed by a general plunder of the Commanderies. Such members as did not escape the country were thrown into prison. The Grand Master was taken seriously ill, but before he died he despatched an ambassador to the Court of Russia to demand assistance from Catherine II. for the support of the Order. Catherine died before the ambassador reached St. Petersburg, and Paul I. was on the throne when the ambassador arrived there. The mission was successful, and the ambassador sent a courier to Malta with particulars of the arrangement. But the courier was seized by French soldiers, and the contents of the despatches were made known to the Directory of France. Louis de Hompesch, who had become Grand Master, accepted the offers of the Russian Emperor, and sent Count Litter to the Russian Court as ambassador extraordinary, who presented the Emperor with the Grand Cross of the Order, by virtue of which Paul I., November 29, 1797, assumed the title of Protector of the Order. On June 6, 1798, the French fleet appeared off Malta, and on June 11, Bonaparte entered Valetta, when Hompesch surrendered. He was declared a traitor, because he had received 600,000 crowns from the French, and was permitted to retire to Montpellier. He died May 12, 1805. The great body of Knights proceeded to Russia, and on October 27, 1798, at a General Chapter, the Emperor Paul was elected Grand Master. This election was made valid by the abdication of Hompesch in July, 1798. After the loss of Malta a few Italian Knights sought refuge in Sicily. In 1827 the Pope gave the Knights permission to reside at Ferrara, and in 1831 invited them to Rome, where he gave them a palace that had belonged to one of the ambassadors of the Order, and commissioned them to take charge of his military hospitals. In 1839 the Emperor of Austria restored a portion of the estates of the Order in Lombardo, Venetia, and gave permission to the nobility and others to found new Commanderies in his Italian dominions.

The German Language became extinct after the peace of Pressburg in 1805. The Bailiwick of Brandenburg became an independent institution during the Grand Mastership of Fulk de Villaret, conqueror of Rhodes, in 1309. This schism continued until 1382, when it was settled by treaty at Heimbach in Alsatia, one of the articles of which was that the Brandenburg branch should be allowed to choose its own Bailiff or Master, on approval by the Grand Prior of Germany. The Bailiffs of Brandenburg continued thus subject to the Order until the Reformation, when the Knights embraced the new mode of worship. Later the House of Prussia took the Bailiwick under its protection. During the Reformation six of the thirteen Commanderies were destroyed by the Lutherans. The remainder were presided over by a prince of the royal family until Napoleon confiscated them and abolished the Order at the peace of Pressburg in 1805. In 1812 the right of nomination was again vested in the King of Prussia, and this branch of the Order is still presided over by a prince of the royal house.

The Languages of Provence, Auvergne, and France, although suppressed by the French Directory, asserted their rights and privileges on the restoration of the Bourbons, but were declared extinct by Louis Philippe. The Languages of Aragon and Castile, which united, after the suppression of the English Language by Henry VIII., withdrew from the government of the Order after the treaty of Amiens in 1802. They were subsequently abolished by Joseph Bonaparte while on the Spanish throne. They were revived on the return of Ferdinand IV., but declared extinct in 1834. In 1814 the Languages of Provence, Auvergne, and France, taking heart at the humiliation of Napoleon, formed for themselves a union to which those of Aragon and Castile gave their adhesion. A General Chapter was held at which a capitular commission was elected to act as an executive council, over which Prince Camille de Rohan, Grand Prior of Aquitaine, presided.

It was in 1826–27 that an effort was made to revive the English Language, and several instruments were signed in Paris by the capitular commission, authorizing a reorganization of the Language of England. On January 29, 1831, a Chapter of the Knights then forming the English Language was held, at which the Chevalier Chastelan, an envoy extraordinary from the continental Languages, was present. At that meeting Sir Robert Peel was elected Grand Prior of England, and the Language was regularly resuscitated. The present seat of the Order in England is No. 8 St. Martin's Place, Trafalgar Square, where, on June 24, St. John's Day, the Chapter General of the Order is annually convoked.

The Order in England is composed of three classes: Knights, Chaplains, and Serving Brethren. The Knights are of three grades: Bailies or Knights, Grand Crosses; Knights Commanders and Knights of Justice. Women are likewise admitted and may be advanced to the dignity of Grand Cross. The Order also admits associates under the name of Knights of Grace, Honorary Knights, and Donats. The last are those who contribute to the fund of the Language for benevolent and charitable purposes, and are entitled to wear the demi-cross of the Order. In ancient times the Language of England included three Grand Priories—St. John of London, of Ireland, and of Scotland—which were let out to receivers and secular farmers who paid rent to the common treasury. Many proved unfaithful in their trusts, and the management was placed in the hands of the Grand Priors in the several districts, who soon began to consider them as their own property, and in instances consumed the revenues. But the revenues of the Order were greatly increased by the annihilation of the Knights Templars by the Pope in 1312, who gave their possessions to the Knights of St. John. The Temple, the main seat of the Templar Order in England, after passing into the hands of the Hospitalers of St. John, was let by them for an annual rental of £10 to a body of lawyers, who took possession of the old hall and the gloomy cells of the military monks, and converted them into the most ancient common law university of England. It was there that judges of the Court of Common Pleas were made Knights, being the earliest instance on record of the grant of the honors of Knighthood for purely civil services, and the professors of common law, who had the exclusive privilege of practising in that court, assumed the title or degree of Fratres Servientese, so that Knights and Serving Brethren similar to those of the Knights of St. John were curiously introduced into the profession of the law. The chief seat of the Hospitalers Order in England was St. John's Gate, Clerkenwell, founded by Jordan, Lord of Briset, in the reign of Henry I. Heraclius, the Patriarch of Jerusalem, consecrated their church and Wat Tyler's rabble burnt the Preceptory. In process of time it was restored, and it was there that Mary temporarily revived the Order, and her charter, never having been revoked, forms, in part, the basis of the present Order. On the 24th of January, 1893, the old Gate of St. John was formally made over to the Language with imposing ceremonies.

The Hospitalers and Templars were introduced into Scotland prior to 1153. Malcolm IV. incorporated the Hospitalers' possessions into a barony, and a charter was granted them by Alexander II., June 3, 1231, confirming grants by his predecessors. The Preceptory of Torphichen in West Lothian became their chief residence in Scotland until their final suppression in the middle of the sixteenth century. James IV. created the barony and regality of Torphichen into a temporal Lordship and ordained that by virtue of the office the Preceptors of Torphichen should take their places as peers of Parliament, by the name and title of Lords of St.

John. At the suppression of the Templar Order by Philip of France many of the Knights retired to Scotland to escape persecution. There, says the chronicler, they obtained lands and revenues, and, with the Knights Hospitalers of St. John, lived together on amicable terms. About the commencement of the reign of James IV. a union was effected between the Knights of the Temple and those of St. John, and their lands were consolidated under the superintendence of the Preceptor of St. John. These interests were represented in the Scottish Parliament by Preceptors or Lords of St. John down to the period of the Reformation. This union remained unbroken until the administration of Sir James Sandilands of Calder, who was appointed Grand Prior of Scotland as fourth Lord of St. John. He was the personal friend of John Knox, and through the persuasion of that reformer renounced the Catholic religion in 1553, although he continued for some time to maintain his office and dignities. In 1560 he was sent by the congregation Parliament of Scotland to France to lay their proceedings before Francis and Mary. He was received by Cardinal of Lorrain, who loaded him with reproaches, accusing him of violating his obligation as a Knight of a Holy Order and dismissed him without an answer. On his return to Scotland, feeling himself no longer authorized to retain his office, he resigned the entire property of the combined Orders into the hands of the Crown, when, on condition of an immediate payment of 10,000 crowns and an annual duty of 500 marks, the Queen, on January 24, 1564, erected the possession of the Orders into the temporal Lordship of Torphichen. At his death, in 1596, his title and the Malta possessions descended to the House of Calder, in whose hands they remain to the present day. After the revival of the English Language in 1831, the Right Hon. Robert Sandilands, Lord Torphichen, was admitted and nominated to the Grand Priory of Scotland as Chief Preceptor of Torphichen. After the desertion of Sir James Sandilands, the Hospitalers and Templars who still adhered to the Catholic faith placed themselves under the leadership of David Seaton and retired to the Continent.

The only serious claim by modern, so-called, "Knights of Malta," to being a lineal descendant of the ancient Knights of St. John, Rhodes, and Malta is that made by the Ancient and Illustrious Knights of Malta, introduced into this country in 1870 from Scotland, where it was founded in 1844 by Irishmen who were Orangemen, and some of them, probably, Freemasons. After an extended correspondence with a number of its most illustrious representatives in the United States, in an attempt to get at the proof, if there be any, that this modern Scotch-Irish Order of Malta is directly descended from the ancient Order, but without tangible results, inquiry was made of G. C. Young, M.D., Washington, N. J., Past Grand Commander, and editor of "The Red Cross Knight," which announces itself as "the mouthpiece of the Order of Knights of Malta." Dr. Young writes that "the Protestant cause (in Scotland, in 1591) now having made a complete triumph, the Order (ancient Order of Knights of Malta) is not so active and prominent, but that it kept up an existence we have ample proof. We know that the Order was active and evidently well known in 1643, for at that period, two years after the massacre of Irish Protestants, it was introduced into Ireland for the protection of the Protestants who had escaped. The Order seemed to be unnoticed in public affairs until the Stewart (or Stuart) party became active in 1745," when "it seems to have been reduced to one Encampment in Scotland and from this one Encampment the Imperial Black Encampment of the Universe (the Scotch-Irish body referred to as having appeared in Scotland about 1844) asserted its title to this distinction, believing at the time that it was the only Encampment of the Protestant branch of the Order in existence. This took place somewhere about the period the Order was driven from the Island of Malta, 1798, and in 1825 a Grand Master of the Royal Orangemen, he being a member of the Knights of St. John and Malta, was elected Grand Master of the Order of Knights of St. John, and introduced the requirement that to be a Knight of Malta one must first be an Orangeman."

It would be useless to argue with those to whom the foregoing appeals as proof, to show the absolute lack of any historic foundation for the claim made that the modern Ancient and Illustrious Order of Malta has any connection with the ancient Order of Malta. It would be easier to trace Freemasonry back to King Solomon's temple than to connect the Irish-Orange Black Knights of Malta with the Order which Sir James Sandilands once presided over in Scotland.

Knights of the Sherwood Forest.—An appendant Order of Forestry, instituted at St. Louis in 1879. (See Foresters of America.)

Loyal Order of Moose of the World.—Cincinnati is credited with having given birth to the fraternity with this title, but no one communicated with at that city has been able to vouch for its continued existence. It is a mere conjecture that attempted rivalry to the Benevolent and Protective Order of Elks may have been responsible for the name of the society.

Monks of Arcadia.—This society is not known to have had an active existence. Its ritual was written by Justus H. Rathbone, founder of the Knights of Pythias. (See the latter.)

Mystic Order of Seven.—Title of the ritual of a secret society, prepared by the founder of the Knights of Pythias. (See the latter.)

Non-Masonic Orders of Malta, in the United States.—During the Reformation in Scotland, the ancient Order of Knights of Malta was entirely dispersed in that kingdom, and from 1560 down to 1831, the history of the British Isles gives no proof or mention of an Encampment of Knights of Malta other than those connected with the Masonic bodies. But a secret society calling itself Knights of Malta, Knights of Rhodes, etc., wholly unconnected with the ancient Order of Malta, existed in the British Isles from the period of the Reformation down to a very late date. It is met with as the Royal Black Association or, more frequently, the Royal Black Association of Knights of Malta, and has always conferred an Order of Knights of Justice (Malta) and performed the old Hospitaler ceremonies. It is merely a tradition of the modern "Black" Order that after the conversion of the land and Priory of Torphichen into a temporal Lordship, the Order was used as a secret instrument on behalf of the Reformed Church, and that a large number of the prominent men of Scotland, among them John Knox, became enlisted under its banners. After the death of Sir James Sandilands in 1596 and the triumph of the Protestant cause, the Order fell into obscurity. Being a secret organization, it would not have come under the notice of historians unless engaged in political movements. But that it kept up an existence is claimed by some in interest, "though at widely extended periods." The fraternity was known in 1643, two years after the massacre of Irish Protestants in 1641, when it was said to have been introduced into Ireland for the protection of those who had providentially escaped, which, to some, accounts for the existence in Ireland of Encampments of the Black Order, after the total extinction of the English Language by Henry VIII. It was encountered again about 1795, associated with Orange bodies in Ireland but it had become corrupted and was well-nigh extinct. It remained, however, a part of the Orange institution until the attempted suppression of that body by an act of Parliament, when the Orangemen found it "necessary to place themselves under the protection of the Masonic body."

(See Loyal Orange Institution.) Thus, the three Orders became intimately associated, and when the Orange and the Black Orders were revived independently of Masonry, not a few of the features of Freemasonry clung to both.

But there is no trace of this Malta Order in Scotland until about 1844, when an association styled the Grand Black Lodge of Scotland, or the Imperial Parent Grand Black Encampment of the Universe, by public proclamation claimed supreme government over the Religious and Military Order of the Knights of Malta. From all that is learned of the organization of the Grand Encampment of Scotland, it would appear that a few Orangemen from County Tyrone, Ireland, who had taken refuge in Glasgow for reasons which are duly recorded, established a "Grand Lodge" which undertook to confer various degrees and inflict queer English on its patrons. By reference to a warrant, October 1, 1858, to Sir Thomas C. Knowles, to hold a Provincial Grand Priory for British North America, it is therein styled Provincial Grand Commission, No. 1, and the date of public proclamation claiming supreme authority over the Order of Malta is given as March 7, 1853. The Grand Priory established by Thomas C. Knowles did not live long. The first Encampment organized in America, November 30, 1870, was St. John's, at Toronto, Ontario, No. 74 on the Grand Register of Scotland, now No. 1 on the Grand Register of America. A District Commandery was opened November 22, 1872, by six Canadian Encampments, and the progress of the Order requiring the administration of a body possessing greater authority, a grand warrant was applied for and granted, which resulted in the institution of the Grand Encampment of Canada, September 29, 1873, with Edward F. Clarke as Grand Commander. On August 12, 1874, the Order was introduced into the United States, through Robert E. A. Land, of Hamilton, Ontario, and by the authority of the Imperial Parent when George Washington Encampment, No. 101, was instituted at New York city. At the semi-annual convocation of the Grand Encampment of Canada, January 27, 1875, that Grand body resolved itself into the Supreme Encampment of America. This was in pursuance of letters foreshadowing the conferring of continental jurisdiction here, which authority, however, did not arrive until July, 1875. During the period 1875 to 1878 many members in America began to realize that the composition of the documents emanating from the Imperial Parent was not consistent and at the convocation in Albany, N. Y., 1878, the ritual was revised and rewritten on the basis of the four divisions, Knights of Justice, Hospitalers, Priesthood, and Red Cross, and the title of the Supreme body was changed to Chapter General of America. At the Toronto convocation, September 14, 1880, sectarianism in constitution and ritual was discarded.

When introduced into America, the ritual of this Order of Malta was filled with excrescences and titular extravagance. An Orange qualification (the Orange and Purple degrees) was required of an applicant, and it was therefore corrupt as to titles and principles. No officer in the ancient Malta Order was ever styled "Generalissimo," "Captain General," "Senior" or "Junior Warden." These titles belong to the Templar Order. The use of the Red Templar cross, cross paté, instead of the white cross of Malta; the display of Templar colors, white and black, instead of the Maltese colors, red and black; the wearing of the Templar jewels, and the use of Templar ceremonies at installations, were some of the minor corruptions which the Chapter General drove out when it restored the proper colors in garb and cross, designed jewels adapted to and in harmony with ideas inherent in the Order, drafted an original service of installation, and reverted as far as possible to ancient forms and usages.

The Imperial Parent in Scotland promptly objected to this action by the governing body in America, and the Chapter General, at its convocation in 1881, accordingly declared its independence, and based its ritual upon the practices of antiquity. Through this reformation a schism arose which resulted in the formation, at Philadelphia, of a Grand Commandery of Ancient and Illustrious Black Knights of Malta. The latter body, at its inception, was composed of or controlled by men of Orange proclivities, and, after some delay, was supported by the Imperial Parent, which was a violation of the charter granted the Chapter General of America, giving the latter jurisdiction over America.

When introduced here, this Order of Malta presented twelve degrees, as follows:

1. Knight of Malta.
2. Scarlet.
3. Black.
4. Mark.
5. Blue.
6. Blueman Master Builder.
7. White.
8. Green.
9. Gold.
10. Knights of Green.
11. Priestly Pass.
12. Red Cross.

From this, and by a reference to the extended sketch of the ancient Order of Knights of St. John, of Jerusalem, Rhodes, Malta, etc., it will be seen that the Imperial Parent, Grand Black Encampment of the Universe, situated at Glasgow, introduced into Canada and the United States nine more degrees or ceremonies than the ancient Order of Malta possessed. After careful investigation by the original governing body in America, 1878, the latter believed itself still in possession of three ceremonies corresponding to the three ancient ones and denied that the ancient Order could at any time ever have conferred degrees with names like those conferred in Orange and Masonic bodies. The Priestly Pass was a modern representation of the old Order of Priesthood or Chaplains and the Black degree, the Order of Servants-at-Arms or Hospitalers, commemorating St. John the Baptist, the ancient patron of the Order; and the Order of Malta, of course, was the Knight of Justice. The Red Cross, which was retained, is declared to be that supposed to have been founded by the Emperor Constantine. (See Order of the Red Cross and Knights of Rome.) Accordingly, at the annual convocation of the governing body at Albany, in 1878, the following degrees were expunged: The Scarlet,* Mark,† Blue,† Blueman Master Builder, White, Green,† Gold, and Knight of the Green.*

It should be explained that the degrees dropped by the Chapter General of America in 1878 had not always been conferred by the Imperial Parent. At least three of them were introduced after 1854, and nearly all have been shifted about with an occasional change in title. In an Imperial Parent "Guide Book" of 1854 we find the following list of colors worn in the several degrees:

1. Knights of Malta, a jet-black ¾-inch ribbon.
2. Sir Knight Companion, narrow black ribbon.
*3. Knight of the Bell, ¼-inch scarlet ribbon.
4. Priestly Pass, narrow black ribbon, white edge.
*5. Princely Order, narrow gold ribbon.
‡6. Star and Scimitar, narrow dark-blue ribbon.
‡7. Sublime Architect, narrow light-blue ribbon.
‡8. Knight of Israel, narrow white ribbon.
‡9. Sword and Covenant, narrow dark-green ribbon.

In a certificate issued to Thomas Coveney Knowles, November 7, 1856, and 1858, the list is as follows:

1. Knight of Malta.
*2. Scarlet.
3. Black.
‡4. Royal Mark.
‡5. Royal Blue.
*6. Old Gold.
7. White.
8. Gold.
9. Green.

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* Derived from the Orange Institution.

† Masonic mixture.

‡ Masonic derivation. The "Templar degrees," which have been conferred in England, Ireland, Scotland, and Wales, and in colonial dependencies of the British Crown, under the title "Convent General of the United Religious and Military Orders of the Temple of St. John of Jerusalem, Palestine, Rhodes and Malta," include The Ark, Black Mark, Link and Chain, Knight Templar, Knight of St. John of Jerusalem, Mediterranean Pass, Knight of Malta, Jordan Pass, Babylonish Pass, Knight of the Red Cross, High Priest, and Prussian Blue.

In a certificate issued to James Patten, November 28, 1863, the arrangement is given thus:

1. Knight of Malta.
*2. Royal Scarlet.
3. Royal Black.
†4. Royal Mark.
†5. Royal Blue.
6. Old Blue.
7. Royal White.
8. Royal Green.
*9. Royal Gold.

The degrees worked in 1874 and retained by the Philadelphia Ancient and Illustrious Order of Malta, are as follows:

1. Knight of Malta.
*2. Royal Scarlet.
3. Royal Black.
†4. Royal Mark.
†5. Royal Blue.
†6. Royal Blueman Master Builder.
*7. Royal Gold.
8. Royal Green.
9. Royal White.
10. Knights of the Green.
11. Priestly Pass.
12. Red Cross.

In the last group there are three degrees not certified to by the Imperial Parent in the certificate to Thomas C. Knowles, but, comparing with the foregoing, the Masonic student may identify the interpolated degrees.

The ritualistic system of the revived English Language, that presided over to-day by the Prince of Wales, consists of twelve sections or grades, as follows: 1. Turcopolier (now vacant); 2. The Lord Prior; 3. The Bailiff of Eagle (Aquila); 4. The Commander of Hanley Castle; 5. Chevaliers, or Knights of Justice; 6. Chaplains; 7. Dames, Chevaliers, or Ladies of Justice; 8. Chevaliers of Grace; 9. Esquires; 10. Honorary Associates; 11. Donats, and 12. Serving Brethren. Excluding Nos. 1, 2, 3, and 4, which are official positions; No. 7, the Ladies' Class; No. 8, a class adjunctive to the Knights of Justice; No. 10, a modern invention; and No. 11, a sub-order of the ancient body, there are left the three ancient orders or grades of rank, Knights of Justice, Chaplains, and Serving Brethren, as used by the Chapter General of the United States.

In conclusion, it is only necessary to add that the Grand Commandery of the Ancient and Illustrious Order, Knights of Malta, incorporated in its rite the square and compass, trowel, and other emblems even more distinctively Masonic; names of degrees suggesting the Masonic Mark Master and Master Mason; and in its College of Ancients, emblems, words, and mottoes of the Ancient and Accepted Scottish Masonic Rite.

Order of Hospitalers.—See Knights of St. John of Jerusalem, Rhodes, Malta, etc.

Order Knights of Friendship.—Founded by Mark G. Kerr, M.D., at Philadelphia, Pa., in 1859. A benevolent, social, and patriotic secret society, based on charity, friendship, and knowledge, which aims to inculcate good will among all mankind and establish peace and friendship throughout the world. It differs from most modern fraternities in that it is not organized primarily for the payment of pecuniary benefits. The Order was a project of Dr. Kerr's as early as 1857, details of which he had well-nigh completed one year later. In January, 1859, Harmony Chamber, No. 1, was organized at Philadelphia. Practically all the members went to the war at the outbreak of the rebellion, so that five or six years later the society had to be revived. Its growth was never rapid, the founder and his followers striving to make active and sincere rather than many members. Only those men who believe in a Supreme Being, "whose humanity prompts them to endeavor to alleviate the suffering to cheer the weary and heavy laden, and to perform deeds of justice, friendship, and benevolence," are invited to membership. The ritualistic work includes three degrees, the first, or Knight Junior; the second, or Knight Bachelor, and the third, or Knight Errant degree. After a number of vicissitudes, the Order now finds itself growing slowly with a membership of about 4,000 in Pennsylvania and New Jersey. Its single insurance feature, one of recent creation, is a funeral benefit fund. The founder died June 19, 1883, and was buried at Norristown, Pa. Dr. Kerr is reported to have been a Freemason of advanced degree and an Odd Fellow as well. The emblems of the Knights of Friendship include the triangle inscribed in a circle, a pot, the bow and arrows, and the crossed swords.

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* Derived from the Orange Institution.

† See note ‡ on page 276.

Order of Scottish Clans.—This is the largest of any of the organizations of Scotchmen and their descendants in America. It was founded in St. Louis, Mo., November 30, 1878, by James McCash, Dougal Crawford, John Beattie, John Bruce, John D. Cruickshank, George Bain, Robert R. Scott, William Morrison, Peter C. Peterkin, Neil Stewart, and others. Most of the founders were members of the Masonic fraternity and high in its councils. The organization of the Order of Scottish Clans was not the result of schism or dissatisfaction with any existing organization. Previous to its founding there had been a number of other Scotch organizations in the United States and Canada, some of them holding games, and others formed to give entertainments to perpetuate the memories of Scotland; but the founders, while recognizing the merits of these societies, felt that an organization possessing all the essential features of those in existence, but having in addition a proviso by which its members would receive a certain amount per week in the event of sickness and their beneficiaries a certain sum on the death of a member, would fill a long-felt want among their countrymen. From this the Order of Scottish Clans was formed. Its object (1) is to unite Scotsmen, sons of Scotsmen and their descendants, of good moral character and possessed of reputable means of support, who are over eighteen and not exceeding fifty years of age; (2) to provide and establish a bequeathment fund, from which, on the satisfactory evidence of the death of a member in good standing, who has complied with all its lawful requirements, a sum not exceeding $2,000, $1,000, $500, or $250 respectively, according to the class of deceased's membership, shall be paid to the beneficiary or beneficiaries; (3) to establish a fund for the relief of sick members, and (4) to cultivate fond recollections of Scotland, its customs and amusements.

One of the recognized emblems of the Order is the Scotch thistle, with the motto, "Nemo Me Impune Lacessit." The seal of the Royal Clan contains as a centrepiece the cross of St. Andrew and in its quarters a thistle, with the motto already described, a shield containing a lion rampant, a heart representing the heart of King Robert the Bruce and a representation of the crown of the Bruce. The Order has ninety-six active Clans, eighty-nine of which are in the United States and seven in Canada. The membership, January 1, 1897, was over 4,000. It consists of a Royal Clan, which is the highest governing body; Grand Clans, which have jurisdiction only in the States or provinces in which they exist, and subordinate or local clans. The Royal Clan meets once in every two years. Women are not admitted to membership. It has paid out more than $600,000 since its institution to widows and orphans and other beneficiaries of deceased members. Sick benefits are controlled by the local clans, the average amount paid being $5 per week for thirteen weeks' sickness in any one year. Members when sick receive the services of a physician at the cost of the clans. In addition to the amount paid in bequeathment by the Royal Clan, there have been fully $130,000 paid in sick benefits since the Order was founded. The organization is in a flourishing financial condition. It is looked upon by Scotchmen as one of the most reliable institutions of its kind in the country. The Royal Order of Scotland, founded on incidents in the life and times of Robert Bruce, to which Royal Arch Masons alone are eligible, is not known to have suggested the modern Order of Scottish Clans. The ritual of the Clans is based in part on the attempt of the Danes to surprise and capture the Castle Slanes and their subsequent defeat at Largs and commemorates the battle of Bannockburn. It was written by Rev. D. M. Wilson, at that time a resident of Quincy, Mass.

Order, Sons of St. George.—A fraternal secret society composed of Englishmen, their sons and grandsons, wherever born, those between eighteen and fifty years of age being eligible to beneficiary membership, entitled to sick and funeral benefits, and those more than fifty years old to honorary membership. It was instituted at Scranton, Pa., in 1871, and, as the writer is informed, had its origin in the banding together of Englishmen to resist the outrages perpetrated by the "Molly Maguires" in the anthracite coal regions of Pennsylvania from 1865 to 1870. (See Molly Maguires.) The organization which thus came into existence after the close of the Civil War took permanent shape in 1871, as the Order, Sons of St. George and, since that date, has spread throughout the United States, the Dominion of Canada and the Hawaiian Islands, numbering about 35,000 members, descendants of natives of "the mother land." The Order requires a belief in a Supreme Being, reverence for the Holy Bible, and urges on members loyalty to the land of their adoption. It has a system of sick benefits varying according to the location of the Lodge, or inclinations of members, from $1 to $5 per week. The annual dues are $6. Many Lodges also provide a physician and medicine for sick members. On the death of a member a funeral benefit is paid to his wife or heirs, in no case less than $30, and in some Lodges as high as $400. There is also a funeral benefit at the death of a member's wife, the amount of which is generally one-half that paid on the death of a member. Each Lodge maintains a benevolent fund for the assistance of brethren and of any worthy Englishmen in distress.

Total benefits paid since 1871 amount to about $500,000. The ritual, as might be inferred, is founded on the history and martyrdom of St. George, and the ceremonial of initiation invests the newly made brother with a language of words, signs, and grips which enables him to travel and make himself known as a Son of St. George wherever the Order is found. The emblem of the Society is the conventional representation of St. George and the dragon.

There is an organization of women relatives of Sons of St. George under the title Daughters of St. George, but it has never been officially recognized by the Supreme Lodge of the Sons of St. George. The aims of the Daughters are to parallel the work of alleviating distress performed by their fathers, husbands, and sons. It is likely that their organization will some day be formally attached to the Sons of St. George.

Order of the World.—Organized at Wheeling, W. Va., March 7, 1893, and incorporated under the laws of that State: a secret fraternity designed to advance the social and moral condition of members, to aid them in securing employment, assist in caring for the sick and disabled, to bury the dead, and provide for widows and orphans of deceased members. It has no beneficiary features, but members of the Order are insured in the World Mutual Benefit Association. (See the latter.) The membership of the Order of the World is about 16,000.

Oriental Order of Humility.—Said to be "in vogue in nearly all large cities," although little trace is found of it in the newspapers. It is also said to have been called the Oriental Haymakers when "conferred upon the King of Persia." The most striking information concerning it is that the penalty for disobedience at the sessions is to be "executed at once," as "the decorum of meetings must be enforced."

Pythian Sisterhood.—Encouraged by her husband, a member of the Knights of Pythias, Mrs. Alva A. Young wrote the ritual of the Pythian Sisterhood, and, as Mrs. Young states, was granted permission by the Grand Lodge of the Knights of Pythias at Cincinnati, O., in 1888, to use the titles of the officers in Pythian bodies in her projected organization. At the same session of the Supreme Lodge the Hill ritual (see Knights of Pythias) was presented for the fourth time, and the Supreme representatives of Indiana and New Hampshire are said to have agreed "to recommend the Hill ritual and partially recognize the (Pythian) Sisterhood." But the organization preferred its own ritual, and the first Assembly of the Pythian Sisterhood was organized at Concord, N. H., February 22, 1888, by Mrs. Young and ten other women, relatives of Knights of Pythias, the titles of the various officials being identical with those in use by the Knights of Pythias. Mrs. Young was chosen Chancellor Commander. Assemblies were next instituted at Manchester, Nashua, Farmington, and Franklin Falls, N. H., by which a Grand Assembly was established for New Hampshire, June 6, 1888, with the founder of the Sisterhood as Grand Chancellor. The organization soon found its way into Connecticut, Rhode Island, Massachusetts, Maine, New York, New Jersey, and Ohio, and within two years Grand Assemblies were instituted in Massachusetts, Maine, Ohio, New York, and New Jersey, representatives from which instituted the Supreme Assembly in New York city, April 28, 1890, with Mrs. Young as Supreme Chancellor. The Sisterhood has since spread to West Virginia, Iowa, Nebraska, Illinois, and Missouri, and is declared to be in a flourishing condition. Women relatives of Knights of Pythias, sixteen or more years of age, are eligible to membership. The objects of the society are to give moral and material aid to members, educate them socially and intellectually and assist them in sickness and distress. Its motto is "Friendship, Charity, Benevolence, and Love." It teaches toleration in religion and obedience to law. Its ritual is declared to inspire purity of thought, peace, and good will.

Rathbone Sisters of the World.—This sisterhood announces that the Supreme Lodge of the Knights of Pythias, at Cincinnati, in 1888, "granted permission to the wives, mothers, sisters, widows, and daughters of Knights of Pythias to form a women's organization or secret sisterhood, and recommended the ritual" which had been prepared, as elsewhere explained by Past Chancellor J. A. Hill of Indiana. It was expressly understood that in granting this permission the Supreme Lodge was not to be responsible for any of the transactions of the women's organization, financially or otherwise. Under this the first Temple of Pythian Sisters of the World was instituted at Warsaw, Ind., October 23, 1888, by J. H. Hill, "Founder of the Order," a little more than eight months after Mrs. Alva A. Young and associate women relatives of Knights of Pythias instituted the first Assembly of the Pythian Sisterhood. Other Temples were soon instituted in Indiana, Ohio, Illinois, and Missouri. There are now Temples in nearly all the States and territories, and in Canada, with a total membership of about 20,000 Sisters and 15,000 Knights, about one-third of the total membership being in Indiana, Ohio, Kansas, Iowa, and Illinois. Grand Temples exist in fifteen States, representatives from which and Past Supreme officers constitute the Supreme Temple, which has charge of Temples in States, territories, and Provinces where no Grand Temple exists and exercise supreme legislative authority. The Supreme Temple was instituted October 10, 1889, when the society was less than one year old, Mrs. I. M. Weaver of Indiana being the first Supreme Chief, from which it will be inferred that this Pythian women's order did not employ the titles of officers used in lodges of Knights of Pythias. Less than three years after it was established, the founder, J. A. Hill, died, April 17, 1892, at Greencastle, Ind.

In 1894 the Pythian Sisters found themselves in danger of losing their honorary members (men) inasmuch as the Supreme Lodge of Knights of Pythias had, without particular reference to the Pythian Sisters, declined to permit Knights of Pythias to become or remain members of any organization using the word Pythian, not under the control of the Supreme Lodge. Much as they regretted to change the name, there was no alternative and the Pythian Sisters became the Rathbone Sisters of the World. This auxiliary but unofficial branch of Pythianism is organized similarly to the Daughters of Rebekah, which is a branch of Odd Fellowship, while the Pythian Sisterhood, established at Concord, N. H., February 22, 1888, is unique in that it recruits its membership from among women relatives of a men's secret society, but does not permit members of the latter to join. (See Knights of Pythias.)

Royal Black Association, Knights of Malta.—See Non-Masonic Orders of Malta in the United States.

Royal Order of Foresters.—The date of the formation of the (English) Royal Foresters, the mother of modern beneficiary societies of Foresters, is placed at 1790. There is no evidence that the society of Royal Foresters descended from the numerous preëxisting, but extinct, societies of foresters which had been instituted throughout England almost "from time immemorial." The latter had been either convivial clubs or foresters, in fact. The Royal Foresters, though still largely convivial in its tendencies, had evidently patterned after the United or Loyal Order of Odd Fellows, as that society was variously known at the close of the last century, by providing for fixed contributions for the relief of sick and needy members. English Freemasons also organized their charities more than a century ago on a basis of fixed mutual assessments, but for a brief period only. Late in the eighteenth century it became difficult for all British secret affiliated societies, except the Freemasons, to maintain an existence, because of fears of conspiracy against the government. The corresponding societies act declared every society which prescribed as a requirement of membership a test or oath, etc., not authorized by law, and every society composed of branches or divisions, to be "unlawful combinations or confederacies." The seditious meetings act declared certain meetings of more than fifty persons unlawful, if held without notice. Several penalties could be imposed under both acts. The society of Freemasons was excepted from the operation of both acts. It is explained that so many prominent Englishmen had been and were Freemasons that the legislators and others well understood the remoteness of anything like a political conspiracy being hatched or fostered in British Masonic Lodges. From 1780 to 1832 political disturbances in the United Kingdom resulted in friction between the government and the masses of the people. Almost every combination of the latter, particularly if at all secret in character, seemed to suggest treason. An article in the Leeds "Express," 1879 or 1880, says that in only two instances was the loyalty of members of any of these societies ever impugned, and mentions two now extinct orders of Odd Fellows. The Grand United, Imperial, and the Ancient Independent, and the present Nottingham Ancient Imperial Order of Odd Fellows "kept no documents in those troublous times, in order that nothing could be used against any of the members in case of arrest."

Lodges of the Loyal Order of Orangemen in some instances late in the closing decade of the last century, met in Masonic lodge rooms after Masonic lodges had closed, under cover of "borrowed Masonic charters," many Freemasons, presumably, having been members of both societies. Some of the results of this method of promoting Orange gatherings in spite of the authorities are referred to elsewhere.*

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* See Loyal Order of Orangemen, Knights of St. John and Malta, the Ancient and Illustrious Order of Knights of Malta, and Non-Masonic Orders of Malta.

With a state of affairs in England from 1790 to 1825 well calculated to foster distrust, suspicion, and antagonism between the classes and the masses, the reason is plain why modern Royal Foresters maintained a very precarious existence during that period. It was not until 1825–30 that the dominance of the convivial side in beneficiary secret societies began to disappear, although the fight against it was conspicuous from 1800 to 1830, not only among Freemasons and Odd Fellows, but in the Royal Foresters. Foresters Court No. 1, at Leeds, is said to have had only eighty members in 1800. By 1813, according to one chronicler, only 207 persons had joined the Royal Foresters since 1790. It was at the former date that a dispensation was granted Court No. 2 at Knaresborough, since which time the extension and growth of the society at large are matters of record. By 1815 four courts had been opened, but Court No. 1 had the power and claimed the authority, and therefore proceeded to organize its then past and present Chief Rangers into a Supreme Court, which was to meet quarterly. T. B. Lister was elected Most Worthy Supreme Chief Ranger. It is not clear when the Forestic ceremonies of initiation were changed so as to harmonize with the traditions of ancient forestry, those clinging to Robin Hood. The statement has been made that earlier Forestic ceremonies of initiation were intended to be "quite terrifying," being "modelled after those of the Freemasons and Odd Fellows." As a ritual was adopted in January, 1816, it is probable that Robin Hood, Little John, Friar Tuck, and the rest were then emphasized more than they had been. The monopoly of modern Forestry by the Royal Foresters continued from 1813 or 1815, when the Supreme Court was formed, until 1834. During this period rapid progress was made, 358 courts being opened, 88 in 1833 alone, one—Court Good Speed, No. 201—at Philadelphia, in 1832, the first in the United States. Prior to 1834 discontent had shown itself at the "despotic power" and privileges granted the principal officer of the Order in the general laws, and at the retention of the sole governing power and authority "over the whole Order forever" by Court No. 1. This ripened into revolution, and at a convention at Rochdale, England, August 4, 5, and 6, 1834, the first schism in the Order resulted in the formation of the Ancient Order of Foresters. Within a few years nearly all the Courts of Royal Foresters had joined the new Order. (See Ancient Order of Foresters, and Foresters of America.)

Royal Shepherds.—Earlier title of the (English) Ancient Order of Shepherds, now a branch of the Foresters of America. (See the latter.)

Sons and Daughters of Israel.—Founded at Nashville, in 1887, to pay from $2 to $5 weekly sick benefits and $30 funeral benefits. Not known to exist to-day.

Sons of Adam.—Organized at Parsons, Kan., in the summer of 1879, by prominent business and professional men of that city, leaders among whom were members of the Masonic fraternity. A reference to the account of the earlier and more playful portion of the career of the Ku Klux Klan and to the sketch of the Sons of Malta will fairly indicate its *raison d'être.* It had a brief but eventful career.

Sons of Hermann (Der Orden der Hermann's Soehne).—Founded in New York city by Dr. Philip Merkel, George Heiner, John Blatz, A. Auer, R. Schivendel, W. Kohler, and Philip Hermann, to foster German customs and the spread of benevolence among Germans in the United States. The ancient Teuton warrior Hermann was chosen as a type of German manhood, and legends of the society were made to conform with the traditions respecting Hermann and his band of followers. An account of the society, published* in 1896, credits the original organization, of what afterwards became the Sons of Hermann, to the resentment of German-Americans at attacks on themselves and others of foreign descent by those who, between 1835 and 1855, drew the political issues of the day along race and religious lines and finally became united in the Know Nothing Party, in 1852. (See Know Nothing Party and the Order United American Mechanics.) The account referred to continues: "These enemies of all that was Teutonic had exceeded the bounds of all honor and respect, inasmuch as they even went so far as to hinder the funeral cortege of a German from proceeding on its solemn and peaceful way, and to insult those who accorded the remains the last escort." This resulted in public meetings of Germans, at which vigorous protests were uttered. At one of the German Sections of these gatherings the name for the new society suggested itself when one of the speakers remarked: "We again need a Hermann under whose mighty guidance we may be enabled to trample upon our enemies." The new fraternity recognizes that ignorance and vice are the worst enemies of humanity, and follows in the footsteps of the Freemasons, Odd Fellows, Druids, Foresters and others in their work of relieving the needy and sick among their members, burying their dead, and caring for widows and orphans.

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*St. Paul Morning Call.

Grand ex-President H. W. Kastor, St. Louis, has explained that the Order exists only on American soil, "some of its more important features being such as to exclude it from any country but a republic." It confers no degrees—only membership in which the high and lowly are on the same level, "as followers of the deliverer of the old Teuton tribes." It was not until 1848, eight years after it was founded, after five sections had been formed at New York, that it began to spread, when a section was established at Milwaukee. In that year, also, resolutions were adopted substantially as follows:

> All men are equal; all are imbued with one desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow being, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, shall we grasp one another with a brotherly hand and create this band of friendship? As a body we shall sow, and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to coöperate with one another, lift up and support our brethren. We, as a body, shall surround one and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves as one family, and keep sacred the bonds of a family.

The symbolic colors of the Order are black, red, and gold, which are thus explained in Mr. Kastor's sketch of the society: "Together, the colors are the symbol of German unity. Black typifies darkness, the outgrowth of ignorance, prejudice, and indifference. Above this the Order places the red, which signifies light and enlightenment spread by German culture and German spirit. The gold is emblematic of true freedom, which man arrives at through knowledge and labor." * It was not until October 6, 1852, at Chicago, practically the period at which the great Know Nothing Party took its rise, that the eighth Section or lodge of the Order was established. The first session of the National Grand Lodge of Sons of Hermann, which meets every four years, was held at Rochester, N. Y., in 1857. In 1896 there was a total membership of 90,000, with Grand Lodges in California, Connecticut, Colorado, Illinois, Kansas, Massachusetts, Michigan, Minnesota, Missouri, New York, New Jersey, Ohio, Pennsylvania, Texas, and Washington. There is also a large membership scattered through fifteen other States.

Women relatives of members of the Order have been grouped in Lodges of Daughters

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* St. Louis Globe Democrat, in 1896.

of Hermann, as a social and beneficiary auxiliary, in the same manner that so many members of other fraternal orders interest their mothers, wives, sisters, and daughters, without making them members of identically the same Lodges.

Sons of Idle Rest.—Organized four or five years ago by prominent members of the Benevolent and Protective Order of Elks. None but Elks are eligible. Its objects are largely recreative and for the elaboration of "side" degree ceremonial, but its place seems more than likely to be taken by the rapidly growing dramatic Order of Knights of Khorassen. (See the latter.)

Sons of Malta.—Organized in the South before the Civil War, at a time when the country had been overrun by scores of patriotic, political and other secret societies, prior to. during, and after the rise and fall of the Know Nothing Party, as an ironical protest against doing the business of the country and attending to the every-day affairs of life by means of secret societies. The Sons of Malta soon became conspicuous at New Orleans, whence it was taken to Boston by E. L. Davenport and John Brougham. It afterwards spread to many other of the larger cities of the country. It was the first secret society in the United States to exhaust ingenuity and stop at no expense in initiating candidates in a manner to insure their never forgetting it. In fact, that was all there was to it, an elaborate scheme to excite the interest and curiosity of reputable citizens, to get them to join, whereupon they would find the initiation ceremony something well calculated to impress the novitiate. In some instances, after being put through outrageous cross-examinations as to their private, business, or other affairs, and a tantalizing, often terrifying circumambulation, candidates would be placed in a large basket and hauled up to the ceiling to rest there while the remaining members partook of an elaborate banquet beneath. The shooting-the-chute feature of initiation was seldom omitted, and one Council at Boston constructed a winding affair of that nature which started the neophytes on the third floor and landed them in the basement. Life and limb were frequently endangered, and hundreds of men were induced to join who never went back again; while thousands of others returned to "get even" by helping to put the next fellow "through." It should be added that at some of the larger cities Councils frequently had considerable money on hand after initiating a class of candidates, and in such instances made liberal donations to worthy charities. When the available material at a given city or town was exhausted, Councils of the Sons of Malta naturally became dormant and ultimately died out. Existing only to initiate, they became extinct when candidates were scarce. Hundreds of elderly business men to-day are able to recall how, forty-odd years ago, they joined the Sons of Malta, and, if they feel disposed, can describe the ingeniously humorous yet often disgraceful antics they were compelled to indulge in. The society did not survive the Civil War.

"S. P. K."—The title of a now unknown secret society the ritual of which was written by the founder of the Knights of Pythias. (See the latter.)

The Orientals.—A detached degree or ceremonial formerly conferred on Knights of Pythias. (See Ancient Order of Sanhedrims.)

United Ancient Order of Druids.—In 1781 thirty-six years after Odd Fellows clubs or lodges made their appearance in England, the modern Ancient Order of Druids was founded at London. It paralleled the United or Loyal Order of Odd Fellows, as the latter was variously called, rather than the Freemasons, in that its avowed purpose was to relieve sickness and distress among its members by means of stated contributions. It promptly took on the character of a secret order founded for fraternal and benevolent purposes, although in the earlier portion of its career its meetings were characterized, as were meetings of Freemasons and Odd Fellows of that period, by more of the convivial in the way of entertainment than they have been for the past seventy or eighty years. Like the Odd Fellows and Foresters, too, the latter dating from about 1790, the Druids suffered from the operation of English laws late in the last and early in the present century, which aimed to repress secret societies, other than the Freemasons, on the supposition that such organizations covered seditious or treasonable designs, or that they might furnish opportunities for the same.* In view of what is known of the retarded growth of English Odd Fellowship and of the (English) Ancient Order of Foresters late in the last century and early in this one, it is unlikely that the Ancient Order of Druids was able to increase in membership materially during the period referred to. The Ancient Order of Foresters is conspicuous in that it was the first of the great benevolent assessment secret orders to found its ritual and ceremonies on history and tradition belonging exclusively to the country of its birth, but more particularly in that such legends and history were of a character which recommended them strongly to the sympathies of the masses as distinguished from the classes—to wit : the stories of Robin Hood and his merrie men. In the United States a parallel is found in the Improved Order of Red Men, the rites and ceremonies of which are based on the history, manners and customs of the American Indians. The Ancient Order of Druids, while it preceded the Foresters by nearly a decade, and while utilizing Druidic history and tradition for its spectacular background, could hardly be said to have offered to novitiates a legend so peculiarly attractive as that of the Foresters a few years later, from the fact that while Druidism was at one time almost exclusively British, it had been traced across the continent to the far East. It would have been surprising, however, if the earlier fabricators of ceremonials for secret societies had not stumbled upon and promptly adopted the wealth of material offered in the storehouse of Druidic lore. The Freemasons had, before the close of the last century, ranged the whole course of sacred history and the Odd Fellows followed them. Something essentially different, yet pointing to virtue and morality, was sure to be wanted, and the modern Druids found it in accounts of the mystical rites and the teachings of the Druidic priesthood.

In ancient Gaul the Druids were the religious guides of the people, the chief expounders and guardians of the law, and had the power to inflict penalties, the most feared being that of excommunication. As membership in the Druidic priesthood was not hereditary, and as it carried with it exemption from military duty and the payment of taxes, it was the object of the ambition of young men, notwithstanding the novice had to go through a course of twenty years' training. Druidism taught the immortality and the transmigration of the soul ; but whether it received the latter doctrine from Pythagoras, whether Pythagoras received it from the Druids, or whether they obtained it from a common source, investigators are not agreed. In England it was the custom to hold a general Druidic assembly once a year, at which human sacrifices were a feature, in which, according to the "Encyclopædia Britannica," criminals were generally utilized. The chief deity was the Mercury of the Romans, but, as already indicated, there was some connection between the Druidic philosophy and that of Pythagoras. The mistletoe was held in the highest veneration and groves of oak were the chosen retreats. Whatever grew on the oak was a gift from Heaven, and some have inferred that the mistletoe clinging about the oak represented man in his best endeavors to attain the heights of virtue and morality by his adherence to divine precepts. There was, of course, much of what has been classified as magic and sorcery in Druidic rites. Snakes' eggs constituted a most potent charm, and Irish and Scotch Druids in particular were believed to be sorcerers, owing to which followers of Christianity early felt obliged to claim supernatural powers in order to counteract the influence of the Druids. The circle was the symbol of the Supreme Being, and the serpent of the Divine Son. They were expert in mechanics, as is shown by the remarkable architectural remains of their temples in England and Wales, in Asia and elsewhere. The cromlechs and dolmens still in existence retain the circular form with which they surrounded the ancient groves which formed the scene of their strange rites and ceremonies. As may be inferred, the Druids were intellectually the dominant class of their time. They were formed into unions in accordance with the precepts of Pythagoras, and their priesthood is said to have rivalled later hierarchies in their pomp of ritual and learning and their influence over their countrymen. Some of those who have made a study of the subject think the decline of ancient Druidism was owing to the lack of charity and love in its teachings, the features which were supplied by Christianity; but they claim for it the credit of having preserved in western Europe the idea of the unity of God. Christmas, Epiphany, and Hallowe'en are declared to have been originally Druidic holidays.

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* See Odd Fellowship, Foresters of America, Ancient Order of Foresters, and Loyal Orange Institution.

Altars used by the Druids of to-day are a representation of the Druidic cromlech or dolmen, and consist either of three stones, one resting upon the other two, or one large stone with an opening through it. The Constantine dolmen, in Cornwall, England, weighs 750 tons. There is a single rock at Bombay, in the East Indies, which is held in great veneration by the natives, the "rock of purification." A passage through it is considered to absolve from all sin the person passing. In many parts of France, Germany, and Great Britain ruins of Druidic temples and sacrificial altars may still be found. The Druids attained their greatest influence in Britain during the last century before Christ, and it continued for a half century thereafter. During the reign of Nero, about 60 A.D., the Britons, headed by Queen Boadicea, rebelled against the Roman authority. General Suetonius Paulinus defeated the Britons and visited summary punishment upon the Druids, whom he believed had incited the revolt. The Druids retired to the Island of Mona (Anglesea), off the coast of Wales. Seventeen years after, Agricola, Roman Governor of Britain, became incensed at the action of the Druids in slaying a soldier sent to spy out their secrets, conquered the island, cut down the sacred groves and destroyed their temples. Those of the Druids who escaped withdrew to the Island of Iona. Their people were converted to Christianity four centuries later.

Upon the precepts and traditions of ancient Druidism is founded the fraternal secret society known as the United Ancient Order of Druids. Its forms of initiation and of conferring degrees are declared to be recitals and reminders of the integrity, simplicity, and morality of the ancient Druids. The immediate successors of the Ancient Order of Druids, like the earlier Odd Fellows and Foresters, made vigorous claims as to the antiquity of their organization, even taking it back in regular line to the time of Noah. As the ancient Druidic priesthood ranges back through continental Europe to Asia Minor, it was a simple matter to trace the Druids from Gomer, Magog, Madia, Javan, Tubal, Meshech, and Tiras, after Japhet, across Europe, to the United Kingdom, leaving it to the imagination of the novitiate to find the connecting link between the victims of the Roman conquerors of Britain and the Ancient Order of Druids of 1781. But in late years this theory has been abandoned. The Ancient Order of Druids ultimately resolved itself into both the Ancient Order and the Loyal Order, as did the United Order of Odd Fellows into the United Order and afterward into the Loyal Order, during the troublous period of from 1780 to 1820. From the first Druidic order arose the United Ancient Order, and from that, in 1858, a faction seceded, and called itself the Order of Druids. The ceremonial of the United Ancient Order is far more elaborate than that of the youngest branch, and it is in the older branch that the American United Ancient Order finds its origin, leaving the three remaining Orders of Druids, the Ancient, the Loyal, and the Order of Druids, in England. In the United States the United Ancient Order, as may be inferred, is a moral, social, and beneficiary assessment secret society. It exists in twenty-three States of the Union, and is affiliated with the Order in England, Ireland, and Scotland, in the British Colonies, in Australia, and Germany. It seeks to unite men, irrespective of nation, tongue, or creed, for mutual protection and improvement; to assist socially and materially, by counsel, lessons and by encouragement in business, to foster among its members the spirit of fraternity and good fellowship; also, by a system of dues and benefits, to provide for the relief of the sick and destitute, the burial of the dead, and the protection of the widows and orphans of its deceased members. Applicants for membership must be men of the age of eighteen years and upwards, of sound bodily health and good moral character.

The name Grove is used by this Order in the same sense as lodge in others, and signifies a subordinate body, chartered by a Grand Grove, corresponding to a Grand Lodge. Its form of government closely resembles that of various Orders of Odd Fellows and of Foresters, being vested in the Supreme Grove of the United States, State Grand Groves, and subordinate Groves. The Supreme Grove of the United States is the head of the Order, in full union with the Order in England, Australia, and Germany, "with full power to make laws for the government of itself and State Grand and subordinate Groves."

Grand Groves have charge of the Order within their respective jurisdictions, subject to the laws of the Supreme Grove, and are composed of representatives elected by the subordinate Groves of a State. The title Noble Grand Arch, referring to the presiding officer of a Grand Grove, suggests the influence of Odd Fellowship in the building up of Druidism, the Noble Grand being the chief officer in a Lodge of Odd Fellows, and the fact that permission may be granted to confer the three degrees and to "make Druids at sight" in order to facilitate the formation of Groves where there are no members of the Order, points to Freemasons having lent a hand at laying the foundations of modern Druidism.

To promote the prosperity of the Order and cultivate the perfection of its members, Druidic Chapters have been organized. All members of the Order in good standing who have attained the third degree are eligible, and in order to provide women relatives an opportunity to participate in the work of benevolence, Circles have been established to which Druids in good standing and all acceptable women eighteen years of age are eligible. The Order of Druids specifically provides for the living while sick and afflicted, by paying benefits of not less than three dollars per week. It protects a member and his family from want while he is unable to provide for himself or them. It cares for the widow and orphans of a deceased member, and it provides a funeral benefit. The Order takes advanced ground in that it embodies the equalization feature in handling its sick and funeral benefits. By this it spreads its assessments or dues from districts where in excess of requirements over territory where the paucity of membership leaves the payments under an average, or not up to requirements.

The United Ancient Order was planted in the United States at New York city in 1834, but the first American Grove did not live long. It was shortly after the time when the first Court of Foresters was instituted in the United States, at Philadelphia, which also died young. This was the period in which there was a noteworthy revival in interest in Freemasonry and Odd Fellowship following the depression in secret society circles after the anti-Masonic agitation of 1827–32. In 1839 George Washington Lodge, No. 1, of Druids, was instituted at New York city, and from that time the United Ancient Order of Druids in the United States grew, spreading first to the neighboring State of New Jersey, and then to Virginia. In 1834 a governing body was formed holding allegiance to the English Grand Grove, called the Grand Board of Directors of the United Ancient Order of Druids of the United States of America. This afterwards became the Supreme Grove of the United States. Among the American founders in 1839, the names of William H. Youngs, Charles Haywood, J. Churchill and James Auger are prominent. Thomas Wildey, the founder of Odd Fellowship in the United States, joined the United Ancient Order of Druids in April, 1844. The approximate totals of membership of the United Ancient Order in 1896 were as follows: In the United States, 17,000; Great Britain, 66,000; Australia, 18,000, and in Germany, 2,000, making the grand total 103,000.

Some of the State jurisdictions pay endowment benefits based on mutual assessments. The Order has been managed conservatively, and, while not recording the rapid 'growth of other similar societies, it has increased in numbers and prosperity.

United Brothers of Friendship and Sisters of the Mysterious Ten.—Organized August 1, 1861, by Marshall W. Taylor, William N. Hazleton, Wallace Jones, W. H. Lawson, Benjamin Carter, Charles Coates, W. T. Lewis, and Charles B. Morgan, colored men, free and slave, nearly all under age, at Louisville, Ky., as a benevolent association, to care for the sick, bury the dead, etc. Nearly all were pupils in day or night schools, and, under the advice of their teacher, W. H. Gibson, they reorganized the society in 1868. In 1871 the society having been gradually extended throughout Kentucky, a Grand Lodge was formed, and in 1875, membership having spread to neighboring States, a National Grand Lodge was organized. W. H. Gibson, the first State Grand Master, served five years. He was also National Grand Master, and filled that office for four years, distinguishing his incumbency by establishing Lodges of United Brothers of Friendship, as the society was then called, from the lakes to the gulf.

Temples of Sisters of the Mysterious Ten, the women's auxiliary, were established by the National Grand Lodge at Louisville, in 1878, having been authorized two years before. Prior thereto there had been unauthorized auxiliary bodies of women, called Sisters of Friendship. The United Brothers numbered about 4,000 in 1878, in which year, besides preparing a ritual and degree work for use in Temples of Sisters of the Mysterious Ten, they organized a branch of the order known as the Knights of Friendship, based on the story of David and Jonathan. In 1892 the United Brothers of Friendship numbered 100,000 members in nineteen States and two territories. There were 30,000 members in Kentucky; a very large proportion in Missouri, Texas, and Arkansas; many in Ohio, Louisiana, Iowa, Alabama, Tennessee, Pennsylvania, Mississippi, West Virginia and Virginia, and a fair representation in New York, Michigan, Kansas, Colorado, Washington, New Jersey, District of Columbia, Canada, Africa, and the West Indies.

The membership in 1897 was practically

unchanged. The rules of the organization do not prohibit white people from joining it, and, as a matter of fact, several are said to have become members. With the growth of modern beneficiary secret societies, this order has incorporated among its features the payment of death, sick, and disability benefits. It seems likely that the United Brothers did not constitute a regular secret society when first organized, and there is external evidence that members of the Grand United Order of Odd Fellows (which in the United States is composed of negro men and women) had something to do with giving life and color to this organization.

Woodchoppers' Association.—A social beneficiary organization, founded in Philadelphia, Pa., April 22, 1890, by Harry Alvin and others of Court Philadelphia, Foresters of America. A governing body was founded on March 22, 1892. The Association has seventy branches, known as Cabins, and its total membership is about 3,500. The organization is not formed to pay sick or death benefits, but each Cabin has the option of doing so. Only Foresters of America are eligible to membership.

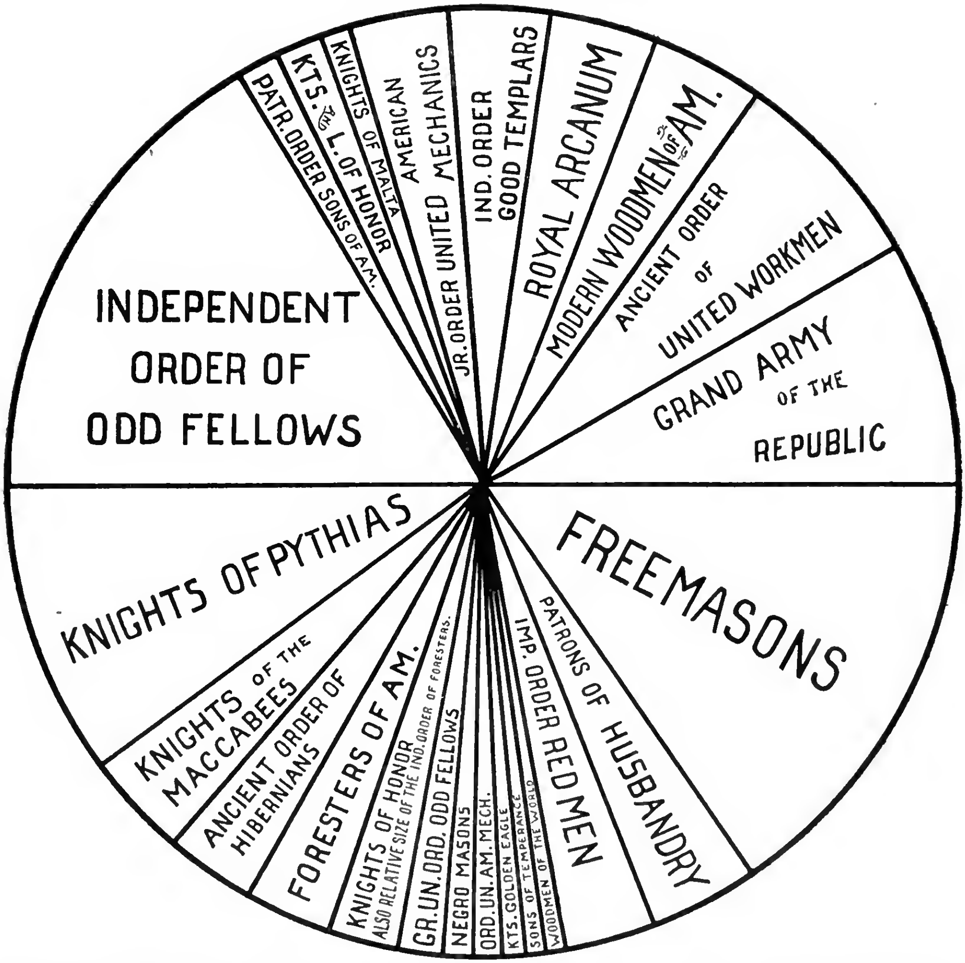
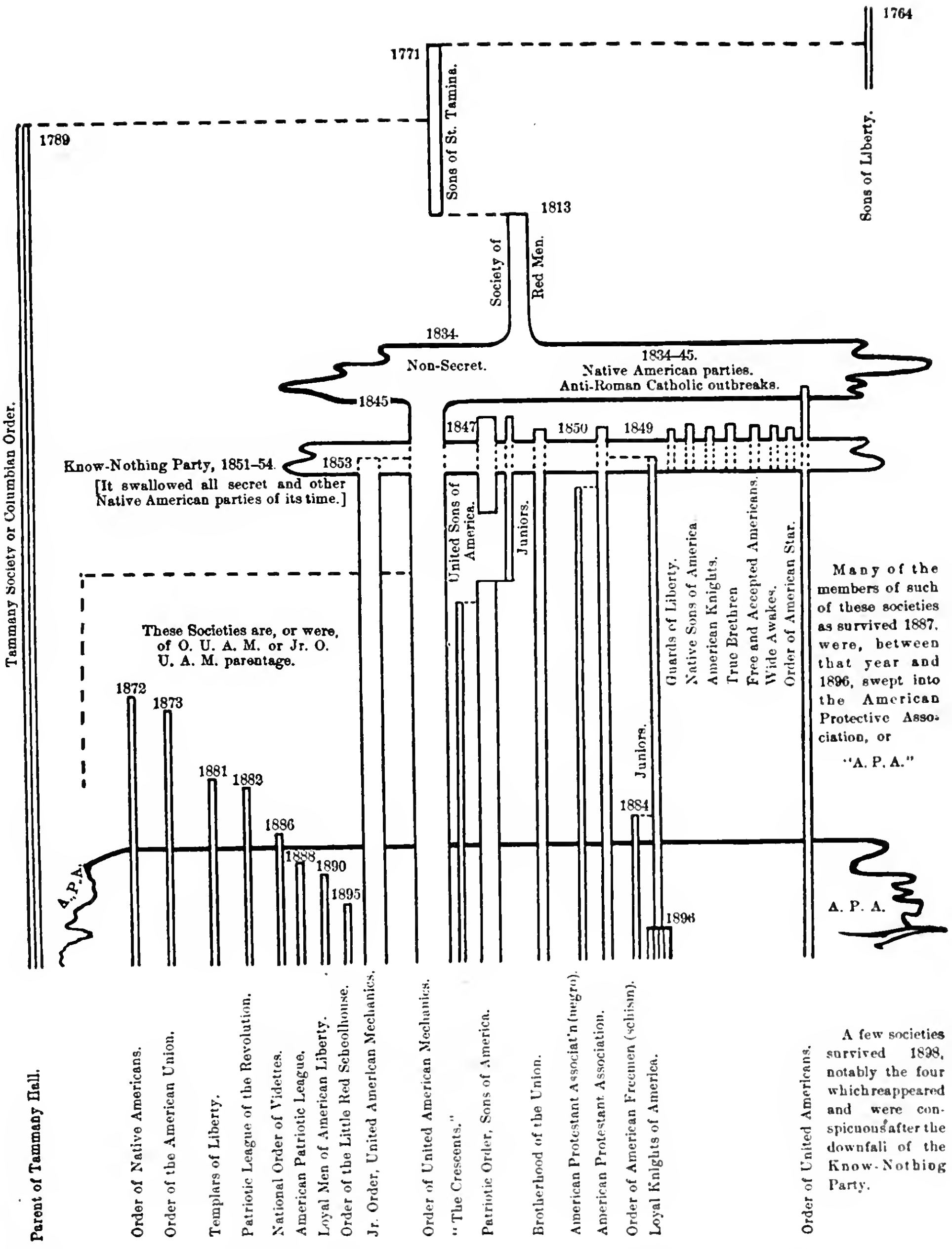


CHART SHOWING RELATIVE SIZE OF TWENTY-FOUR SECRET SOCIETIES IN THE UNITED STATES, BASED ON REPORTS RECEIVED DURING 1897.

VII

THE PATRIOTIC AND POLITICAL ORDERS

Patriotic Orders, The.—This is the general term by which reference is made to patriotic and political American secret orders or societies. Nativism, opposition to the alleged designs of the Roman Catholic hierarchy on the public school system in the United States, "America for Americans," and loyalty to country are, or have been, characteristics of most of them. A few, however, have incorporated beneficiary features, such as death, accident, sick and funeral benefits. Among the older are the Order of United American Mechanics, Philadelphia, 1845; Patriotic Order, Sons of America, Philadelphia, 1846; American Protestant Association, Pittsburg, 1849; Brotherhood of the Union, Philadelphia, 1850, and the Junior Order, United American Mechanics, Philadelphia, 1853. The oldest in this class—that associated with the "native American" political struggle about the middle of the century—the Order of United Americans, was founded at New York city in 1844 and maintained a nominal existence until within a few years. It carried marks of the influence of the Red Men political secret societies of the earlier part of this and the latter portion of the last century. It was due to members of this Order that the struggling babe of Know Nothingism was nourished until it became a vigorous youth. Whether the real name of the Know Nothing party was the Supreme Order of Sons of '76, the Order of the Star Spangled Banner, or the Order of Uncle Sam, has not, so far as known, been finally determined; but those titles have been identified with that organization by various writers and by others who participated in the political campaigns of 1854 and 1856. The Know Nothing party being distinctly political, as well as patriotic, attracted members from all the patriotic orders of that time—those previously named, as well as others which appeared between 1850 and 1854. Among the latter were the Order of the American Star, Guards of Liberty, Wide Awakes, True Brethren, Native Sons of America, the American Knights, and one called Free and Accepted Americans. None of these gained much headway, but each appeared in response to the then widespread political sentiment favoring the formation of patriotic orders of a secret character to preserve unimpaired what were, or are, regarded as American institutions, methods, and teachings. Here, then, were thirteen secret orders in 1852–53 contributing of their influence and membership to the one great political secret society of that period, the Know Nothing party. Of the fourteen, nine are dead, eight having gone down with the Know Nothing party itself. The survivors are the five first mentioned. It was not until after the period of reconstruction, following the Civil War, that the secret patriotic orders again began to secure an increase of membership and a revival of interest. Between 1872, in which year the Order of Native Americans was founded, and in 1895, when the Order of the Little Red School House appeared, there were established, in all, thirteen patriotic orders. They are, with dates: Order of the American Union, 1873; Crescents, 1875; Templars of Liberty, 1881; Patriotic League of the Revolution, 1882; Order of American Freemen, 1884; National Order of Videttes, 1886; American Protective Association ("A.P.A."), 1887; the American Patriot League; Loyal Women of American Liberty, and the Order of the


1764
Sons of Liberty.
1771
Sons of St. Tamina.
1789
Tammany Society or Columbian Order.
1813
Society of Red Men.
1834
Non-Secret.
1834–45.
Native American parties.
Anti-Roman Catholic outbreaks.
1845
1847
1850
1849
Know-Nothing Party, 1851–54.
[It swallowed all secret and other Native American parties of its time.]
1853
United Sons of America.
Juniors.
Guards of Liberty.
Native Sons of America
American Knights.
True Brethren
Free and Accepted Americans.
Wide Awakes.
Order of American Star.
Many of the members of such of these societies as survived 1887, were, between that year and 1896, swept into the American Protective Association, or "A. P. A."
These Societies are, or were, of O. U. A. M. or Jr. O. U. A. M. parentage.
1872
1873
1881
1883
1886
1888
1890
1895
Juniors.
1884
1896
A. P. A.
A. P. A.
Parent of Tammany Hall.
Order of Native Americans.
Order of the American Union.
Templars of Liberty.
Patriotic League of the Revolution.
National Order of Videttes.
American Patriotic League.
Loyal Men of American Liberty.
Order of the Little Red Schoolhouse.
Jr. Order, United American Mechanics.
Order of United American Mechanics.
"The Crescents."
Patriotic Order, Sons of America.
Brotherhood of the Union.
American Protestant Associat'n (negro).
American Protestant Association.
Order of American Freemen (schism).
Loyal Knights of America.
Order of United Americans.
A few societies survived 1898, notably the four which reappeared and were conspicuous after the downfall of the Know-Nothing Party.

FAMILY TREE OF LEADING PATRIOTIC AND POLITICAL SECRET SOCIETIES IN THE UNITED STATES FROM 1764 TO DATE.

Red, White and Blue in 1888, and the Loyal Men of American Liberty in 1890. More than one-half of the orders in this list are extinct, or have only a nominal existence. The Knights of Reciprocity, 1890; Indian Republican League, 1893; American Knights of Protection, 1894; Patriots of America (silver propagandists), 1895, and the Silver Knights of America are to be classed as political rather than patriotic orders, in which group should also be placed the Sons of Liberty, 1765; Sons of St. Tamina, 1771; the political society of Red Men founded in 1813, and the Know Nothing party of 1851–54. There is no relationship between any of these patriotic and political secret orders and the military orders which have a ritual and other characteristics of secret societies formed almost exclusively to perpetuate associations and friendships formed during the War of the Rebellion. These, in turn, should not be confounded with various non-secret military or ancestral patriotic orders founded on blood relationship to those who participated in American wars prior to the civil conflict, or relationship to civilians who emigrated here while the Republic was young, and at various periods prior thereto. The continuous chain of patriotic and political secret societies which marks the history of the American people for one hundred and thirty-three years is described at length under the titles, Sons of Liberty, and Order of United American Mechanics.

American Brotherhood.— Organized as a native American secret society at New York city, 1844. Afterwards called Order of United Americans. Now inactive. (See Order United Americans.)

American Knights.—One of the many native American secret societies which appeared between 1850 and 1856 and finally became absorbed by the Know Nothing movement. Little is known of it to-day except that it existed.

American Knights of Protection.— This organization was founded by Charles L. Wilson and others of Baltimore, Md., and of Washington, D.C., at Baltimore, in 1894, as a mutual assessment, beneficiary, patriotic, and, to an extent, political secret society. Several of the original members were or had been affiliated with the Junior Order of United American Mechanics and other patriotic orders, the Knights of Pythias, Shield of Honor, Knights of the Golden Chain, and the National Union. It sought to supplement the work of the older patriotic orders by including the economic policy of protection among the principles to which its members gave adherence. This is shown in its preliminary obligations for candidates for membership, which requires approval of the "practical enforcement of the doctrine of protection to American interests, through tariff legislation, restriction of foreign immigration, and reciprocity, and of the purposes of the Order to support purely American principles without sectionalism or sectarianism, to protect the public school system, defend the sanctity of the right of franchise by all possible means, and to revive and strengthen the spirit of American patriotism." Beneficiary membership is optional, and both black and white may become either social or beneficiary members. The chief emblem of the order is an eagle standing on a pedestal, representing protection, patriotism, and prosperity, upon which is hung the American flag. The ritual is said not to have been based upon anything known in the other secret organizations of which the founders were members.

American Order of United Catholics. —Organized at New York city, in January, 1896, by members of the Roman Catholic Church, to resist the American Protective Association, or "A. P. A." movement. It was expected by its founders that the new order would demand assurances from local, State, and national candidates for public office that they oppose or disapprove of the American Protective Association, or any other society which seeks to discriminate against Roman Catholics as such. The Supreme Council was formed March 7, 1896, and the Order organized upon the usual secret society lines. The announcement in daily papers of the birth of the association was accompanied by the apparently inspired explanation, that the time had come for Roman Catholics "to act together as a matter of self-protection;" and that "the Church is not opposed to secret societies, except those which are oath-bound." A confidential circular set forth the objects of the society as follows:

> To unite fraternally all practical Catholics of every profession, business, and occupation; to give all possible aid in its power to members of the organization by encouraging each other in business, and by assisting each other to obtain employment; to uphold and defend the Catholic faith, clergy, and institutions against naturalized foreigners, who, aided and abetted by said class of native Americans, have gained great strength and power in our legislatures.

Little has been learned concerning the growth of this organization.

American Patriot League.—Organized at New York city in 1888 by Rev. S. Lansing Reeve, D.D., and others with Order of United American Mechanics leanings, as a mutual assessment, charitable, and benevolent, patriotic, native American secret society. No religious test was required for membership. While in no sense a labor union, it encouraged restriction of immigration in the interest of the American artisan and laborer. Its subordinate bodies were styled Camps, and its watchwords were "Unity, Equality, Benevolence, Loyalty, Vigilance, and Fraternity." A copy of one of its seals represents Washington standing between Perry and Ellsworth, and one of its functions has been to celebrate a long list of Revolutionary and other national anniversaries. There is no known print of its principal emblem, which consists of a three-panelled, flag-draped pulpit with half-drawn cutlass and sabre; in the centre panel, a rural church; on the right, a schoolhouse; and on the left, a rose-covered cottage; on the pulpit, a ballot-box surmounted by an open Bible. This society, formed one year after the birth of the American Protective Association, was, like the Know Nothing organization, extremely secret in character, it being forbidden to reveal the total membership or names of members. Copies of its constitution and laws were restricted to the use of members. The ritual and initiatory ceremonial were founded on American history, particularly that of the Revolutionary period.

It had a women's auxiliary, or branch, known as the Daughters of Columbia, but it was optional whether members, men and women, met under that title or as the American Patriot League. By 1890 the League had spread to Connecticut, New Jersey, Pennsylvania, Wisconsin, and to California, but the rapidly growing influence of the American Protective Association was evidently too great to withstand. Not long after, there appeared to be three American Patriot Leagues, the result evidently of an effort to maintain the organization locally in the face of the attraction of available material to the American Protective Association. The Brooklyn Association is still in existence, and the New York city branch is called the Pro Patria Club. The national organization appears to be dormant, if not extinct.

American Protective Association.—Founded at Clinton, Ia., in 1887; it is similar to the Know Nothing party of 1851–56, except that any American citizen is eligible to join the "A. P. A.," as it is called, whereas the Know Nothing organization admitted only native Americans. The American Protective Association was comparatively obscure for two or three years, but soon after grew rapidly and spread to the West, South, and East, absorbing in its march thousands of members of older patriotic orders. In this respect it again paralleled the Know Nothing party; but while its total active membership in 1896 was probably more than 2,000,000, it was relatively a less potent political factor than the Know Nothing organization in 1856 with nearly 900,000 members. It has been said of the latter that it "was the greatest organization—greatest in the social standing and ability of its leaders, as well as in the number of its members and its influence on politics—of all the parties of its class which the country has known."

The Know Nothing party between 1852 and 1855 drew within itself practically the active membership of the Order of the American Union, founded in 1844, the Order of United American Mechanics, 1845, the United Sons of America, 1846, the American Protestant Association, 1849, the Brotherhood of the Union, and a number of smaller similar societies which did not survive amalgamation, such as the Guards of Liberty, Native Sons of America, American Knights, True Brethren, the Order of Free and Accepted Americans, the Wide Awakes,* and the Order of the American Star. The United Sons of America disappeared with the American party when the Civil War broke out, but was revived as the Patriotic Order Sons of America in 1874 by the Junior Sons of America, an auxiliary of the United Sons, so that the Know Nothing party was in reality the outcome of a political fusing of the principles underlying the patriotic orders named, founded between 1843 and 1853. With the breaking out of the Civil War, the Order of United Americans, the Orders of United American Mechanics, Senior and Junior, the Brotherhood of the Union, the American Protestant Association and the Junior Sons of America again became the sole conservators of what they stood for in public affairs from 1844 to 1860. Evidently another generation was to illustrate the adage that history repeats itself, for between 1870 and 1897 association with and the example and outgivings of the half-century-old patriotic orders again resulted in the springing up of a group of similar societies,* which, after the founding of the American Protective Association, in 1887, joined with the parent orders in rallying to the support of the "A. P. A." In most instances they lost their identity in the latter, although with few exceptions claiming nominally a continuous existence. As the four or five earlier patriotic orders were to the Know Nothing party of fifty years ago, so practically are those identical orders and their offspring to the "A. P. A." movement of the past decade.

In a statement published in the St. Louis "Globe Democrat," December 16, 1894, Mr. W. J. H. Traynor, as President of the American Protective Association, stated in substance as follows respecting its origin and aims: The American Protective Association was founded "by a handful of patriotic, well-informed Americans," who promulgated the constitution of the society at Clinton, Ia., on March 13, 1887. Briefly stated, the object of the organization is to counteract the alleged efforts of representatives in the United States of the papal government in Rome to dominate politics here with "the spirit of ecclesiasticism" looking to "union of church and state." As evidence of the necessity for such an organization there are specified "many appropriations to church institutions;" the "segregation" of "the subjects of the Pope" in nearly all our large cities (tending, as declared, to render "the election of a non-papist" an exception), and the fact, as stated, that "from 60 to 90 per cent. of the public officeholders and employés" were "followers of the Pope." This, the President of the American Protective Association added, could not be attributed to accident or explained "on the ground of superior fitness," for, he states, "the fact was notorious that the most illiterate of government employés . . . were subjects of the papacy," and that "where papists held the reins of government" the greatest corruption existed.

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* This name was revived by many of the uniformed organizations in the Republican political processions in the campaigns of 1860 and 1864.

* The best known of these are the Order of Native Americans, Order of the American Union, "The Crescents," Templars of Liberty, Patriotic League of the Revolution, Order of American Freemen, National Order of Videttes, American Patriot League, Loyal Men of American Liberty and Order of the Little Red School House.

The objects of the Association, as announced at Clinton, are said to have been modified only slightly since the meeting in 1887. They are summarized as follows: Perpetual separation of church and state; undivided fealty to the Republic; acknowledgment of the right of the State to determine the scope of its own jurisdiction; maintenance of a free, non-sectarian system of education; prohibition of any government grant or special privilege to any sectarian body whatever; "purification of the ballot;" establishment of a franchise with an educational qualification; temporary suspension of immigration, its resumption to be based on guarantees of extended residence in the country, with an added educational qualification; equal taxation of all except public property; prohibition of convict labor, and the subjection to public inspection of all private institutions where persons of either sex are secluded, with or against their consent. The President of the Association declares that instead of desiring or trying to bring "religion into politics," the object of the society is to keep religion and politics apart; not to recognize or condemn religion, which "is a personal matter between the individual and his God," but to demand "that the individual shall know where his allegiance to the State ends and his tribute to God begins." Application of this is found in the following: "If papists accept their politics with their morals from an alien, they must not be surprised if their non-papist fellow-citizens distrust their purposes, no matter how pure their motives."

The founder of the American Protective Association is H. F. Bowers, attorney, Clinton, Ia., a member of the Methodist Church. His story, as originally printed, is as follows:

> The condition of affairs in this country in 1887, and up to that time, was such that the institutions of our Government were controlled and the patronage was doled out by an ecclesiastical element under the direction and heavy hand of a foreign ecclesiastical potentate. This power became so influential that it stood as a unit in many places against the institutions of the country. Through the Legislature of Maryland at one time it destroyed the public school system of that State. Seeing these things, I felt that it was necessary that something should be done. Gathering round me six men who had the courage of their convictions, we met in my office in Clinton on March 15, 1887, and laid the foundation of the Order. That same day we formulated the ritualistic work and adopted a constitution. The chief idea we had in view in the constitution was this, that we had no right under the constitution of this country to oppose any religious body on account of its dogmatic views, faith, etc., but we did believe we had a right to oppose it when it became a great political factor. We believed then and we believe now that every man in this country has a right to worship God according to the dictates of his conscience, but we did not believe that the constitution intended to convey the right to any set of men to control and manipulate the political affairs of this country to the aggrandizement of any ecclesiastical power.

Mr. Bowers said that of the seven men who organized the first Council three were Republicans, two Democrats, one Populist, and one Prohibitionist. In a religious way they were divided as follows: One Methodist, one Baptist, one Presbyterian, one Congregationalist, one Lutheran and one of no religion.

Mr. Bowers was elected the first Supreme President, and held that office until 1893, when W. J. H. Traynor succeeded him. The influence of the latter at the period of the organization's greatest political activity was such that it is of interest to know something of the man. He is a Canadian by birth, having been born at Brantford, July 4, 1845. His father was a contractor and met with reverses which curtailed the son's opportunities for education. But young Traynor persisted in his studies, and after a long struggle became proprietor of one or more American newspaper properties. His residence has long been at Detroit, Mich. His secret society affiliations have been as fairly consistent as numerous. He joined the Independent Order of Good Templars when a boy and the Loyal Orange Institution at the age of seventeen, where he attained the Scarlet degree within a year. His rank in the Orange Institution is high, with membership in the American Orange Knights, the Royal Black Knights of the Camp of Israel, and in the Illustrious Order of Knights of Malta. Among the later crop of American patriotic orders, in addition to the "A. P. A.," he is or was connected with the Order of the American Union, the Crescents, and the American Patriot League, in addition to which he is a member of the American Protestant Association, which claims a continuous existence of more than fifty-five years. Among the fraternal beneficiary orders, Mr. Traynor is reported to be connected with the Maccabees, the National Union, and the Royal Arcanum.

That sentiments common to Orangemen and some other Protestants have much to do with influencing those identified with the Association is shown by the point of view taken by Supreme Vice-President H. H. Jackson at Atlanta, November 18, 1895, who was quoted in the newspapers as follows:

> Not that I have any war to make upon the Irish, but if the Pope were to interfere with the working of American plans the Irish would desert, just as 80 per cent. of them did during the war. Look at the riots in the Eastern cities. That is why I hate to see Catholics holding office in the United States. Suppose we were to have a war and the Pope were to interfere, why, the Catholics could ruin and wreck us in one hour. What the Pope says is supreme, and they would turn against us if they were ordered to.

The expositions of the purposes of the Association in the public prints have not appeared to be such as would be likely to attract hundreds of thousands of voters of both political parties to its standard, yet its success in recruiting members has been remarkable. Whether it is due in part to certain tracts or leaflets which bear its imprint must be conjectured. One of these gives the causes "which led to the uprising" (the formation of the Association) as follows: the Roman Catholic attack on the public schools; the attempted "foreignizing" of whole communities in language and religion by "Romish priests;" the remarkable increase in untaxed church property; the "Jesuit control of the government at Washington;" the "declaration of the Pope" that the United States is his one bright hope for the future; the "frequent desecration of the American flag by priests," and the "brag and bluster of Romish orators and newspapers that Americans are cowards, and that all the good which ever came to this country has come from Romanists." Then follows what appear to be quotations from Catholic newspapers and other authorities from the Pope down, apparently showing that the Roman Catholic Church and its representatives place civil authority below that of the Church where the two may be in conflict, and attack the public schools as "sinks of moral pollution." The concluding argument against the Roman Catholic citizen is as follows:

> In the Civil War (instigated by the Roman Hierarchy) the official records show that the whole number engaged was 2,128,200. Natives of the United States, 1,625,267; deserted 5 per cent. (45 per cent. of these were Roman Catholics). Germans, 180,817; deserted 10 per cent. Irish, 144,221; deserted 72 per cent., or 103,849. British, 90,000; deserted 7 per cent. Other foreigners, 87,855; deserted 7 per cent. *

In April, 1896, the President of the Association, then at Savannah, was quoted as saying:

> If McKinley should be nominated he would be defeated at the polls in November by the A. P. A.

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* There are no records of the nationalities of the men who enlisted in the Civil War and none of the nationalities of the men who deserted.

vote if the Democratic party put up a good man with a clean record, one who is known to be true to American principles and not a truckler to the Catholics.

At Detroit the same gentleman was quoted as follows:

> It is doing no injustice to Mr. Cleveland to assert that if the United States had been a papal country and the Pope a temporal sovereign, our President could not have given more recognition to the papacy as a temporal power than he has during his present term of office.

In an interview at St. Louis in February, 1896, ex-Mayor Gilroy of New York said:

> Our last defeat in the State of nearly 100,000, I attribute very largely to the machinations of the A. P. A. We carried the city of New York by 25,000, and yet they beat us by four times that number in the State.

The Executive Board of the Association at St. Louis, in October, 1895, advised members of the Order as follows:

> To vote for nominees on the tickets of the party they affiliate with and to vote for the election of candidates who are in thorough accord with, and will, if elected, support the reduction of immigration, extension of time for naturalization and educational qualification for suffrage, maintenance of a general non-sectarian free public school system, no public funds or public property for sectarian purposes, taxation of all property not owned and controlled by the public, the opening to public official inspection of all private schools, convents, monasteries, hospitals, and all institutions of an educational and reformatory character, and no support for any public position to any person who recognizes primal allegiance in civil affairs to any foreign or ecclesiastical power.

The capture of the formerly Democratic State of New Jersey by the Republicans in 1895 is explained in the New York "Herald" of November 10th, that year, as follows:

> But Mr. Griggs's is not an ordinary majority. What made it extraordinary? Well, there is a general consensus of opinion that the A. P. A. and the Jr. O. U. A. M. contributed the finishing touches to his labors. Those who had been watching the movements of these allied fraternities realized the moment Chancellor McGill was nominated that his vote in 1875 for the Catholic Protectory bill would be forced into a prominence in the campaign that it should not have had. The Jr. O. U. A. M., the visible end of the A. P. A., have been exceptionally active ever since the Republicans made their first sweep of the State. They have invaded the halls of legislation with patriotic bills of all kinds. The school flag act was of their inspiration; they stood as sponsors for the act of last winter forbidding the wearing of church garbs in schoolrooms, and, altogether, they have shown a disposition to get into politics.

The Association took an active interest in elections in nearly one-half of the States in November, 1894, for Congressional, State, and municipal officers. In some instances it put up tickets of its own, but generally it chose between particular candidates of the great parties. Many of the candidates whom it favored won, but a good many were defeated. It attempted to defeat Thomas H. Carter, a Catholic, in the senatorial canvass in Montana, but failed, as it did in an effort to prevent the appointment of Colonel J. J. Coppinger as brigadier-general, the election of Greenhalge as Governor of Massachusetts and the placing of a statue of Father Marquette in the capitol at Washington. Not only many municipal and State officials, legislative and executive, have been members of the Association, but the latter are to be found in Congress and in all departments of the government service.

Having absorbed a large share of the membership of nearly all contemporaneous patriotic orders, the Association easily dominated the convention or council of patriotic organizations at Washington, in December, 1895, which included representatives not only from the American Protective Association, but from the Orangemen, the Junior Order of United American Mechanics, the Society for the Protection of American Institutions, "and other similar organizations" which represented "more than 3,000,000 members." A platform was adopted demanding restricted immigration, opposing appropriations of funds for sectarian purposes, favoring the adoption of "the proposed sixteenth amendment," declaring that no one not a citizen should be granted the right to vote, and that all except public property should be subject to equal taxation. In conclusion a committee was appointed to attend the national conventions of political parties in 1896, to induce them to incorporate these principles in their platforms, and from that movement was born the American Protective Association political manifestation of 1896. The result was a disappointment to the patriotic orders, for the injection of the sound money issue into the presidential campaign of 1896, and its bitter antagonism by the bimetallists and those who favored the free and unlimited coinage of silver at the ratio of 16 to 1 with gold, drove much that the "A. P. A." stood for out of sight and mind. It remains to be seen whether the check given in 1896 to the advancing wave of what the patriotic orders represent is to result in its running out into the sea of temporary political oblivion or not. Whatever the fate of the "A. P. A.," the political weapon of the older and later patriotic orders, those secret nurseries of opinion which gave it life and strength still remain, with a larger membership and greater activity than before. (See Sons of Liberty, Sons of St. Tamina, Society of Red Men, Order of United American Mechanics, and the Know Nothing party.)

The Association has spread to the Dominion of Canada, Mexico, and to the United Kingdom. Across the border it has worked in harmony with the Orangemen, and is said to have controlled elections in chief cities of the Dominion in 1894 and 1895. Not much is heard of it in England aside from the emphasis it may give Orange lodge demonstrations. In Mexico, as the Constitutional Reform Club, its efforts are mainly to "combat the growing power and prestige of the Catholic clergy and defend the public schools." This branch was organized at the City of Mexico, September 8, 1895. At the close of the session of the Supreme Council at Milwaukee, May 12, 1895, action was taken to organize boys and girls between the ages of fourteen and twenty-one throughout the United States and Canada as a Junior American Protective Association. Councils of the Association for negro members were organized at the South in 1895 and 1896, but at the North members were received into many Council Chambers irrespective of the color of the applicant. The women's auxiliary to the American Protective Association, in imitation of the Daughters of Liberty attached to the Order of United American Mechanics and other similar organizations, is known as the Women's Historical Society. Its special interest in American history is naturally along the lines indicated by a familiarity with leading patriotic orders, their aims and careers. Dissension in the Illinois branch of the American Protective Association in February, 1895, resulted in a secession and the formation of a similar society under the name of the National Assembly Patriotic League, which was speedily incorporated, but is not known to have survived.

American Protestant Association.—The oldest American, exclusively anti-Roman Catholic secret society, a prototype of and the original "A. P. A." or American Protective Association. It was founded at Pittsburg, Pa., with five degrees, which, in connection with the personnel of its earlier membership, point to Orange sympathies. Accounts of its origin do not agree as to the exact year in which it was established, some placing it in 1844, and others as late as 1850. It is probable that American Protestant associations existed as long ago as the earlier date named, but it is also probable that the American Protestant Association was founded in 1849, because the "forty-fifth annual convention" of the Pennsylvania State Lodge was held at its natal city in 1895. A former chief executive of the Association states:

> The American Protestant Association was organized December 19, 1849. On January 9, 1850,

they met in Union Hall, corner of Fifth and Smithfield Streets, Pittsburg, and elected Grand Lodge officers, William Shannon being the first Grand Master. At a meeting held December 5, 1850, overtures were received from the Protestant Benevolent Association of New York to send delegates to a meeting of that society held in that city; the result was a union of the bodies under the name of Protestant Association, the word American being subsequently prefixed. David Steen, William Shannon, Samuel A. Long and George Taylor were among the organizers. I do not know that any of them are alive. It was not the Orange Institution and there is no affiliation between them. There is nothing on record as to what was the cause for forming the "A. P. A.," but I have always understood that at that time there was no Protestant society to which citizens of foreign birth could be admitted that had for its fundamental principles the maintenance of civil and religious liberty, and the maintenance of the Bible in our public schools; hence the "A. P. A.," to which all Protestants of good moral character may be admitted.

The Association continues to this day and is strongly anti-Roman Catholic. Its total membership is placed at over 200,000, of which 75,000 are credited to Pennsylvania alone. Subordinate lodges are governed by State Lodges, and the latter send representatives to the Right Worthy Grand Lodge of the United States. Following closely, as it did, the appearance of the Order of United American Mechanics at Philadelphia in 1845, and the Patriotic Order, United Sons of America at the same city in 1847, it also became identified with the Know Nothing party campaigns of 1850 to 1856. It is related that it is to the American Protestant Association that early native American newspapers were indebted for the so-called oath of the Roman Catholic priesthood, often quoted by Orange and other Protestant writers in discussing the church of Rome. With the rise of Know Nothingism, the American Protestant Association and its allies or sympathizers, the Order of United American Mechanics, the Patriotic Order, Sons of America, and the Brotherhood of the Union, founded in 1850, were swept into the Know Nothing campaign of nativism and anti-Roman Catholicism, much as most of the members of the same societies were engulfed in the wave of "A. P. A."-ism, American Protective Association, forty-five years later. Like the other societies mentioned, also, the American Protestant Association survived the Civil War, but works along the lines of a purely American Orange association.

Unlike most of its companions, in its antagonism to Roman Catholic prominence in American public life, the American Protestant Association has suffered from schism and secession. One branch, formed in 1878, claiming the name of the parent organization, made up largely, probably exclusively of colored men, is still in existence. At the meeting of the Right Worthy Grand Lodge of the mother association in 1884 it was ordered that two of the five degrees should thereafter be omitted. As thirteen lodges refused to conform to the order, the Grand Lodge withdrew their charters and expelled their members, whereupon the latter held a convention and formed a similar society under the title Order of American Freemen. The Junior American Protestant Association, modelled probably after the original "Junior Order," that of the Sons of America, was founded in 1864, and like the Junior Order, United American Mechanics, afterward declared its independence of the parent society, even going so far as to change its name. This happened in 1890 at Wilkesbarre, Pa., at a convention of the Junior Association, but not without much opposition. The new name chosen was Loyal Knights of America, and membership in the society is said to be composed mainly of Protestant Irish Americans. (See Order United American Mechanics.)

American Protestant Association.—Schismatic (negro) branch of the American Protestant Association, formed in Pennsylvania in 1849. Said to be still in existence. (See American Protestant Association.)

Ancient Order of Loyal Americans.—A patriotic, social, and fraternal organization of recent origin at Guthrie, Oklahoma.

Benevolent Order of Bereans.—An extinct anti-Roman Catholic secret society, having beneficiary features. It was formed at Philadelphia between 1847 and 1850, and it was the outgrowth of the movement which gave birth to the Order of United American Mechanics; the Patriotic Order, United Sons of America; the American Protestant Association; and the native American society, best known as the Know Nothing party. (See Order of United American Mechanics.)

Brotherhood of the Union.—Following the organization of the patriotic native American secret societies, the Order of United American Mechanics, and the Patriotic Order of United Sons of America, at Philadelphia in 1845 and 1847, respectively, came the Brotherhood of America, at the same city, in 1850 with similar purposes and characteristics. The latter, with the Senior and Junior Orders of United American Mechanics, and the Patriotic Order, Sons of America, constitute the four existing patriotic secret societies which survived the fate of the Sons of '76, or Order of the Star Spangled Banner, better known as the Know Nothing party, and later, the non-secret American party, which went to pieces on the political rocks in the stormy campaign of 1856–60. The Brotherhood was organized, with the motto, "Truth, Hope, and Love," by George Lippard, for whose teachings and writings the society professes a reverence. Mr. Lippard was born near Yellow Springs, Blair County, Pa., April 10, 1822. He studied law in the office of Ovid F. Johnston, Attorney-General, and in 1841 became contributor to the "Spirit of the Times." Allibone's Dictionary gives a list of eleven works from his pen, and Drake's Dictionary adds eight more. Drake says of him: "His works evince vigor and power, but have little else to commend them." He died in Philadelphia, February 9, 1854. The following quotations are taken from published papers of the organization:

> The Gospel of Nazareth and the Declaration of Independence are books for study: from them are drawn the grand truths taught the initiate. . . . Washington, Jefferson, Franklin, three lives united in one effort to remove man from the bondage of political slavery. They succeeded, and the Brotherhood of the Union seek to complete the work by giving man freedom from industrial servitude. . . . The spirit of the order is expressed in the word "union"—union of the good against the evil; union of the just against the unjust; union of light, love, and purity, against darkness, hate, and corruption; union of freedom in defence of their country against tyrants. . . . Believing that the American Union is a palladium of liberty to the people, the guarantee of their rights, and the bond of their perpetuity, the Brotherhood has vowed to maintain that union against enemies without and against traitors within, and the sacredness of that vow has been attested by the rich blood of many a brother and by the crushed and scattered ruins of many a Circle.

With others named, it brought antagonism to union of church and state, maintenance of the public school system, "America for Americans," and restricted immigration down to a period following the Civil War, when they were apparently destined to be exploited again, in and out of the councils of these and of other and newer patriotic secret orders. The government of the Brotherhood is similar to that of the Patriotic Order, Sons of America, with subordinate and State Circles, instead of Camps, and a Supreme Circle. It also has beneficiary features. A singular custom is that of calling its three chief officers, respectively, Washington, Jefferson, and Franklin, and thus in the Supreme Circle they are addressed as Supreme Washington, Supreme Jefferson, and Supreme Franklin. Total membership in the Brotherhood is about 25,000, its greatest strength being in Pennsylvania. There is also an auxiliary or branch of the society known as the Home Communion, to which members of the Brotherhood and woman relatives are eligible. Subordinate bodies are called Homes, and governing, State bodies, Grand Homes. The latter send delegates of the Supreme Circle of the Brotherhood. The communions are strong in Pennsylvania and New Jersey. The extent to which "Americanism" may go in the work of an organization like the Brotherhood of the Union may be inferred from its conferring a degree entitled the "Grand Exalted Washington." The society, while growing steadily, has the smallest membership of the four in the historical group of patriotic orders to which it is assigned. (See Order United American Mechanics; Patriotic Order, Sons of America, and Junior Order United American Mechanics.)

Constitutional Reform Club.—Name of the Mexican branch of the American Protective Association, or "A. P. A." (See the latter.)

Crescents, The.—An American patriotic secret society which originated in California after the Civil War. It was quite active in San Francisco at the time, but little has been heard of it in recent years.

Daughters of America.—Founded in 1888 as a men and women's social, patriotic beneficiary secret society, auxiliary to the Junior Order, United American Mechanics. White American women over sixteen years of age and members of the Junior Order, United American Mechanics are eligible to membership, which aggregates about 60,000. (See Junior Order, United American Mechanics.)

Daughters of Columbia.—Auxiliary to the American Patriot League. Both men and women are members. Formed in 1888, but now inactive. (See American Patriot League.)

Daughters of Liberty.—A patriotic, native American social and benevolent secret society. It was founded at Meriden, Conn., 1875. Total membership is 60,000. Its objects are to promote fidelity, patriotism, and integrity, the maintenance of the public school system and the non-interference of church with state. White native American women sixteen or more years of age and members of the Senior and Junior Order, United American Mechanics are eligible to membership. (See Junior and Senior Orders, United American Mechanics.)

Daughters of the Republic. — See Patriots of America.

Free and Accepted Americans.—See Templars Order of the American Star.)

Freemen's Protective Silver Federation.—A secret, oath-bound fraternity or order, established at Spokane, Wash., in 1894, "to unite the friends of silver under one banner to battle for the white metal and to wage war against the gold monopoly." It operated under a constitution, by-laws and ritual adopted at Pullman, Wash., in the year named, and spread through the Pacific Coast States and east and north to the Missouri River. It was declared to be an outgrowth or a creation by former members of the National Order of Videttes. Extravagant claims as to membership were made as late as 1896, one total given being 800,000, but there is no doubt of its popularity and influence west of the Rocky Mountains during the free-silver campaign of 1896. Its obligation was said to be "most emphatic and binding," and bankers and lawyers were not eligible to membership. The work of this society in 1896 was in line with that of the Silver Knights of America and the Patriots of America, east of the Mississippi, where they conducted a secret campaign based on mystic rites which bound novitiates to vote for "free silver."

Guards of Liberty.—One among the many American orders which sprung up in Pennsylvania and New York between 1845 and 1855, and were ultimately carried into the Know Nothing party. The Guards were intended to be a strong, well-drilled military organization, but did not attain much strength.

Indian Republican League.—Founded in New Jersey, in 1893, as a secret political club or society. Only members of the Republican party, or those in sympathy with that party, were eligible to membership.

It exercised a noteworthy influence on the elections of 1894 and 1895, particularly in Essex and Passaic Counties in New Jersey. Freemasons, Knights of Pythias, and Elks, in addition to members of the Improved Order of Red Men, were among the organizers. Its maximum membership was about 3,000. Congressman James F. Stewart, Paterson, N. J., was prominent among those who made it prosperous.

Junior American Protective Association.—An auxiliary of the American Protective Association, for boys and girls between the ages of fourteen and twenty-one. (See American Protective Association.)

Junior American Protestant Association.—Originally organized to train youths for membership in the American Protestant Association, an anti-Roman Catholic secret society. It declared its independence in 1890, and reorganized with similar purposes under the title Loyal Knights of America. (See American Protestant Association.)

Junior Order, United American Mechanics.—Established at Philadelphia in 1853, a junior branch of the Order of United American Mechanics, membership in which was to prepare young Americans to become members of the parent order. The Junior Order became an independent secret, native American, patriotic, beneficiary organization in June, 1885, since which time it has retained United American Mechanic characteristics, both as to form of government and use of emblems, but it is no longer a feeder to the latter society. The Juniors of 1885 were advised and assisted in securing legislation from the National Council looking to the separation of the two orders, by Reliance Council, No. 40, O. U. A. M., Germantown, Philadelphia. The word Junior, in the title, has, therefore, no present reference to the ages of the members, and the word "Mechanics" none to their occupations. The objects of the Junior Order are substantially those of the society from which it sprung:

> To maintain and promote the interest of Americans, and shield them from the depressing effects of foreign competition; to assist Americans in obtaining employment; to encourage Americans in business; to establish a sick and funeral fund; to maintain the public school system of the United States of America, to prevent sectarian interference therewith, and uphold the reading of the Holy Bible therein.

Thus far, the parallel is almost exact. Any white, native American, men only, professing a belief in a Supreme Being, and opposed to union of church and state, is eligible for membership, provided he is not engaged in the liquor traffic. When between sixteen and fifty years of age, candidates are eligible to beneficiary membership; if over fifty years, to honorary membership only. In leaflets circulated to recruit members, the following declaration appears:

> Immigration must be restricted; protection to Americans, American institutions, and promulgation of American principles; a flag on every public school in the land, the Holy Bible within, and love of country instilled into the heart of every child; principle paramount to partisan affiliation; and our country, right or wrong—to help it right when wrong; to help it on when right.

Elsewhere the Order publicly announces:

> We are a political organization inasmuch as we teach patriotism, love of country, and devotion to our country's flag. We are non-partisan, as we educate all to think for themselves, that the exercise of the right of franchise will be an unbiassed result of undivided convictions and preferences.

Sick and funeral benefits are paid as subordinate councils may determine. The ritual and initiatory ceremony are described as "American in their teachings." One of the groups of emblems displays on a shield the hand and arm of labor bearing aloft the hammer of industry between the square and outstretched compasses of the Order of United American Mechanics, above which is "the little red schoolhouse," and over all an open Bible, the whole draped with American flags. The Junior Order has more than 160,000 members, scattered through nearly all the States, which is double the membership of the Order of United American Mechanics, and has ever been conspicuously alive to all it represents. As one of the reservoirs of youthful native American sentiment during and after the Civil War, it gave again of what it had received twenty years before, and helped to revive the United Order, Sons of America in 1874. Its members in the Senior Order of Mechanics joined with the Brotherhood of the Union in 1873, in organizing the Order of the American Union, or United Order of Deputies, and in recent years its members in the American Protective Association or "A. P. A." have been conspicuous and active. The principal difference between the publicly professed objects of the Junior Order of United American Mechanics and those of the "A. P. A." appears to be the latter's admission to its ranks of others than native Americans. A Grand Master of the Grand Lodge of the United States, Loyal Orange Institution, then chief executive of the American Protective Association, wrote of the Junior Order as follows: "I take great pleasure in endorsing the Junior Order United American Mechanics, as one of the grandest patriotic orders in the United States. Their position in defence of the little red schoolhouse and in favor of restriction of immigration and advancing true Americanism entitles them to the cordial support and coöperation of every American citizen."

The intimacy between the "A. P. A." and the Junior Order United American Mechanics is indicated by the controversy at the National Council of the latter in 1895, where there was a contest between what was described in press and other reports of the meeting as "the 'A. P. A.' element and the conservative wing" of the Order over the character of an immigration bill to be introduced in Congress. The Junior Order remains first in importance and influence among three patriotic, fraternal, beneficiary secret societies, which have had a continuous existence for more than half a century. More than either of the others is it responsible for the development of sentiment favoring the maintenance of the existing system of free public schools, for placing the flag on the schoolhouses, for restricting immigration, and for antagonizing "union of church and state." (See Order United American Mechanics and Sons of Liberty.)

Junior Sons of America.—A branch of the patriotic, beneficiary, native American secret society, Patriotic Order of United Americans, founded at Philadelphia in 1847. (See Patriotic Order, Sons of America.)

Knights of Reciprocity.—During the winter of 1890 this secret political order was organized in Garden City, Kansas, by the Hon. Jesse Taylor, Hon. D. M. Frost, of that city, S. R. Peters, and other Republicans. It early attracted attention throughout Kansas, in Missouri, and in many other States. It sought to secure the perpetuity of the Union, just and liberal pensions to honorably discharged soldiers and sailors of the Republic, protection of American industries, fair and equitable reciprocity between all the nations on the American continent, an intelligent ballot honestly cast and counted, and favored the disfranchising of every citizen who offers or accepts a bribe to influence a ballot. Its object is further declared to be to teach the duties of citizenship, to discuss and study political history and economic questions that voters may cast intelligent ballots. The inspiration of the Knights of Reciprocity was a desire to counteract the influence in rural communities of what was regarded as a "Democratic Union Labor-Farmers' Alliance" combination in politics. The Supreme Lodge of the Knights of Reciprocity stated in one of its circulars, published in 1891:

> The only way for the farmers to meet the Alliance secret political society is with a secret society

> the object of which shall not be to nominate men for office, but to assist in educating the people and making them thoroughly acquainted with the wants of all the people and the fallacies of the alliance "calamity" howlers, who are traveling from State to State, county to county, town to town, township to township, schoolhouse to schoolhouse, not for the good of the people, but for the money they make and in hopes of political promotion. The people should organize at once in opposition to this gigantic scheme.

It is doubtful whether the Knights of Reciprocity ever equalled the Farmers' Alliance in membership. The former claimed 126,000 members in 1895, and has not exceeded that total. Its lodges spread from Kansas to Missouri, Iowa, Ohio, Arkansas, Louisiana, Mississippi, Tennessee, North and South Carolina, in all of which States the Alliance is also strong. Founders of the Knights of Reciprocity were members of the Masonic Fraternity, the Odd Fellows, and Knights of Pythias. There is a beneficiary branch of the order, membership in which is not restricted as to sex. The ritual is based on the Golden Rule, as might be supposed, and teaches equality, fair dealing and the desirability of reciprocal trade relations both at home and abroad.

"Know Nothing" Party.—A secret, oath-bound organization which played a prominent part in American politics from 1851 to 1856, when it dropped its secret character and became known as the American party. It was defeated in the presidential campaign of 1856 and finally disappeared, most of its remaining members finding temporary refuge in the Constitutional Union party of 1860. Its real title has always been a subject of controversy, the name of the society having long been jealously guarded as one of its secrets. Judging from data obtained from widely different sources, it would seem that its name, in whole or in part, or at various times, must have been the Supreme Order of the Sons of Seventy-six, the Sons of Seventy-six or the Star Spangled Banner, or the Order of Uncle Sam. Each of these titles has been referred to in recent years by surviving ex-members, or by others familiar with the political campaigns between 1850 and 1856, as the real or secret name of the Know Nothing party.

This society was organized at New York city in 1851—as recalled by Henry Baldwin, of the "Library Americana," New Haven, Conn.—by a man named Taylor, or Tailor, not actively associated with any of the political parties of the time. He began the work of recruiting members among his friends, but met with indifferent success. In 1852 some of the members of the New York city organization, the Order of United Americans, took an interest in the project and found much suggestive of political possibilities. It cost nothing to acquire or hold membership; there were no beneficiary features, no stated meetings, and no provision was needed for room rent. No dues were charged, because voluntary contributions were relied on for support. The society was called together when occasion required at a private house or in some lodge room after the lodge had adjourned, and at each meeting a collection was taken to defray expenses. Meetings of the new Order were held almost every evening and constant additions were made to the membership. In four months about 1,000 persons were enrolled. It became necessary to have a place for general assemblages, and a large hall on Broadway was hired where weekly meetings were held and from 600 to 800 members attended. The constitution was revised, and a national system with State and subordinate Councils was organized. Councils were formed in all the wards of the city and then in the interior of the State, after which they were organized in the adjoining States. By September, 1855, the Order was placed in every State and Territory throughout the Union. Native Americanism and anti-Roman Catholicism were its distinguishing characteristics.

The potato rot in Ireland in 1847, and the revolutionary movement in continental

Europe in 1848, sent thousands of Roman Catholics to this country. Competition for work with native Americans became keener and great prominence was given alleged designs of the Roman Catholic church in the United States, both of which brought recruits to the new secret political party. When asked as to its name and objects, members of the society usually replied, "I know nothing about them," whence the name, the "Know Nothings." When the Whig party went to pieces in 1854, many of its members, particularly at the South, not being willing to join the Democracy or the Free Soil wing thereof, found a refuge in the new native American secret organization, and so helped to build up its political fortunes. It began as did the American Protective Association, or "A. P. A.," thirty-five years later, by throwing the weight of its political strength to selected candidates on the tickets of the two great political parties, and as the Whigs and Democrats were evenly matched, in many instances the new organization was found to hold the balance of power.*

It was during the period 1852–56 that the Junior Order, United American Mechanics was organized by the original Order of United American Mechanics to train American youths in nativism and other principles professed by it, and it was from the Order of United American Mechanics, founded in 1845, the Patriotic Order, United Sons of America, organized prior to 1847, the Brotherhood of the Union, established in 1850, together with the Order of United Americans, New York, 1844, that the Know Nothing party drew many members and its inspiration. To the first three named and to the Junior Order of United American Mechanics the nation is indebted for continuous organized effort in behalf of restricted immigration, the flag on public schoolhouses, the propaganda for the maintenance of the Bible in the schools, opposition to union of church and state, and anti-Roman Catholic sentiment generally—all these having been rescued at the death of the Know Nothing party, and carried forward in secret society council chamber, and camp, to a much more recent period in American politics. The wave which the Know Nothing party as a secret society set in motion, gathered so much momentum that it was some time before it broke and finally disappeared in the non-secret American party of 1856, but although its secret character was gone, it still retained its hostility to Roman Catholicism and the dominance of aliens.*

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* In 1854 it carried Massachusetts and Delaware in the State elections, and in 1855 it swept New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Maryland, Kentucky, and California, and elected its candidate for Land Commissioner in Texas. In the last named State, as well as in Virginia, Georgia, Alabama, Mississippi, and Louisiana, it only lacked a comparatively few votes of choosing its whole ticket. At this time and in 1856 the wave of nativism was at flood tide. The ebb came immediately afterward.—Nativism in Politics, by Charles M. Harvey, in the St. Louis Globe-Democrat, February 24, 1895.

* It held a convention on February 22, 1856, Washington's birthday, and had as one of its watchwords that apocryphal command of Washington at the darkest crisis of the Revolutionary struggle, "Put none but Americans on guard to-night." Twenty-seven of the thirty-one States (Maine, Vermont, South Carolina, and Georgia only being absent) were represented. The convention was presided over by Ephraim Marsh of New Jersey, and it adopted a platform of sixteen planks, the most distinctive of which were: "Americans must rule America, and to this end native-born citizens should be selected for all State, Federal, and municipal offices of government employment, in preference to all others." "No person should be selected for political station, whether of native or foreign birth, who recognizes any allegiance or obligation of any description to any foreign prince, potentate, or power," etc. "A change in the laws of naturalization, making a continued residence of twenty-one years, of all not heretofore provided for, requisite for citizenship hereafter," etc. "Opposition to any union between church and state," etc. "Opposition to the reckless and unwise policy of the present Administration in the general management of our national affairs, and more especially as shown in

It nominated ex-President Millard Fillmore of New York for President, and Andrew J. Donaldson of Tennessee for Vice-President, after delegates from New England and Ohio, and part of those from Pennsylvania, Illinois, and Iowa had withdrawn because of the defeat of a declaration favoring the exclusion of slavery from territory north of latitude 36° 30′. The seceding delegates nominated John C. Fremont of California for President, and four months later the nomination was endorsed by the Republicans.*

From the time of the defeat of Fillmore nativism as a factor declined, and was finally swallowed up at the call to arms in defence of the Union. Remaining members drifted into the Constitutional Union party in 1860, the last appearance of the Know Nothing party as a separate political party. (See Order United American Mechanics; Order of United Americans; Patriotic Order, Sons of America; Brotherhood of the Union; and Junior Order, United American Mechanics.

Ladies of Abraham Lincoln.—A patriotic, Protestant secret society of women, organized for social and to some extent for political purposes. The influence of the Loyal Orange Association was shown in it. Its membership and branches were never numerous and it is now dormant, if not practically extinct.

Lady True Blues.—Name by which the women's auxiliary of the Loyal Orange Association in Canada is known. (See the latter.)

Lady True Blues of the World.—A secret society of women, having objects much the same as those of the Loyal Women of American Liberty. It had quite a vogue among women sympathizers with the patriotic Protestant secret and non-secret orders which were established in the two decades following the Civil War. (See Loyal Women of American Liberty; Ladies of Abraham Lincoln, and Patriotic League of the Revolution.)

Loyal Knights of America.—Founded at Wilkesbarre, Pa., in 1890, by the secession of the Junior American Protestant Association from the American Protestant Association. It is, like the parent organization, a strongly anti-Roman Catholic secret society, but has a comparatively small membership. (See American Protestant Association.)

Loyal Men of American Liberty.—Founded at Boston, in 1890, with fifty members. Its objects may be inferred from its title. It is presumed to have been in sympathy with the spirit of Americanism which has been prominent in party politics since its birth. Nothing is known of its career, or whether it still exists.

Loyal Orange Institution.—A British political secret society, to which only Protestants are eligible, organized into lodges at Armagh, Ireland, in 1795, just after the battle of the Diamond, one hundred and five years after William III., Prince of Orange, led European Protestantism against James II. at the battle of Boyne. The objects of the society are not only to champion the religious issues which William, Prince of Orange, represented, but to encourage

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removing 'Americans,' and conservatives in principle, from office, and placing foreigners and ultraists in their places."—*Ibid.*

* In the election Fillmore received 874,534 votes, as compared with 1,341,264 for Fremont, Republican, and 1,838,169 for Buchanan, Democrat. His vote was 124,604 in New York, 82,175 in Pennsylvania, 67,416 in Kentucky, 66,178 in Tennessee, 60,310 in Virginia, 48,524 in Missouri, 47,460 in Maryland, and smaller in other States. Every State in the Union gave him some votes. In New England it was comparatively small, the Republican wave in that section virtually sweeping Know Nothingism out of existence. Relatively to population the greater part of his strength was in the South, where he got a large portion of the vote of the defunct Whig party. He secured only eight electoral votes, however, those of Maryland. Fillmore's popular vote was the largest ever polled by a "third" party candidate, except by James B. Weaver in 1892, whose total that year was 1,041,028. —*Ibid.*

loyalty to the occupant of the British throne so long as he or she shall remain of the Protestant faith; to support and defend the British Government and to maintain the integrity of the United Kingdom of Great Britain and Ireland. In the United States, the only country other than the British Empire in which the organization has an existence, its objects are to promote civil and religious liberty and loyalty to the United States. In some respects the Association in the United States parallels or is paralleled by a number of the more conspicuous patriotic orders, of which the American Protective Association, the Junior Order of United American Mechanics, and the Patriotic Order, Sons of America are illustrations. (See the latter.) The battle of the Diamond in 1795 was an outcome of the constant warfare between the Roman Catholic Ribbonmen and the Protestant Peep-o'-Day Boys, which had raged for years. The Protestant and Roman Catholic peasantry were frequently embroiled long prior to 1795, and it is doubtful whether the crystallization of the Irish Protestant movement into a political secret society tended to render conflicts between the two parties less frequent.

Blood was shed at a fight between the Orange and Catholic Associations in the north of Ireland in 1828, and on July 12, 1829, the anniversary of the battle of Boyne, the military was called out to suppress a similar disturbance. A Parliamentary investigation revealed numerous Orange Lodges attached to Irish regiments in 1836, whereupon the Imperial Grand Master, Duke of Cumberland, felt compelled to dissolve the Association in Ireland, but it was revived nine years later. When the Prince of Wales visited the Canadian Dominion in 1860, where the Loyal Orange Institution had been established since 1829, he was greeted by them enthusiastically and several efforts were made to induce him to pass under arches decorated with Orange emblems, which, a chronicler says, His Royal Highness diplomatically refrained from doing. On July 12, 1871, parading Orangemen in New York city were attacked by Irish Roman Catholics, and the riot which resulted was suppressed by the military only after the loss of sixty lives.

As the first certificates of membership in the original Armagh Orange Lodge were signed by James Sloan, it is believed that was the name of the first Master of the Lodge as well as of one of the founders of the secret form of the Association. An Orange Grand Master in the Dominion of Canada writes that a few of the original members of the Association one hundred years ago may have belonged to the "Masonic Order," but he declares it was organized without assistance from any other society. It is also related, but with how much authority is not known, that the society was founded by Thomas Wilson, "a clandestine Mason," in Dyon, County of Tyrone, on the estate of Lord Calladon. As the organization of the Association preceded the formation of lodges, it is probable that both accounts are true, and that Sloan was a follower of Wilson.

The period at which Orange lodges were founded was that in which the Odd Fellows, Foresters, Druids, Shepherds, Gardeners, and other secret, benevolent, and charitable fraternities were interdicted by the authorities, in the fear of conspiracies and possible advocacy of treason behind lodge-room doors. (See English Orders of Odd Fellows; Royal and Ancient Orders of Foresters; Knights of St. John and Malta, and the Ancient and Illustrious Order, Knights of Malta.) The Freemasons alone were excepted from the British prohibition of meetings of secret societies, and it is a matter of record that members of Orange lodges met, in some instances, under the cover of borrowed Masonic warrants. Many Irish Freemasons were Orangemen, and, in instances, aided in carrying the newly-founded, secret association through the troublous political period in which it was born. Freemasons who are Orangemen easily recognize the marks of Masonic craftsmen in the Orange

Association, as shown by titles of officers, methods of recognition, the arrangement and sources of some Orange degrees, and other important particulars.

The Orange lodge organized at Armagh in 1795 developed a number of offshoots within the next few years, and in 1798 a Grand Lodge for Ireland was formed with Thomas Verner as Grand Master. From Ireland the Association spread to England, Scotland, and Wales, to the Dominion of Canada in 1829, and subsequently to other British colonies. An Orange lodge was instituted in the United States in 1867, and a Grand Lodge of the Loyal Orange Institution for the United States was organized in 1870. In Great Britain three or more lodges are governed directly by a District lodge and District lodges by County Grand lodges, which are subordinate to National or Provincial Grand Lodges, these, in turn, being subordinate to the Imperial Grand Lodge, the Imperial Grand Master of which holds office during life with unusual powers and prerogatives. Five degrees are conferred, the first being known as Orangeman and the fifth as the Scarlet degree, officers being chosen from among members of the fifth degree. In 1795 there was only one degree, that of Orangeman, to which the Purple degree was added in 1796, and later Markman. These were supplemented with the Heroine of Jericho, formerly conferred in the United States as a ''side degree'' for Royal Arch Masons and their wives, but since annulled; and the fifth or Scarlet degree.

There is a collateral organization which meets in Chapters or Preceptories, under the title Royal Black Knights of the Camp of Israel, to which only members of the Scarlet degree are eligible. The paraphernalia and ritual of this branch are elaborate, and had their origin or inspiration in so-called higher Masonic degrees. The government of Chapters of Black Knights parallels that of the Lodges and constitutes a wheel within a wheel, the governing Orange influence. In the United Kingdom the Institution has exercised vast political influence during the past fifty years, and in the Dominion of Canada it has also been identified with politics, a recent illustration of which was its attitude on the Manitoba school question. In the United States, where it has had an active existence for more than quarter of a century, it has co-operated with a number of the leading secret patriotic orders, and on December 12, 1895, its representatives met with those of the American Protective Association, the Junior Order of United American Mechanics, and other similar bodies, in general convention at Washington, D. C., where a platform was adopted and notice given members of both houses of Congress as well as the representatives of the great political parties, that restricted immigration and legislation against alleged tendencies of the Roman Catholic church were regarded as essential to the welfare of the United States by the thousands of Americans whom those organizations represented.

Orange lodges both here and abroad have arranged in some instances to pay sick and death benefits, but this feature is not conspicuous. Following in the footsteps of many charitable and benevolent secret societies, auxiliary organizations composed of women relatives of members of Orange lodges have been formed in the United Kingdom, the British colonies, and in the United States. In the Dominion of Canada members of these sisterhoods are known as Lady True Blues, and in the United States the auxiliary, which was founded in 1876, is entitled the Ladies' Loyal Orange Association. There are more than 15,000 members of the latter, and Mrs. Margaret Thompson, a Past Supreme Mistress of the Society, is credited with having founded it. A Grand Master of one of the Canadian provinces places the total membership of Orange lodges throughout the world in 1896 at the surprisingly large total 1,450,000, of which one-third is credited to North America, and about 75,000 to the United States. This society, formed in honor of William III., King of England and Prince of Orange, annually celebrates as gala days the anniversary of the battle of Boyne, which took place July 12, 1690, and the landing of William III. at Torbay, November 5th in 1688. These celebrations are less conspicuous in the United Kingdom than formerly, where, owing to the frequent outbreaks, due to religious animosity, public parades of the Institution have been prohibited. The Orange Institution is the oldest, with one exception, possibly, the largest, the best organized and most powerful modern international secret political organization. In one sense it is the parent or inspiration of a number of American political or patriotic secret societies, with which it maintains friendly relations and to which many of its members belong.

Loyal Women of American Liberty.—Organized in Boston in 1888 as a semi-secret, patriotic, Protestant society to perpetuate civil and religious liberty, maintain separation of church and state, and to protest against the appropriation of public money for sectarian uses and "ecclesiastical intimidation toward citizenship or statesmanship." Its principles also included declarations favoring non-sectarian, free, public schools, a free press, a public committal of all candidates for elective offices to "American principles and institutions," and restricted immigration. An official sketch of the society thus outlines in part what led to its organization:

> The city's (Boston's) charitable institutions under a board of directors were rapidly becoming Romanized (1887). The twenty-four members of the school committee who had charge of the educational interests of the city, the primary, grammar, high, Latin, and normal schools, were of the following religious faiths: twelve Roman Catholics, eleven Protestants, and one Jew, who arranged all business in the interest of the former sect. For years the text-books had been submitted to the examination of Jesuit priests and everything not suiting them was expurgated; and such books as Dickens' Child's History of England and Miss Thompson's History of England were quietly removed from the schools because they contained articles displeasing to the inquisitors. Competent Protestant teachers were dismissed and Roman Catholic teachers put in their places. All these things were easy to accomplish, as the standing committee of the School Board on nominations was composed of four Roman Catholics and one Protestant, and when nominations were made to the Board, all Roman Catholic members were on hand to vote approval, while several of the Protestant members were invariably absent.

It is added that public discussions of the situation resulted in the formation of the Loyal Women of American Liberty, with a membership numbering many thousands, and branches throughout New England and in other States. Mrs. Margaret L. Shepherd, Toronto, Ont., founder of the Loyal Protestant Women of Canada, member of the Lady Orange Association of British North America, of the Ladies of Abraham Lincoln and of the Lady True Blues of the World, most, or all of them secret, patriotic, Protestant societies, is regarded as the founder of the Loyal Women of American Liberty. Mrs. I. C. Manchester, Providence, R. I., and Mrs. General N. P. Banks, Waltham, Mass., are the latest named National President and National First Vice-President, respectively; Mrs. Mary Livermore of Boston, Second Vice-President, and Mrs. Stella Archer, Boston, National Secretary. Mrs. Shepherd was born in India, but has lived most of her life in Canada and in the United States, where she has become known as "patriotic and political lecturer and author." Women of the Roman Catholic faith and Protestant or other non-Catholic women whose husbands are Roman Catholics are not eligible to membership in the Loyal Women of American Liberty, members of which are pledged "not to assist the Roman Catholic clergy or their institutions." The Loyal Women of American Liberty, which may be fairly characterized as an American organization of Orange ancestry, admits men to honorary membership.

Minute Men of 1890.—See Order of the American Union.

Minute Men of '96.—Founded at Washington, D. C., in 1896, by M. J. Bishop, General Worthy Foreman of the Knights of Labor of America, and A. E. Redstone, as a secret, oath-bound society of industrial and other employés "to resist the 'intimidation' and 'coercion' of corporations in the matter of voting." Bishop was General Commander of the Minute Men and Redstone Adjutant General. The movement was declared to be the outcome of an effort by the managers of the Bryan presidential campaign to control the labor vote. It was short lived.

National Assembly Patriotic League.—Organized in February, 1895, by seceding Illinois members of and in opposition to the American Protective Association. (See the latter.)

National Order of Videttes.—This society was sometimes called the Order of Thirteen. It had "Equality, Liberty, and Fraternity" for its motto. It was organized by Texas farmers during the summer of 1886, and spread rapidly. George W. Pike was sent on an organizing tour through other States. By December it had been established in Indiana, Ohio, Kansas, Missouri, Iowa, and Illinois in addition to Texas. Its declaration of principles was as follows:

> To maintain the Declaration of Independence as the foundation of our principles, the preservation of our country from foreign influence in our monetary and land systems; no membership with those who hold allegiance to any foreign power while claiming citizenship; opposition to contract pauper immigration; our own industries, first, last, and always; our public school system shall be maintained and improved; no sectarian interference from any source; no division of the public funds for sectarian schools; no special privileges for any class, but just and equitable laws for all; the ownership of homes; homes for the homeless, land for the landless; a complete and perfect union; one government and one flag; equal rights for all; equality, fraternity—the climax of our hopes.

The Order was organized on a military basis, State organizations being brigades, divided into regiments and companies. The national body held a convention of the Supreme Inside Circle at St. Louis in February, 1887, and again in 1889. At the first, seven States were represented, and at the second, thirteen, with progress reported from five more. The membership in April, 1888, was said to have been 500,000, but while it was very large, it was undoubtedly much smaller than that. The American Protective Association, founded in 1887, which appeared to sweep into its ranks almost all active native American and anti-Roman Catholic sentiment between 1888 and 1897, is evidently responsible for the sudden disappearance of the National Order of Videttes. It was last heard of in Kansas, but is now believed to be practically extinct. Its brief and almost meteoric career was based on the exploitation of sentiments which animate the Patrons of Husbandry, the Grange, and various American patriotic societies, in the face of the heavy immigration between 1880 and 1885, and the prominence then given to the question of division of public school funds.

Native Sons of America.—A patriotic secret organization which enjoyed a brief existence between 1850 and 1856. It was a result of the outburst of nativism which gave rise to the Know Nothing party, within which it is supposed to have disappeared.

Order of American Freemen.—Organized in Pennsylvania in 1884 by members of thirteen seceding lodges of the American Protestant Association. A secret society of strongly anti-Roman Catholic tendencies similar to the Loyal Orange Association. (See American Protestant Association.)

Order of Native Americans.—An American patriotic secret society organized at San José, Cal., some years after the close of the Civil War, by W. J. D. Hambly, who prepared its ritual. It was his design to present, in picturesque degree work, America in three decades: First, before the Revolutionary struggle; second, at some period between the Revolutionary and

Civil Wars, and, third, during and since the Civil War. The lessons, charges, addresses, and all the secret work, including the signs, salutes, passwords, etc., were designed to teach lessons of American history. Both men and women were admitted to membership, and the society had the reputation of being made up largely of those who called themselves agnostics. It is not known whether it survives.

Order of Uncle Sam.—See Know Nothing Party.

Order of United American Mechanics.—A patriotic, social, fraternal, and benevolent secret association of white male native citizens, founded at Philadelphia, Pa., July 8, 1845. Only those born in the United States of America or under its flag and eighteen or more years of age, are eligible to membership. It "stands for the public school with the American flag over it, and against the union of church and state." Its professed objects are to assist members in business and in obtaining employment, to aid widows and orphans of deceased members, to relieve the wants of members who may be incapable of following their usual vocations, to defend its adherents "from injurious competition" of immigrants and the government "from their corrupting influence." Notwithstanding this, "nothing of a political or sectarian character" is allowed at its convocations. It denies a desire "to proscribe the foreigner," and "extends him a cordial welcome," but demands that the immigrant shall keep his "hands off our rights and privileges" until legally entitled to them.*

Reference to accounts of the Improved Order of Red Men, Sons of Liberty, Sons of St. Tamina, and the Society of Red Men will explain how the Order of United American Mechanics became the residuary legatee of these patriotic American secret societies. The Sons of Liberty, 1764–83, was, first, a protest against British policy in the American colonies, and afterwards stood for independence. The Sons of St. Tamina, 1771–1810, embodied the sentiments which made the Revolution possible, and later became the conservator of popular patriotism, antagonizing the threatened dominance of the military over civilians, the plan to create a dictatorship or a presidency for life, and the prominence of an aristocracy, foreshadowed in the activity of the Tory element and in the Society of the Cincinnati with its hereditary membership and alleged unrepublican tendencies. Tamina, or Tammany, societies also sided against the foreign influences in domestic politics, which resulted from increasing immigration toward the close of the last century and produced the alien and sedition laws of 1798; and they were active in combating what they believed to be the attack on true religion in the teachings of Paine, Rousseau, and Voltaire. In this may be found the germs of "America for Americans," and defence of a Protestant Christian faith, which in various forms have characterized American political or patriotic secret societies in the last half century. The Society of Red Men, 1813–32, carried forward "Americanism" and "defence of the country" for nineteen years, when the dominance of conviviality among its members, anti-secret society sentiment due to the anti-Masonic agitation and other influences caused its death. The Improved Order of Red Men, which followed, exists to this day. It was and is a secret, charitable, and beneficiary organization without political features. It inherited traditions and ceremonials used by the societies named through members of some of them who were among the original Red Men in 1834. But while nearly all political Red Men had disappeared in 1834, the sentiment which they created was still active among surviving members in Pennsylvania, Maryland, Delaware and New York.* One year later this showed itself in the appearance at New York city of a non-secret, native American political party, and in 1837 there was a similar manifestation at Philadelphia, both of which

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* A sympathizer with the society adds: "It does not forget that our land should be an asylum for the oppressed of all nations, but claims that when they seek it as an asylum, they should conform to our customs and institutions and obey our laws, and not establish distinct nationalities, or seek to engraft any of the customs and laws of the down-trodden countries of the old world, and thereby become a stumbling-block to our national progress."

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* Nativistic feeling began to reveal itself very early in the career of the United States as a nation. In the large cities like Philadelphia and New York, in which the alien element early became active and powerful, demonstrations against it by native-born citizens were particularly frequent. A considerable part of the immigrants to this country in the dozen years succeeding the close of the American war for independence were refugees from the British islands and France. With a natural hostility to the tyranny from which they fled, both classes of immigrants took the side of the revolutionary régime of France which overthrew the Bourbons, and in the war between that régime and England they were against England. They sought to force the United States into the war on the side of France, but President Washington wisely decided on a course of rigid neutrality between the combatants, and established the principle which has been consistently adhered to by the country ever since, of non-interference in the old world's quarrels. Washington, though not a rabid partisan, was a Federalist in his convictions and sympathies, and he was backed by that party—the party of Hamilton, Adams, Pickering, and the Pinckneys—in this policy, as in all others of his administration. The opposing organization, which was first called anti-Federalist, which Jefferson desired to be termed Republican, which was officially designated Democratic-Republican from 1793 to 1828, which has been known as Democratic ever since, and which at that period had for its leaders Jefferson, Madison, and Edmund Randolph, favored interference by the United States in behalf of France. The Democratic-Republicans called the Federalists monarchists, and these retorted by stigmatizing the others as Jacobins. Balked in their purpose to involve this country in a war against England, the refugees violently assailed the Administration, and the Federalists retaliated by passing the alien and sedition laws in 1798, in Adams's term in the Presidency. The alien laws lengthened the period of residence for naturalization from five to fourteen years and armed the President with power to send any alien deemed dangerous to the public peace out of the country, while the sedition act imposed heavy penalties for any scandalous attacks, written or printed, on Congress or the President. The Democratic-Republicans fiercely attacked this legislation, and, aided by the quarrels of Adams and Hamilton, they overthrew the Federal party in 1800, and that organization never won another national battle. These events determined the partisan leanings of the aliens. They swore eternal enmity to the Federal party and eternal fealty to the Republican. From that time onward, almost to our day, the great bulk of the foreigners have been against the Federalists and their successors, the National Republicans, Whigs and Republicans, and have been on the side of the Democratic-Republicans and their progeny, the Democrats. The exceptions to this rule have been among the Germans of the West in the past third of a century, and the Scandinavians in the same section, who have been a later addition to the country's population. Of each of these elements a majority in the Western States have always been Republicans.

By usually throwing their weight on the same side of the scale, the Democratic side, the aliens decided elections, commanded "recognition" and secured important offices. As they were, as a class, the most ignorant, turbulent, and corrupt element of the population, they brought misgovernment, scandal, and general political demoralization. Then the native-born citizens, chiefly in the large cities, in which the aliens were most numerous and active, started to combine against them, and nativistic demonstrations began. In 1823 tales of dark designs by Roman Catholic European nations on the political and religious liberty of the United States began to be heard in this country and found ready credence in some quarters. Then the anti-alien sentiment took on an anti-Catholic phase, and this it has largely retained to the present day. —Nativism in Politics, by Charles M. Harvey, in the St. Louis "Globe-Democrat," February 24, 1895.

Mr. Henry Baldwin, custodian of the Library Americana, New Haven, writes: "In 1834 the 'Letters of Brutus' were published in the New York 'Observer.' They purported to give an exposition of a 'conspiracy to destroy the United States,' acting through an organization at Vienna, Austria, called the 'St. Leopold's Foundation,' which had the Emperor Ferdinand V. as its patron; his Prime Minister, Prince Metternich, as its president, and Bishop Fenwick of Cincinnati as its American agent. Doubtless the publication of these letters led to the organization of the native American party in the following year, the antagonism of the Roman Catholic Irish and interference at public meetings of Americans, which finally were short lived. The spirit which animated earlier non-secret, native American party outgivings is shown by the following extract from a preamble and constitution adopted at Germantown, Philadelphia, in 1837:

> While at the same time we invite the stranger, worn down by oppression at home, to come and share with us the blessings of our native land and here find an asylum for his distress and partake of the plenty a kind Providence has so bountifully given us, we deny his right (hereby meaning as foreigners any emigrant who may hereafter arrive in our country) to have a voice in our legislative hall, or his eligibility to office under any circumstances, and we ask a repeal of that naturalization law which, it must be apparent to every reflecting mind, to every true son of America, has become an evil.

It would be difficult at this distance to trace accurately the influence, if any, of the introduction into the United States in 1836 of the Roman Catholic charitable and benevolent secret society, the Ancient Order of Hibernians, but in view of the prominence, a few years later, of antagonism to alleged designs of Roman Catholics on the public school system, the appearance here, in 1836, of lodges of the Order of Hibernians is not devoid of significance. During the next two or three years little was heard of non-secret or secret political organizations, but increasing immigration, particularly at Philadelphia and New York, soon revived conditions favorable to them. For some years riot and disorder at the cities named had been directed against or caused by negroes, but by 1843–44 the increased number of naturalized citizens and other foreign-born residents, their prominence in political circles and suspected intention of making political rewards depend upon nationality rather than merit, aroused a feeling antagonistic to foreigners. Native American parties again appeared at Philadelphia and at New York in 1843 and gained sufficient strength to elect James Harper mayor against the combined Democratic, which included the foreign element, and Whig vote. Mr. Harper will also be recalled as the founder of the publishing house of Harper Brothers. In the following year this new political party disappeared, notwithstanding the fact that by 1844–45 not only "nativism," but antagonism to the alleged designs of Roman Catholics had become distinct political issues. The claim was made that Roman Catholics in some States demanded privileges in regard to the education of children of Catholic parents in the public schools "calculated to arouse animosity among Protestants." In New York it was declared that the demand on behalf of the Roman Catholics was that the reading of the Bible, according to the King James version, should be prohibited in the public schools. These circumstances brought in sectarianism and gave an impetus to the Native American party idea, which a mere protest against naturalized foreigners being allowed to vote would never have furnished. Although the New York native American party failed in 1844 to repeat its success of 1843, a similar organization at Philadelphia, in 1844, found lodgment in almost every ward of that city.

Late in 1844, while the mercantile and manufacturing interests of the Quaker City were suffering from trade depression, a great many immigrants arrived, most of them Germans, and many in a destitute condition. American workmen, in many instances, were discharged, and "greenhorns," as the immigrants were termed, employed in their places at nominal compensation. Smarting under this, Luther Chapin, Richard G. Howell, George Tucker, Ethan Briggs, John Smulling, and James Lane had a number of conferences, at which it was agreed that they would in all instances where employment was to be obtained use their influence to secure places for American-born workmen and that in making purchases they would patronize an American in preference to a foreigner. No organiza-

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culminated in the Kensington riots at Philadelphia. Public meetings being impracticable, Americans assembled secretly and formed the first of the American political societies."

tion was formed at that time, but in this movement is found the beginning of that which afterward led to the formation of the patriotic, fraternal, and benevolent, secret Order of United American Mechanics. These men and others associated with them saw the advantages to be derived from organization and obtained permission to meet over the rifle factory of Edward K. Tryon, No. 134 North Second Street, on July 4, 1845. The conference resulted in a subscription with which to rent Jefferson Temperance Hall for a meeting to be held July 8, to organize a protective secret society among American mechanics. There were about sixty persons present at the meeting, but after Luther Chapin, the presiding officer, had stated its object the majority retired, "not being favorable to secret societies." Those remaining were Luther Chapin, Richard Howell (a Freemason), George Tucker, Ethan Briggs, John Smulling (a Freemason), James Lane, William Cummings, J. S. Sansom, J. H. Hacker, W. H. White, William Stevens, John A. Curry (a Freemason), George Stiles, J. M. Murray, Jacob G. Baker, Lemuel Crosby, Samuel T. Hays, John C. Hughes, Charles N. Crockett, William Simmons (a Freemason), E. H. Deemer, Garrett Mitchner, Joseph Whitaker, John Meldrum, and James Turner. At a meeting held July 15, resolutions were adopted declaring the objects of the new secret trades union to be those substantially as set forth at the beginning of this article, and the society was named The American Mechanics' Union. On July 22 the name was changed to the Order of United American Mechanics of the United States, and on July 29 a constitution was adopted. At a meeting, August 4, 1845, one month after the preliminary conference looking to the formation of the society, a ritual and an initiatory ceremony were adopted and arrangements were made to issue an address to mechanics and workingmen. Meetings were held at short intervals and the society grew rapidly in membership and popularity. By September 2 application was received to form a new Council to be called Enterprise, No. 2. This was granted, and, strange to say, on September 9 the mother Council, over which Luther Chapin, the founder, presided, declared its name to be Enterprise, No. 1. A charter was granted to form Perseverance Council, No. 3, on October 21, when it was also arranged to establish a system of sick and other benefits along lines followed, and no doubt suggested by the Independent Order of Odd Fellows, the Improved Order of Red Men and the United Order of Druids. A State Council was formed November 13, 1845, after which the chartering of subordinate Councils was more rapid. Luther Chapin was the first presiding officer of the Pennsylvania State Council and as well of the National Council, organized July 3, 1846, when the society was one year old. Among the earlier proceedings the following from the records of the State Council of Pennsylvania, November 16, 1849, is worthy of a place here:

> Whereas, The Order of Odd Fellows and Sons of Temperance are about to contribute a block of marble towards the erection of the Washington Monument at Washington, and
>
> Whereas, The Order of United American Mechanics, being of a more national character than either of the above named, it becomes their especial duty, as it may well be their pride, to contribute their mite in the erection of a testimonial of esteem to the Father of their Country;
>
> Therefore, be it Resolved, That a committee of three be appointed to solicit contributions from subordinate Councils, and to procure a suitable block of marble, with the emblem of the order sculptured thereon.

The society soon spread to New Jersey and Delaware. It has always been strong in Pennsylvania. Originally intended for and made up exclusively of operative mechanics and workingmen, general interest in its principles and purposes resulted in a radical change soon after it was formed, and it has since been an order of native-born Americans from every profession and calling, with no trades union affiliations or desire to interfere in disputes between capital and labor. The society's Councils are found in twenty-one States and it numbers more than 60,000 members.

The square and compasses among its emblems, which also include the American flag and the hand and arm of labor wielding a hammer, suggest Masonic influence. Among the twenty-five gentlemen who assisted at the founding of the order, on July 8, 1845, four, as noted, Smulling, Cummings, Simmons, and Curry, were Freemasons. Hughes became a member of the fraternity in 1849, Hay in 1850, Howell in 1851 and Stiles in 1853, for which information the writer is indebted to the courtesy of the Secretary of the Grand Lodge of Ancient Free and Accepted Masons of Pennsylvania. Yet it was quite natural to utilize representations of the square and compasses in the original organization, which was one of mechanics and workingmen. The Ancient Order of United Workmen, a purely beneficiary secret society formed in 1864, also presents the square and compasses among its emblems, and cannot plead coincidence with equal propriety, as that fraternity was the creation of one man and he a Freemason and it never was composed exclusively of mechanics or laboring men.

The patriotic American secret societies, the United Order, Sons of America, formed in Philadelphia in 1847; the Brotherhood of the Union, 1850, and the Sons of '76, or the Order of the Star Spangled Banner (which became the secret native American party of 1852–54, better known as the Know Nothing party), all find a direct or an indirect origin or inspiration in the Order of United American Mechanics and all except the Know Nothing party are alive today. Members of the last named found refuge after its defeat in some of the others and in the Constitutional Union, non-secret, political party, which was born and died just prior to the outbreak of the Civil War. Nearly all the members of the Order of United American Mechanics, of the Brotherhood of the Union, and of the United Order, Sons of America affiliated with the Know Nothing party, but the Sons of America was fairly absorbed by it and therefore lost its identity in 1660–61, when the war drew attention away from questions which had dominated the campaigns of 1852 and 1856.

After the war, members of the Orders of Mechanics, the Brotherhood of the Union, and others, revived the Sons of America and it is to them, as conservators of nativism, defenders of the public school system, as it is, and as opponents of possible attempts at union between church and state, that the domestic patriotic secret societies of the past twenty years, directly or indirectly, owe their existence.

Among the latter, patterned more or less after the four which have come down to us through the last half century, are the Order of the American Union, formed in 1873; the Templars of Liberty, 1881; the Patriotic League of the Revolution, 1882; the American Protective Association, better known as the "A. P. A.," 1887; the American Patriot League, 1888; the Loyal Women of American Liberty, 1888; the Protestant Knights of America, 1895; and the Order of the Little Red School House, 1895.

Women's, or men's and women's auxiliaries of some of these associations have been successful in coöperating, not only to propagate peculiar or special views held, but in rendering more attractive the social side of the organizations. Prominent among such are the Daughters of Liberty, auxiliary to it, and the Junior Order of United American Mechanics; Daughters of America, also affiliated with the Junior Order; the Women's Historical Society, with the American Protective Association, and the Daughters of Columbia, connected with the American Patriot League. In order to bring the genealogical tree of the family of American patriotic secret societies down to date it is necessary to add the names of some of the more important which, whether patriotic merely, or patriotic and political, or whether having a partisan, political reason for existence, are, nevertheless, the offspring directly or indirectly of the four which have come down from the middle of the century and which through earlier, similar societies, date back to the decade prior to the War of the Revolution. Conspicuous among them were the now extinct Knights of the Golden Circle, with its revolutionary designs prior to and during the Civil War; the Ku-Klux-Klan, which followed the Civil War; the Southern political, agricultural secret association known as the Wheel, which gave birth in 1867 to the Grange, and it, in 1880, to the Farmers' Alliance, after which may be named the Knights of Reciprocity, 1890; the (modern) Sons of Liberty, which is extinct; the Indian Republican League, 1893; American Knights of Protection, 1894; Protestant Knights of America, 1895; the National Assembly, Patriotic League, a schismatic branch of the "A. P. A.," 1895; the Patriots of America, 1895, and the Silver Knights of America, 1896, organized to carry on a free-coinage-of-silver propaganda, and, finally, the Silver Ladies of America, formed in 1896.

The Junior Order of United American Mechanics was organized in 1853 as a juvenile branch of the parent Mechanics, to admit youths and train them to become members of the latter on arriving at the required age. But by 1885 the Junior order became so strong and its membership so large, that it terminated its dependent relationship and became what it has since remained, an independent, patriotic, fraternal, secret society, with name, emblems, objects and principles like those of the Order of United American Mechanics. Its membership is nearly 200,000, much more than twice that of the parent organization.

The men and women's auxiliary to the Order of United American Mechanics, known as the Daughters of Liberty, originated with Columbia Council at Meriden, Conn., in January, 1875. It was designed merely to assist Columbia Council in its work, but its usefulness was such that in a short time Councils of Daughters of Liberty were instituted at Bridgeport and New Haven, Conn., whence they spread to New Jersey, New York, Massachusetts and a dozen other States. All members of Councils of the Order of United American Mechanics in good standing, and any native-born American white woman of sixteen years of age or over, are eligible to membership. There are more than 30,000 members of Councils of Daughters of Liberty. The objects of the auxiliary society are to promote social intercourse, seek mutual improvement, to visit the sick and distressed, "perpetuate American principles in conjunction with the Order of United American Mechanics, and to promote the happiness and prosperity of the Order in general."

The funeral benefit department of the parent order is in the hands of individual Councils. It provides for the payment, by means of assessments, of $300 at the deaths of those entitled to the same. There is also an insurance department, controlled by the National Council and an Advisory Board, providing for payments of $1,000 to legal representatives of deceased members. The benefit fund is provided for by assessments on those who choose to take advantage of this feature of the work of the Order.

The Loyal Legion of United American Mechanics is its uniformed division. It was established by the National Council in 1886, and in addition to handsome uniforms, an elaborate drill and sword manual, it has an organization of its own, with ritual and ceremonials not entirely disassociated from like appendages to the Independent Order of Odd Fellows, the Knights of Pythias and the Foresters of America, all of which have been in part the outcome of a spirit of emulation of Masonic Knights

Templars. Next to the Improved Order of Red Men, which traces its ancestry back into the eighteenth century, exclusive of the Sons of Temperance, founded at New York city in 1842, and of a number of the better known college, or Greek-letter, fraternities, the Order of United American Mechanics remains the oldest existing secret society of domestic origin.

Order of the American Shield.—See Order of the American Union.

Order of the American Star.—A native American secret society formed at New York city in 1853–54. Also known as Templars Order, etc.; Free and Accepted Americans, originally as True Brethren, and afterwards as Wide Awakes. (See Templars Order of the American Star, etc.)

Order of the American Union.—Formed in New York city, in 1873, by the union of the Order of the American Shield, a Ninth Ward patriotic secret society, and a similar organization from the east side of the city, of which Dr. J. G. Wilson and Andrew Powell were the respective heads, under the title as given above. Its objects were to preserve constitutional liberty and maintain the government of the United States; antagonism to religio-political organizations, particularly "the Roman hierarchy;" opposition to the appointment of men to public office who owe allegiance to any foreign potentate or power and to the appropriation of public funds for any sectarian purpose, and the maintenance of unsectarian free schools. The Union is described as having been "very secret," and its total maximum membership, about 1890, is said to have been nearly 1,500,000. There were no beneficiary or insurance features, and, as may be presumed, only Protestants were eligible to membership. It was not usual to hold regular or stated meetings, and the subject of dues was, therefore, insignificant, in view of which it is probable the estimate of total available membership is overstated. In 1878 or 1879, what was alleged to have been an exposé of the Order was published, which caused it to disintegrate rapidly; but it was reorganized in 1881 and renewed its former prosperity under various titles, among them the United Order of Deputies and the Minute Men of 1890. Like the American Patriot League and other patriotic orders of late years, the Order of the American Union was finally practically absorbed by the American Protective Association. Its present existence is believed to be in name only.

Order of the Little Red School House.—Founded at Boston, in August, 1895, by members of the American Protective Association, and others, one of the fruits, apparently, of the riot at East Boston, July 4, 1895, in which American Protective Association paraders and non-sympathetic spectators were engaged. The first branch was known as Boston Tea Party School, No. 1, and Schools in each State were to be governed by a Seminary, as the State organization was to be called. The names of the new patriotic Order's chief officers were, respectively, Dominie, Usher, Monitor, Critic, Cryer, etc., and its ritual was announced to be one of the most elaborate of like modern societies. It sought to educate the young, to inspire the hearts of loyal men and women both in school and at the fireside with a greater love for "Old Glory," a grander reverence for the "Little Red School House." and to spread abroad the sentiments, America for Americans and no foreign interference.

The Order welcomed all, whether American or alien, black or white, Jew or Gentile, Catholic or Mohammedan, if they could "stand shoulder to shoulder with us and take our solemn oath." Devotion to the American flag and American institutions was to characterize its demand of applicants. This new patriotic Order. has had only a moderate growth, mostly in the New England States.

Order of United Americans.—One of the earlier of the native American, patriotic.

secret organizations which sprung into existence in the decade following the election of James Harper as mayor of New York city on a native American ticket in 1843. It was founded at New York city in 1844 by Russell C. Root and thirteen associates, who established Alpha Chapter, No. 1, of the American Brotherhood, as the society was then called. Pioneer Chapter, No. 1, of New Jersey was organized in 1848, but Hancock Chapter, No. 1, of Massachusetts was at work as early as 1845. The original chapter in Connecticut was Roger Sherman, No. 1, and that in Pennsylvania, Keystone, No. 1. The strength of the movement may be inferred from the planting of Eureka Chapter in California as early as 1850. In 1851 and 1852 the Order was popular and grew in membership rapidly. It published a magazine during the years named which, in December, 1852, reported sixty-two chapters of the Order of United Americans in New York State, fourteen in New Jersey, five in Connecticut, and one in Massachusetts. Its system of naming chapters would suggest the presence of college fraternity men among the gentlemen who, at the residence of Mr. Root on Second Avenue, New York, December 21, 1844, established Alpha Chapter, No. 1. But it is even more likely that leaders in the Order had been members of the political society of Red Men which died a dozen years before; or of Tammany Hall, New York city, an outgrowth from the same organizations which produced the Society of Red Men. The Order of United Americans, as it soon came to be known, is practically extinct, but until quite recently, members of Washington Chapter, New York city, of which Charles E. Gildersleeve is or was Sachem, met regularly to celebrate Washington's birthday and renew old friendships. Members of the Order were early to discover the political possibilities of a new political, secret society, that which ultimately became known as the Know Nothing party, and took a prominent part in building up that marvellous political engine. (See Know Nothing party; also Order United American Mechanics.)

Order of United Americans.—A recently formed patriotic and beneficiary society for men and women. The first annual convention of its Grand Temple was held at Philadelphia in 1897, at which delegates were present from various points in Pennsylvania and New Jersey.

Patriotic Daughters of America.—A patriotic, social, secret society formed in Philadelphia in 1885, a women's branch of or adjunct to the Patriotic Order, Sons of America. In 1889 this degree or branch of the Patriotic Order, Sons of America was dropped and the Patriotic Order of True Americans was formed to take its place, to which both men and women are admitted. (See Patriotic Order, Sons of America.)

Patriotic League of the Revolution.—Organized in 1882, by Virginia Chandler Titcomb, at Brooklyn, N. Y. Its membership was originally composed exclusively of women, but men are eligible and many have joined. Its officers declare it in some respects a secret society to which patriotic Protestant Americans alone are eligible. Professed objects are the study of political questions in their historical relation and the collection and preservation of relics of the Revolution and other events in American history and of people identified with the progress and growth of the country.

Patriotic Order, Junior Sons of America.—A native American patriotic secret society, founded at Philadelphia, December 10, 1847, originally established as an auxiliary to the United Sons of America. It survived the latter, and in 1868 or 1870 helped revive the parent society under the title Patriotic Order, Sons of America.

Patriotic Order, Sons of America.—A patriotic beneficiary secret society, founded at Philadelphia, prior to 1847, as the United Sons of America, by Rennel Coates, E. Z. C. Judson ("Ned Buntline"), and others, some of whom were members of the Order of United American Mechanics, a similar society organized at Philadelphia two years previously, all of them sympathizers with the then rapidly growing native-American political sentiment.*

The parent society formed an auxiliary December 10, 1847, under the title Junior Sons of America, to which youths between sixteen and twenty-one years of age were admitted. On becoming of age the Juniors became Seniors, or members of the United Sons of America. The heat of the political campaign of 1852, in which the Sons of '76, or Order of the Star Spangled Banner (the Know Nothing party), a secret, oath-bound, native American political organization took part, evidently fused the United Sons of America with the Sons of '76, for the former disappeared with the death of the Know Nothing organization and its successor, the American party, at the outbreak of the Civil War. In 1868 some Camps of Junior Sons of America, aided by members of the Order of United American Mechanics, revived the society as the Patriotic Order, Sons of America, and the Junior Sons of America disappeared. Since that time the growth of the revived order has been rapid, particularly in Pennsylvania, where it has 60,000 members. The total membership is nearly 100,000, and it ranks as one of the four existing patriotic secret societies born of the native-American movement about the middle of the century, which are lineal descendants of American political secret societies, and which form a practically continuous chain back to a period ten years prior to the outbreak of the war of the Revolution. (See Sons of Liberty, Sons of St. Tamina, Society of Red Men, Order United American Mechanics, and Know Nothing Party.) Like the two orders of United American Mechanics and the Brotherhood of the Union, it pays sick and death benefits by means of assessments. An insurance of $1,000 accompanies an optional membership of those in the Order under fifty years of age in the mortuary benefit fund, and total sick and death benefits paid since reorganization in 1866 amount to more than $1,000,000.

On December 23, 1885, Miss Agatha Beamer and an elder brother organized in Philadelphia the Patriotic Daughters of America as an adjunct to the Patriotic Order, Sons of America. In May, 1887, the State Camp of Pennsylvania of this subordinate society was instituted, and on its second anniversary eleven Camps were in full working order. On January 1, 1889, through the action of the National Camp of the parent society, the women's branch or degree was dropped. The Daughters then formally reorganized as a separate and independent organization with the title of Patriotic Order of True Americans. This is not composed exclusively of women. It has a double set of officers, the first of men and the second of women ; or the order may be the reverse. This branch is said not to exist out of Pennsylvania. The objects of the Patriotic Order, Sons of America closely parallel those of the Order of United American Mechanics and the Junior Order of the same, to wit :

> To inculcate pure American principles, teach loyalty to American institutions, cultivate fraternal affection, oppose foreign interference in State or national affairs, oppose all appropriations of public

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* It is probable the order was founded on a local Philadelphia society by the same name, for in an account of the laying of the corner stone of the new native-American hall in the Second ward of that city it is stated that among the articles placed in the corner stone was a copy of the constitution and by-laws of the Sons of America, No. 1, of the city and county of Philadelphia, instituted December 18, 1844. In the book (121 pages) the purpose of the society is stated to be "the uniting in fraternal bonds all persons advocating an extension of the probation of foreigners to twenty-one years at least, and employing American men for American offices; to defend the system of general education by means of common schools, as well as to protect freedom of speech, liberty of the press, and the purity of the ballot box." The order celebrated the 6th of May, the anniversary of the attack on the American meeting by Irish immigrants at Kensington in 1844, and also the 22d of February.

moneys for sectarian purposes, preserve the Constitution of the United States, and to defend and maintain the American system of public schools. Any male person is entitled to membership if of good moral character, sixteen years of age, a believer in the existence of a Supreme Being as Creator and Preserver of the Universe, born on the soil or under the jurisdiction of the United States of America, in favor of free education, opposed to any union of church and state, and to the interference of any foreign power, directly or indirectly, with the government.

The organization of the Order consists of a Supreme Body, the National Camp, with State Camps and subordinate Camps. Subordinate Camps are under the jurisdiction of the National Camp until the number of Camps in the State warrants their being granted separate local management, when a State Camp is chartered and assumes control of all Camps in the State. The National Camp consists of representatives from each State Camp and from each subordinate jurisdiction under National Camp management. State Camps consist of delegates from each subordinate Camp in the jurisdiction. Subordinate Camps are chartered by the National or State Camps having jurisdiction, and are all named in honor of Washington, being numbered separately in each State or Territory. The initiatory and other secret ceremonies are said to be instructive and beautiful. The regalia consists of a sash of red, white and blue, studded with stars. There is also connected with the Order a uniformed rank entitled the Commandery General, Sons of America. It is controlled by a code of laws prepared for its own government. Members of Commanderies wear chapeaux and regalia and are armed with swords. Any member in good standing is eligible to join the Commandery General. Prior to 1870 the first degree was styled the Subordinate Camp, the second was known as the Past degree, and the third as the Commandery. In 1870 the degree titles Red, White, and Blue, respectively, were adopted.

The Patriotic Order, Junior Sons of America (Patriotic Order was added to the title about the year 1850) was not a strong organization in its early years. The Junior Camps in those days were probably little more than earnest debating societies, in which political topics of the day were discussed and public and private morality was inculcated, with the other virtues essential to a proper exercise of the rights of citizenship. A monument to the work of the Order in Pennsylvania is its resuscitation of Washington's headquarters at Valley Forge, where the patriots of the Revolution suffered during that memorable winter of 1777–78. It is due to the Order that the property is securely established as a permanent public park. The membership of the Order, which extends to almost every State in the Union, includes men of all honorable trades, occupations, and professions, including many who occupy important positions in national, State, and municipal councils. Discussion of partisan politics in Camps of the Order is prohibited, and the idea advanced is "Americans for America" rather than "America for Americans."

Patriotic Order of True Americans.—Organized in 1889 by the Patriotic Order, Sons of America, to take the place of the Patriotic Daughters of America, to which women only had been admitted. The new adjunct or auxiliary to the Patriotic Order, Sons of America admits both men and women to membership. (See Patriotic Order, Sons of America.)

Patriotic Order, United Sons of America.—A secret society of the general character indicated by its title, founded at Philadelphia prior to 1847 as the United Sons of America. It was originally of local interest only, but gradually grew in importance and membership, and was finally absorbed by the Sons of '76 or Order of the Star Spangled Banner, popularly known as the Know Nothing party, in 1852–54. The Patriotic Order, United Sons of America became extinct with the death of the American party, successor to the Know Nothing party, at the outbreak of the Civil War, but was revived as the Patriotic Order, Sons of America in 1868 or 1870, by Camps of the Patriotic Order, Junior Sons of America, assisted by members of the Order of United American Mechanics. By this the Junior Sons of America lost its identity. But it is perpetuating the Patriotic Order, United Sons of America under the name, Patriotic Order, Sons of America. This is the more romantic, as the Junior Sons of America was founded as an auxiliary Order to the United Sons of America in 1847. (See Patriotic Order, Sons of America.)

Patriots of America.—Organized at the close of 1895 by W. H. Harvey, of Chicago, better known as "Coin" Harvey, to conduct a campaign looking to the formation of a "free silver" party. It also assumed the existence of an evil influence by corporations upon government officials, legislatures and courts, which it sought to combat by "eliminating personal selfishness" from the acts of public officials. But its primary purpose was to propagate the then growing demand for the free coinage of silver at the ratio of sixteen to one with a like weight of gold. The form of organization included a First National Patriot, a National Recorder, a National Treasurer, and a First State Patriot in each State, who constituted a Congress of Patriots. There was also to be a First Patriot for each county. It was expected the society would determine by ballot every four years what political relief was demanded and which candidates for president and vice-president it would support. William H. Harvey, author of "Coin's Financial School," was First National Patriot; Charles H. McClure, of Michigan, National Recorder, and James F. Adams, of Chicago, National Treasurer. There were no membership fees or dues, expenses being met by voluntary contributions. The First National Patriot, First State Patriot, and First County Patriot took an "oath renouncing political office either by election or appointment." They also renounced "for life the ownership of property in excess of $100,000." These officers, one in the nation, one in each State, and one in each county, were the censors of the Order, and were given power not conferred on others. The "renunciation of office and wealth" did not apply to others in the Order. There was also a coördinate branch of the Order, known as The Daughters of the Republic, "a charitable organization to look after the poor among the Patriots of America." No special political party was sponsor for the movement. Among its promoters in more than thirty States of the Union were representative Republicans, Democrats and Populists. As pointed out in a Chicago despatch to the New York "Tribune," December 7, 1895: "If it is found impossible to swing either of the great parties into line for free silver the present plans (of the Patriots of America) call for a national conference of silver men early in the summer of 1896 and the nomination of a separate ticket for the presidential campaign." Many lodges of Patriots of America were formed, principally South and West, where thousands who "voted for silver" in 1896 received their political training. It will probably remain an open question whether or not it was due to the activity of Harvey's secret society, the Patriots of America, that the political issues of the presidential year 1896 were so changed as to frustrate the purposes and temporarily obscure the American Protective Association, or "A. P. A.," which up to June or July that year threatened to name the next President. With the end of the presidential campaign and the defeat of the advocates of free coinage of silver, the Patriots of America became dormant. (See Silver Knights of America and Freemen's Protective Silver Federation.)

Pro Patria Club.—The New York city branch, or camp, of the practically extinct patriotic, native American, beneficiary society, the American Patriot League. (See the latter.)

Protestant Knights of America.—Organized at St. Louis, Mo., early in 1895. A fraternal beneficiary society, designed to be among Protestants what the Catholic Knights of Columbus and other similar Roman Catholic semi-secret orders are among Catholics. It was incorporated with a Supreme, and Grand or State Councils, constitution, by-laws, and a ritual. It came into existence on the wave of patriotic and political secret society ascendency which was conspicuous in 1895 and 1896.

Red, White, and Blue.—A new and more modern variety of native American patriotic societies, organized at Rochester, N. Y., by Sylvester M. Douglas. It is described as being very secret, only one person being permitted to have his name known in connection with the institution. Not only the membership, but the places of meetings are secret. It is said to confer three degrees on candidates for its mysteries: the Red degree, in which protection of the Protestant religion against Catholicism and infidelity is taught; the White degree, which inculcates purity in all things, among others the ballot, and the Blue, or highest degree, which is strictly American. It charges that none shall be admitted whose grandparents and parents are not Americans; that "no foreign blood can tincture the veins of those in the Blue Circle." Needless to add that the Blue Circle, or degree, furnishes the officers of the Red and the White, and that none but a Protestant is eligible to admission into the society. Members of the Red and of the White Circles are unknown to each other out of their Circles unless they are members of the Blue. The degree of popularity or strength achieved by this fraternity is unknown. It forms an interesting variation to the plain, every-day native American societies of the past quarter of a century.

Royal Black Knights of the Camp of Israel.—A British political secret society to which only members of the highest or Scarlet degree of the Loyal Orange Association are eligible. (See the latter.)

Silver Knights of America.—A secret society established "to secure in a legal way the free coinage of silver in the United States and to make silver a legal tender for all debts and to collect and spend money for that purpose." It was founded early in 1895, and its governing body, the Supreme Temple, Silver Knights of America, was incorporated as a stock company with $100,000 capital. Senator W. M. Stewart of Carson City, Nev., was president; James L. Pait, vice-president; Oliver C. Sabine, secretary; James A. B. Richard, treasurer, and S. S. Yoder, director general. The general offices were at Washington, D. C., while those of the Harvey silver secret society were at Chicago. (See Patriots of America.) Many well-known men were leaders among the Silver Knights, particularly members and former members of the House of Representatives. A literary bureau was established at Washington which did hard work in the interest of those who favored free coinage of silver. The organization of the Silver Knights of America was pushed simultaneously in Kentucky, Illinois, Missouri, and Arkansas, after which the leaders invaded other States, generally those regarded as safe for the Democracy, or only those districts in which the Democratic party dominated. The new organization had a ritual, grips, passwords, and a burial service, in fact, "all the paraphernalia of a secret society." There was also a woman's branch known as the Silver Ladies of America, and it was intended to strongly develop the social feature in that organization. With the defeat of the free silver movement in politics in November, 1896, the Silver Knights of America dropped out of sight. Its membership early in that year was very large in central Western and Missouri river valley States. (See Patriots of America, and Freemen's Protective Silver Federation.)

Silver Ladies of America.—(See Silver Knights of America.)

Society of Red Men.—Founded by members of St. Tammany societies, members of a military company stationed at Fort Mifflin, on the Delaware River, below Philadelphia, in 1813. It embodied "relief in sickness and distress," as well as adherence "to each other in defence of our country's cause," was secret in character, and utilized the Indian ceremonials at meetings and initiation of members, handed down from the Sons of Liberty, 1764–83, and the Sons of St. Tamina, 1772–1810. (See Improved Order of Red Men, and the Sons of Liberty.) It disappeared about 1830–32.

Sons of Liberty.—This secret organization appeared in Maryland in 1764–65, as a protest against "taxation without representation," the "stamp act," the "quartering act," and other British legislation affecting the American colonies, which was regarded as unjust and oppressive. The name, "Sons of Liberty," was first applied to this originally only semi-revolutionary organization, by Colonel Isaac Barre, who, with a few others in the British Parliament, opposed the passage of the "stamp act." It was immediately adopted by those to whom it applied.* As early as 1766–67 the Sons of Liberty became prominent in opposing and even defying what was regarded as unwarranted parliamentary action with reference to the American colonies. This was conspicuous at Baltimore and elsewhere in Maryland, and loyal colonists undertook to make a counter demonstration by the formation of St. George's, St. Andrew's, and St. David's societies. There was also a St. Nicholas' Society at New York, in which the Dutch and Huguenots found common ground. The underlying sentiment of the latter societies being loyalty to the Crown, the Sons of Liberty undertook to ridicule them by claiming the "patronage of an undoubted American, an Indian chief, or king, named Tamina or Tamanend," whose life and exploits they professed to trace from his own descendants. A fuller account may be found in the sketch of the Improved Order of Red Men. The career of the Sons of Liberty in Massachusetts, 1765–74, will ever remain familiar by reason of the boarding of English vessels in Boston harbor by forty or fifty "Mohawk Indians," who emptied the cargo of tea into the water as a protest against the tax on tea. It is of more than passing import to add that records of a Masonic Lodge at Boston show that the Lodge had been closed as most of the members were to take part in a "tea party." Paul Revere, afterwards Grand Master of Freemasons of Massachusetts, carried the news of the "tea party" to New York and Philadelphia. Promptly after the Sons of Liberty had invented the story of the patronage of an American "king," the Indian chief Tamina, public demonstrations were marked by disguises as Indians, and it is related that the 12th of May was designated as St. Tamina's day, and frequently ushered in

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* Mr. Henry Baldwin, custodian of American History, Library Americana, writes: "At the period of Zenger's trial, 1735, the radical opponents of the royal governors were called Sons of Liberty; but the name was not often heard until after the memorable speech in the House of Commons, 1765, of Colonel Barre against taxation of the Americans. In reply to Charles Townshend's assertion that the colonies had been cared for and nourished by the indulgence of the British Government, Barre scornfully denied it, saying that care was exercised in sending unfit persons as governors to rule over them—'men whose behavior on many occasions has caused the blood of those Sons of Liberty to recoil within them.' The associated patriots in America assumed this name. They were chiefly young men who loved excitement, but were truly patriotic. Their first business seemed to be the intimidation of stamp distributors and to oppose the act in every way; but, spreading widely over the colonies from Massachusetts to Georgia, they became the most radical leaders in the quarrel with Great Britain and promoters of the War of Independence, in which many of them became distinguished leaders in the Council and in the field."

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with a military salute and Indian war dances. Secrecy and disguises were natural accompaniments of an organization formed to resist or overturn the law.

In 1771 a society of Sons of Liberty at Annapolis, Md., took the name of Sons of St. Tamina, the change being practically one of name only, which course was followed by other societies of Sons of Liberty, and at the close of the War of the Revolution the Sons of Liberty, as such, had practically ceased to exist. Many of the patriots of ante-revolutionary days and during the war of 1776–83 were Sons of Liberty in name as well as in fact, but, as in all such secret societies, it was only on particular occasions the identity of any of them was made known. As pointed out elsewhere in the outline of the origin of the modern charitable and benevolent secret society, the Improved Order of Red Men, it was the Sons of Liberty which gave rise to the Sons of St. Tamina (afterwards "Tammany"), and members of the latter which organized the Society of Red Men, near Philadelphia, in 1813, in which political bias was a mainspring. The Society of Red Men died out between 1827 and 1832, when some of its more active members, aided by representatives of a few remaining branches of the St. Tammany Society, formed, in 1834, the Improved Order of Red Men, a purely charitable and beneficiary secret organization, which continues a prosperous career to this day. But the political salt of the earlier Sons of Liberty, even after passing through the succeeding political organizations, Sons of St. Tamina and the Society of Red Men, 1813–1832, had not even then lost its savor. In 1835 New York city witnessed a "native American," non-secret, political uprising, and in 1837 there was another at Philadelphia, both of them short lived. In 1843, the movement appeared again at New York and resulted in the election of a native American candidate for mayor, James Harper, founder of the well-known firm of publishers, Harper Brothers. Labor troubles at Philadelphia and New York were prominent in the next few years, due to a heavy increase of immigration, and in 1845 there was formed at Philadelphia what may be called a native American trades union to resist the encroachment of foreign pauper labor, under the name, the United American Mechanics.

Native American sentiment cropped out repeatedly in the decade following the close of the War of the Revolution, and burst into a flame in the alien and sedition laws of 1798, the sentiment back of which had been nurtured by St. Tamina societies. This feeling was again apparent during and after the War of 1812, but died down during the political "era of good feeling." But societies of Red Men had succeeded the Sons of St. Tammany and still kept the sentiment alive until 1830–32. It was only a few years later when nativism again became a factor in politics. The native American trades union of 1845 soon dropped its non-secret character and, as the Order of United American Mechanics, became a general secret society of native Americans which, while not partisan, was yet political in that its objects were, and are, to maintain the rights of native Americans and preserve our form of government against inroads by those who seek asylum here. This organization still exists, a lineal descendant of the Sons of Liberty of 1764–83, and has given birth directly and indirectly, in fact or by inspiration, to many political secret societies. Among these are the Junior Order, United American Mechanics, 1853; the Patriotic Order, United Sons of America, 1847; Brotherhood of the Union, 1850; Sons of '76, or the Star Spangled Banner, afterwards the secret native American party popularly known as the Know Nothing party, 1852; Order of the American Union, or the United Order of Deputies, 1873; Templars of Liberty, 1881; Patriotic League of the Revolution, 1882; American Protective Association, better known as the "A. P. A.", 1887; the American

Patriot League, 1888; and the Order of the Little Red School House. The Sons of Liberty at the time of the Boston "tea party" had developed into an organization not merely to resist, but, if necessary, to rebel; the Sons of St. Tamina after the Revolution were the conservators of popular patriotism and Americanism, while the Society of Red Men, 1813–32, while rather less democratic than its Tamina or Tammany ancestors, was formed by those of one political bias to adhere to its "country's cause." With immigration in the second third of the present century was injected an anti-Roman Catholic political sentiment which has been present ever since, and, with "America for Americans" and allied political issues, has been kept warm within and often without the lodges of most of the modern political secret societies, names of which have been given.

Sons of Liberty (2d.)—A native American patriotic secret order, named after the organization by that name which flourished before and during the War of the Revolution. It appeared at a number of eastern cities between 1870 and 1880, but owing, in part, to the success of rival fraternities with similar purposes, it did not live long.

Sons of St. Tamina.—The society of St. Tamina was formed at Annapolis in 1771 by a change of name only from that of Sons of Liberty. Several societies of Sons of Liberty, which first appeared in Maryland in 1764–65, and spread through the country west and north of the Delaware and Chesapeake bays and east into New England, as an organized resistance to unjust British laws which affected the colonies, changed to Sons or Societies of St. Tamina early in the seventies in the last century. The change was slight, as the Sons of Liberty had adopted a mythical Indian chief Tamina as their patron saint, or king, in ridicule of the then loyal St. David, St. George, and St. Andrew societies, which professed allegiance to the British Crown. Further details are given in sketches of the Sons of Liberty and of the Improved Order of Red Men.* After the War of the Revolution the Sons of St. Tamina stood for popular patriotism and opposed the Royalists who remained in the country, the proposition to have the President hold office for life, and the aristocratic tendencies of the time as shown by the Society of the Cincinnati, with its hereditary membership and, as alleged, anti-republican features. They disguised themselves as Indians to conceal their identities, as the Sons of Liberty had done, and like the Sons of Liberty, also, made use of Indian ceremonials at their meetings and initiations.

The American Sons of King Tammany was founded at Philadelphia in 1772, but was said to have had a previous existence of "some years." It was patriotic, and afterwards political in character, and numbered some of the most prominent citizens of Philadelphia among its members. It died about 1822, when many of its members joined the Society of Red Men. The Tammany Society, or Columbian Order, was formed at New York city in 1789. The name was the outcome of a compromise, it being the desire of some of its original members to call it after Columbus rather than after the Indian chief Tamina. More extended reference is made to this branch of the revolutionary St. Tamina organizations under the head Improved Order of Red

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* At the time when most of the colonists of position were of foreign birth, society was greatly split up, the Scotch giving a dinner and dance on St. Andrew's day, the Huguenots and Dutch joining to do honor to St. Nicholas, and the English celebrating St. George's day. Young men of American birth, members of St. Tammany societies, chose May 12th as St. Tammany's day, and ushered it in with the ringing of bells and firing of guns, dancing in Indian costume or with bucktails hanging from their caps. It was from this they were for years after called "Bucktails." Tradition has it that Colonel Washington took part in Tammany celebrations held at or near Alexandria, Va., owing, probably, to the likelihood of his having witnessed them.

Men. Another Tammany society, or Columbian Order, was founded at Baltimore in 1805, as a purely political secret society, and it is said that it had "a characteristic word" with which to gain admission to its meetings. It did not live long, but that at Annapolis, formed in 1772, was active until 1810. The New York organization is the only one which preserves an unbroken existence to this day, and even it has dropped its partisan political cloak on the shoulders of the subordinate non-secret political organization, Tammany Hall.

All of the original or earlier Tammany societies were political at first, but some ultimately become rather social, and occasionally benevolent in their purposes. But from 1790 to 1810 the political features were again prominent, and many politicians of that day were enrolled among their members. The political secret Society of Red Men, formed near Philadelphia in 1813 by members or ex-members of Tammany societies, carried forward Indian ceremonials and customs as adjuncts to a political secret fraternity to later days, as explained at length in the accounts of the Sons of Liberty and of the Improved Order of Red Men.

Sons of '76, or Order of the Star Spangled Banner.—Original title of the political secret society which appeared in 1851 as the successor to the non-secret native American political parties of 1835–45, in which were many members of the patriotic secret organizations, Order of United American Mechanics 1845, Patriotic Order of United Sons of America 1847, and the Brotherhood of the Union, established in 1850. The Sons of '76 found the time apparently ripe for a native American propaganda favoring restricted immigration, and antagonism to union between church and state, for the society won a surprising political victory in 1852. It had then become popularly known as the Know Nothing party, owing to members replying that they knew nothing about it when asked questions concerning the new and secret political engine. By 1856 it had been reconstructed into a non-secret, national, political organization under the title Native American party and nominated Fillmore and Donelson as its candidates for President and Vice-President. Although casting nearly 900,000 votes, it carried only one State, Maryland. It had occasional but waning political successes in the few years prior to the outbreak of the Civil War, when most of its remaining membership, including nearly all of the Patriotic Order, Sons of America, which it had practically absorbed, united in 1860 with the Constitutional Union party, which was politically still-born. (See Know Nothing Party, Order United American Mechanics, and Sons of Liberty.)

Sons of the Soil.—One of the many native American secret societies of the period 1850 to 1856. It was organized at one of the Hudson River towns, and, like so many others, was finally carried bodily into the Know Nothing party between 1854 and 1856.

Supreme Order, Sons of '76.—See Know Nothing Party.

Tammany Society, or Columbian Order.—Established at New York city, May 12, 1789, by William Mooney, an Irish American, and by representatives of Pennsylvania, Maryland and Delaware Sons of St. Tamina and St. Tammany societies, the latter being the direct descendants, as organizations, of the Sons of Liberty, which antedated the War of the Revolution. It has since given its political functions over to a subsidiary non-secret club known as Tammany Hall. Its object was to "cement in indissoluble bonds of friendship American brethren of known attachment to the political rights of human nature and the liberties of the country." The first public celebration of the Society was held on the banks of the North River on May 21, 1789. It flourished only moderately during Washington's administration, but with that of Jefferson it became a strong, active, political organization as it is found to-day. It was incorporated in 1805, and in 1811 built the original Tammany Hall on the corner of Frankfort Street and Park Row. A second Tammany Society, or Columbian Order, from similar sources, appeared at Baltimore in 1805. It was of distinctly political character, but did not live long. (See Improved Order of Red Men, and Sons of St. Tamina.)

Templars of Liberty.—Organized at Newark, N. J., in 1881, by George W. Palmer and Charles Kennedy of Brooklyn, N. Y., and J. A. Flammer of Newark, as a patriotic, anti-Roman Catholic, assessment beneficiary organization. It was incorporated in 1883 and has grown slowly but steadily in New York State, New Jersey, and Pennsylvania, where most of its Temples are located, numbering about 5.000 members. It is built upon similar principles to those underlying the American Protestant Association, the Order of the American Union and the American Patriot League, demanding an educational test for admission to citizenship, unsectarian free schools, a free press and liberty of conscience, and it denounces "dictation from pope, priest, or bishop." It is worthy of note that the founders are declared not to have been members of any other patriotic orders in 1881 and 1883, Mr. Flammer alone being described as a member of any other secret society, the Independent Order of Odd Fellows. The emblem of the society is the Goddess of Liberty seated within the Temple of Liberty, the dome of which is supported by six columns. At her right stands an Indian and a deer, opposite a farmer with sheaf of wheat and a horse. The temple is surmounted by an American eagle. The beneficiary features are simple yet in advance of those of some larger and better known organizations. Mothers, wives, sisters, and daughters of members are eligible to beneficiary membership. The highest death benefit paid is $1,000, and benefits are met by assessments graded according to age at entering. The ritual of the society is founded on scenes and incidents of the Reformation.

Templars Order of the American Star, Free and Accepted Americans.—Organized at New York city about 1853–54 as a native American, patriotic, secret society, by William Patton. Its first meeting was held in a stable, and the second in Convention Hall, in Wooster Street. Patton was its first president. In May, 1855, there were fifty-nine Temples in New York and in Kings County. Its original name was American Brethren, and it was afterward known as the Wide Awakes, a name later applied to Republican political processions in national campaigns in 1860 and in 1864. The latter portion of its rather elaborate title, as given above, is suggestive as to other secret society affiliations of some of its leaders. The Order is not known to have survived the Know Nothing movement.

The Zodiac.—An inner circle to which only leaders of the American Protective Association belong, and which is credited with being the directing influence of the Order. (See American Protective Association.)

True Brethren.—See Templars Order of the American Star.

United Order of Deputies.—See Order of the American Union.

Wide Awakes.—See Templars Order of the American Star.

Women's Historical Association.—An auxiliary of the American Protective Association. (See the latter.)

Women's Loyal Orange Association.—Title of the women's branch of the Loyal Orange Association in the United States. (See the latter.)

VIII

GREEK-LETTER OR COLLEGE FRATERNITIES

College Fraternities.—Secret, literary, and social organizations of students at American colleges and universities; sometimes called Greek-letter societies, because the names of nearly all of them are made up of two or three Greek letters, which are presumed to refer to mystical words or to mottoes known only to members. It is as if the Odd Fellows called themselves the "F. L. T." Fraternity, referring to their well-known watchwords, "Friendship, Love, and Truth." College fraternities may be classified as general, local, professional, and women's. There are twenty-six fraternities in the first group, which have chapters or branches in from four to sixty-four of the higher institutions of learning in the United States. Membership is confined in almost all instances to students studying the classics or those in the literary and scientific departments; membership originally was, and in a few instances to-day is, restricted to upper-class men. This has resulted in the formation of similar societies among students in professional schools, of which four have achieved prominence and a considerable membership. With the increase of institutions for the higher education of women, there have appeared nearly a dozen Greek and Roman letter secret societies for women undergraduates, half a dozen of which made themselves known beyond the walls of the colleges where they have an active existence. There are many college secret societies classed as local, that is, existing only at colleges where founded, some with Greek-letter and some with other titles, among the better known of which are the three senior class societies at Yale. If to the foregoing there be added those which have lived, shone, and left a record, American college life will be found to have given birth to almost one hundred secret societies of this particular and unique type.

The form of government prior to 1870 was weak, consisting of general supervision by a Grand, usually the parent Chapter, or by one chapter after another in turn, which made laws and regulations as it pleased, communicated the fact to the other chapters and left it to their option to obey them. But within the last quarter of a century conventions made up of delegates from chapters, with administrative bodies or councils, composed of alumni members, have had a general supervision over and management of affairs, and in leading instances have taken the place of an imperial form of government. Annual conventions are held with undergraduate chapters, in turn, when undergraduate delegates act in the capacity of legislators, leaving the duties of an executive to the council of alumni. These reunions generally end with a banquet and formal public exercises at which distinguished members deliver addresses of welcome, poems, and orations in the presence of delegates and other undergraduate members, their relatives and friends. These exercises are rendered the more attractive because of the long list of alumni prominent in the various walks of life, who may be called on to discourse eloquently touching the fraternity and what it means to those who enjoy its privileges, or on literary and economic topics.

Membership in college fraternities includes active, alumni, and honorary; but the latter, with a few exceptions, is no longer permitted to increase, initiations being confined to undergraduates. At some of the larger cities, graduate members have established alumni chapters or clubs. The older fraternities, for they do not rank necessarily according to membership, have published accounts of their origin and growth; a number have issued elaborate and ornate catalogues, with lists of names of members arranged alphabetically by States and by colleges, with memoranda as to rank in the society or at college and biographical sketches of members distinguished in public life; not a few issue magazines and other periodicals, some of which are circulated privately. Nearly all have published music and song books of their own, in some instances have adopted distinctive colors, and in others, flowers, as having a special significance. But most important, perhaps, are college fraternity badges, almost always made of gold, sometimes enamelled, and generally set with precious stones. These are worn conspicuously by undergraduate members and by many long after leaving college. In a number of instances the badge consists of a monogram formed of the Greek letters composing the name of the fraternity; in others, of a representation of one or more emblems and in many instances of shields or rhombs, ornamented with enamelled, jewelled, or engraved letters and emblems.

The Greek-letter fraternity is unique among secret societies, in that it is the only organization of the kind founded on an aristocracy of social advantage and educational opportunity. Students have to be invited to join them, and the undergraduate who should prove so unfamiliar with college customs as to ask to join one would probably never be permitted to do so. So "secret" are the Greek-letter fraternities, or most of them, that, although wearing jewelled badges, members generally refuse to mention the organization in the presence of profanes. Instances have been known where a member of one college fraternity resigned and joined another, or was expelled and elected by a rival society, but they are like hens' teeth. When this does happen, the member is said to be "lifted." A student whose acquaintance has been cultivated, has been "rushed;" when he has been asked to join, he has been "bid;" and when he has agreed to do so, he is "pledged;" when he has been initiated and appears wearing the society's badge, he is "swung out." In "rushing" a man it is customary to invite him to the fraternity house, where he meets the members, who watch his conduct and his conversation. If he makes a good impression, he is invited again, taken to football games, to the theatre, and invited to social affairs, and if all are satisfied the new man is a desirable acquisition he is invited to join. After initiation the watch over a new member is kept up. He is guarded against falling behind in class work and is taught during all his first year that neither he nor his opinions are of importance. By the time he is a sophomore he has learned to make allowance for every one's point of view.

Among about six hundred and fifty chapters of American college fraternities nearly seventy possess houses or temples valued at over $1,000,000, costing from $1,200 to $100,000. Some of them are elaborate and fanciful in design, others severely classic and still others sombre piles of brick and stone. In many instances members lodge in fraternity houses, in others out of them. The tabular exhibit on page 330 respecting some of the better known general Greek-letter fraternities is condensed from data for 1890 and 1891, furnished by William Raimond Baird in Johnson's Encyclopædia.

The system of Greek-letter fraternities, nearly if not all of which are chartered corporations, is fitly characterized by John Addison Porter, private secretary to President McKinley, in a "Century Magazine" article, September, 1888, as "the most prominent characteristic of American undergraduate social life." A reference to brief sketches of them will reveal the names of a few of the 125,000 members who during the greater part of the present century

Name of Society.	Where Founded.	Year Founded.	Membership, 1898.	No. of Chapters.		No. Chapter Houses.	Colors.	Form of Badge.
				Alive.	Dormant.			
Kappa Alpha	Union	1825	1,395	4	2	3	Scarlet	Watchkey.
Sigma Phi	Union	1827	2,190	7	2	6	Blue, White	Monogram.
Delta Phi	Union	1827	2,914	11	7	2	Blue, White	Maltese Cross.
Alpha Delta Phi	Hamilton	1832	7,933	19	8	7	White, Green	Star and Crescent.
Psi Upsilon	Union	1833	8,585	17	2	5	Garnet, Gold	Rhomb.
Delta Upsilon	Williams	1834	6,275	26	6	7	Blue, Gold	Monogram.
Beta Theta Pi	Miami	1839	10,577	60	19	3	Pink, Blue	Eight-sided, oblong Shield.
Chi Psi	Union	1841	3,718	16	9	5	Purple, Gold	Monogram.
Delta Kappa Epsilon	Yale	1844	12,948	34	13	9	Blue, Gold, Crimson.	Rhomb.
Zeta Psi	Univ. N. Y.	1846	4,827	20	10	4	White	Monogram.
Delta Psi	Columbia	1847	2,989	9	10	8	Light Blue	St. Anthony's Cross.
Theta Delta Chi	Union	1847	3,411	20	14	2	Black, White, Blue	Shield.
Phi Gamma Delta	Wash. & Jeff.	1848	6,330	40	23	0	Royal Blue	Rhomb.
Phi Delta Theta	Miami	1848	9.609	66	17	1	White, Blue	Shield.
Phi Kappa Sigma	Univ. Pa.	1849	2,153	11	15	1	Black, Gold	Maltese Cross, Skull.
Phi Kappa Psi	Wash. & Jeff.	1852	7,435	35	16	1	Royal Purple	Shield.
*Chi Phi	Princeton	1854	4,048	21	23	1	Scarlet, Blue	Monogram.
Sigma Chi	Miami	1855	6,051	38	24	0	Black, Gold	Cross.
Sigma Alpha Epsilon	Univ. Ala.	1856	5,668	31	33	0	Purple, Gold	Rhomb.
Delta Tau Delta	Bethany	1860	5,670	39	26	6	Purple. Gold. White.	Four-sided Shield.
Alpha Tau Omega	Va. Mil. Inst.	1865	4,261	35	21	1	Gold, White, Green, Blue	Maltese Cross.
Kappa Alpha (south)	Wash.-Lee Univ.	1865	3,855	26	12	0	Cardinal, Gold	Shield.
Kappa Sigma	Univ. Va.	1867	3,466	23	20	0	Blue, Gold, Red	Crescent and Star.
Pi Kappa Alpha	Univ. Va.	1868	1,061	4	7	0	Garnet, Gold	Shield and Rhomb.
Sigma Nu	Va. Mil. Inst.	1869	2,864	20	7	0	Black, White, Gold	15-pointed, 5-panelled Cross.

* Claims to be a revival of a Chi Phi fraternity founded at Princeton in 1824, which is not known to have been active.

have done much to add lustre to the professional, political, and business life of the Republic. The novitiate of the college fraternity soon learns to think of these men not only as brethren, but as models. President Seelye of Amherst College, in an address on June 28, 1887, said:

> It is not accidental that the foremost men in college, as a rule, belong to some of these societies. That each society should seek for membership the best scholars, the best writers and speakers, the best men of a class, shows well where its strength is thought to lie. A student entering one of these societies finds a healthy stimulus in the repute which his fraternity shall share from his successful work. The rivalry of individuals loses much of its narrowness, and almost all of its envy, when the prize which the individual seeks is valued chiefly for its benefit to the fellowship to which he belongs. Doubtless members of these societies often remain narrow-minded and laggard in the race, after all the influence of their society has been expended upon them, but the influence is a broadening and a quickening one notwithstanding. Under its power the self-conceit of a young man is more likely to give way to self-control than otherwise.

Mr. Porter adds this :

> These "little societies" have supplied forty governers to most of the largest States of the Union, and had, in the last administration, the President of the United States and the majority of his Cabinet. On the Supreme Bench of the United States the fraternities are now (1888) represented by five of the associate justices. A summary, published in 1885, showed Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon, to have furnished of United States senators, 39, 25, and 36, respectively ; while in the last Congress thirteen representatives and two senators were members of the last-named fraternity alone ; and in the membership of these three fraternities are included twenty-four bishops of the Protestant Episcopal Church.

In view of the foregoing, it is with amusement rather than concern that one recalls the active opposition to college secret societies between 1845 and 1885 by the faculties of a few distinguished colleges and officers of a number of other institutions of learning. This was due in part to the antipathy for all secret societies engendered in the minds of some who were close to but partly ignorant of the facts underlying the anti-Masonic agitation of from 1827 to 1840; partly to the warfare waged against secret associations of all kinds by one or two religious denominations, and, to some extent, to ignorance of all that pertains to these societies, or because antagonists had been refused by or expelled from membership in such organizations, or for special reasons applying to particular instances. All of this opposition, except that at Princeton, has practically disappeared, the other colleges prohibiting Greek-letter fraternities not having either the standing as institutions of learning or the personnel among their students which would suggest the propriety of establishing chapters of these societies.

The earliest warfare of this character was at Harvard College in 1831, when John Quincy Adams and others, notably Joseph Story and Edward Everett, induced the parent Greek-letter society, Phi Beta Kappa, to make public its so-called secrets and become an open, honorary organization. It is worth recalling that in 1831 Mr. Adams was elected an anti-Masonic and Whig candidate for Congress and that he had been defeated for reëlection to the Presidency three years before by Andrew Jackson, a Freemason, at a time when public feeling ran high against the Masonic Fraternity, owing to its supposed responsibility for the mysterious disappearance of one Morgan who, it was said, proposed to reveal its secrets. Mr. Adams was led to "hate Freemasonry," not from any personal knowledge he had of it, but because of the attitude of politicians toward the institution who exercised a great influence over him. One result was a series of letters abusive of Freemasonry which he published in the newspapers between 1831 and 1833, and another, evidently, was his rescuing the chapter of Phi Beta Kappa at Harvard, his alma mater, from the depths of iniquity to which he evidently thought its secrecy was leading it. Associate Justice Story was professor of law at Harvard at the time, and Edward Everett, then member of Congress, was the candidate (such is the irony of fate) for the Vice-Presidency of the Constitutional Union party in 1860. The latter organization, it will be recalled, was the residuary legatee of the so-called Know Nothing party, a proscriptive, political secret society, which antagonized aliens and Roman Catholics from behind closed doors and at the ballot-box during the early fifties. (See Know Nothing Party.) There were few chapters of college secret societies in 1831, not more than a dozen scattered throughout New England, New York, and New Jersey, and communication between them either by mail or in person was infrequent. There was no other effect of the effort by Adams, Story, and Everett until in 1834, when a "non-secret" Greek-letter society, Delta Upsilon,* was formed at Williams College. It exists to this day, with chapters in twenty-six colleges, and has many of the outward peculiarities of the secret Greek-letter fraternities. It reveals very little more of what it does than the latter, and calls itself private instead of secret. Eleven years later, 1845, the faculty of the University of Michigan demanded the disbandment of chapters of Alpha Delta Phi, Chi Psi, and Beta Theta Pi under penalty of expulsion of members and required new students to sign a pledge not to join such societies. The fight between the faculty and the few members of the then far western branches of those fraternities lasted five or six years. The members of Beta Theta Pi tried to evade the rule and killed the chapter in the attempt. Alpha Delta Phi and Chi Psi fought the faculty tooth and nail, in the press throughout the State, by means of an informed and healthy public sentiment, and with the aid of Freemasons and Odd Fellows, until the rule was rescinded. Two professors were expelled from the faculty by the Board of Regents and one was allowed to resign. A new president of the university was appointed shortly after and there was no further trouble. This anti-fraternity war, almost one of extermination, was another outcome of anti-secret society sentiment created by the anti-Masonic agitation a few years before. Opposition to the Greek-letter fraternities continued to show itself at some colleges through faculty regulations prohibiting their organization, notably at the Universities of Alabama, North Carolina, and Illinois; at Oberlin and others by requiring students to sign a pledge at matriculation not to join such societies, which was the course pursued at Princeton in 1857, at Purdue, Dennison, and elsewhere. The refusal of the University of California in 1879 to permit a chapter of one of these societies to exist roused the press of that State, and the order was speedily rescinded. At Purdue University, Indianapolis, the faculty opposed Greek-letter fraternities, on the ground that they exercised an undue influence to enlarge the classical course of studies at the expense of the scientific. A test case was made of the faculty's refusing to admit to college a member of the Sigma Chi Fraternity who was otherwise eligible. The case was taken to the Supreme Court and the college authorities were beaten,* "the fraternities" being placed by this decision "in a position entirely similar to that of other secret societies," putting the burden of proof upon the faculty passing anti-fraternity laws, "to show that attendance upon the meetings of a fraternity interfere with the relation of the members of the college." The president of Purdue resigned soon after and was succeeded, strange to relate, by a member of the Sigma Chi fraternity. Within the past fifteen years anti-fraternity laws have been repealed or ignored by Harvard as well as Vanderbilt, and by the Universities of North Carolina, Georgia, Iowa, Missouri, and Alabama. The secrecy of these societies is confined to so little besides privacy of meetings that it hardly calls for comment. While largely social, their aims are high and ideals lofty. Advantages secured and friendships gained through them are often among the most valuable acquisitions of the college student.

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* There is an anti-secret society called Delta Upsilon, which exists at a number of colleges and grew out of a confederation of societies having their origin in opposition to the secret societies. It makes more or less point of the alleged immorality of the secrecy of the fraternities and its chapters work with or against the fraternities as may seem to them expedient.—Baird's American College Fraternities, New York.

Origin and Extension. — American Greek-letter college secret societies began with the formation of Phi Beta Kappa at the College of William and Mary, Williamsburg, Va., December 5, 1776. Secret or semi-secret, as well as open, literary college societies, usually with Latin names, already existed, where debates and annual elections of officers were often the first training of the young student in public speaking and in politics. William and Mary was a successful and prosperous college one hundred and twenty-one years ago, and there it was that five young men formed a new and, as they believed, more effective students' organization. There was already a society there with a Latin name, and as one of the five students was a good Greek scholar, it has been thought that may have suggested the propriety of a Greek-letter name. In any event, they chose a Greek motto of three words, the initials of which are Phi Beta Kappa; decided to keep the society's proceedings secret; declared themselves a fraternity; established a few local branches, of which nothing has been heard since, and chapters at Yale and Harvard, which preserved the society and founded what has grown into a veritable world of Greek-letter fraternities. (See Phi Beta Kappa; also accompanying genealogical charts showing the order and place of establishment of earlier chapters of Phi Beta Kappa, and some of the other older Greek-letter fraternities, whether imitators of or merely inspired by a spirit of rivalry to those which preceded them.) The parent chapter of Phi Beta

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* Baird's American College Fraternities.

Kappa became dormant at the approach of Lord Cornwallis in 1781. The Yale Chapter was established in 1780, and that at Harvard a year later. These were originally the Zeta and Epsilon Chapters, Beta, Gamma and Delta having been assigned to now extinct, local, non-collegiate Virginia chapters. They subsequently became the Alphas, respectively, of Connecticut and Massachusetts. From this, doubtless, arose the custom in many of the Greek-letter fraternities of designating chapters by Greek letters, the oldest in a State as Alpha, and so on. Six years later, in 1787, the Yale and Harvard Chapters took Phi Beta Kappa to Dartmouth, at Hanover, N. H., and in 1817, thirty years after, it was established at Union College at Schenectady, N. Y. It was during this thirty years' interval that the older college literary societies flourished, many of which had Latin names, some of which are still active, but most of which have given way to the Greek-letter fraternities, except at Princeton, where Whig and Clio continue features of student life; and at Lafayette, where Washington and Jefferson claim a large share of attention. Four years after Phi Beta Kappa was taken to Union College, a second Greek-letter fraternity was founded at Yale, manifestly suggested by Phi Beta Kappa, which had been there forty-one years. It was called Chi Delta Theta, and differed from its progenitor in that it never established branches or chapters at other colleges, but remained a local, and, more recently, an honorary society, membership in it being practically an honor conferred upon the editorial staff of the Yale "Literary Magazine." Two years later, in 1823, according to tradition, a Kappa Alpha club was formed at Union College, there being at that time no intention of making it a secret society. Whether the thought of rivalling the then comparatively widespread Greek-letter fraternity Phi Beta Kappa was the inspiration is not known, but the probabilities indicate that the second Greek-letter fraternity at Union was modelled after the first. Their names are suggestively alike and a comparison of the watchkey badges of both would seem to settle the question. In 1825 Kappa Alpha club blossomed out as a regular Greek-letter fraternity, and two years later, stimulated by a spirit of emulation, Sigma Phi was founded and within a few months Delta Phi was organized, the third at Union College, which institution has proved a veritable mother of fraternities. These three societies, the "Union Triad," are, more than any others, except Phi Beta Kappa, responsible for the widespread interest shown during the past sixty years in this department of secret, social, and literary life at American colleges. Sigma Phi was the first to follow the example of Phi Beta Kappa by establishing chapters, its original branch being at Hamilton College, Clinton, N. Y., where it was established in 1831. Kappa Alpha was quick to follow the example, but the Hamilton students who were approached by the "Kaps" declined to become members of that society, and in 1832 founded one of their own, calling it Alpha Delta Phi. It was in 1832 also that the Yale society commonly called Skull and Bones appeared. It has continued a purely local organization, on the lines of other college fraternities, without a Greek-letter title, but with more mystery and prestige than usually surrounds a society which does not venture beyond the place of origin. It is due to Skull and Bones that what is known as the Yale secret society system differs from that at almost all other colleges. At the latter, members of a fraternity would as soon think of committing treason as join a second college society; but at Yale the sophomore joins one of the junior Greek-letter fraternities, if asked, and then lives in the unuttered hope of being invited to join one of the local senior-year fraternities. Whether successful or not, his interest in his junior society (one of the three most renowned which have chapters at the older institutions of learning) is not, as a rule, of that deep and lasting nature which characterizes members of the same society at other colleges. In 1829, three years before Skull and Bones was founded, I. K. A. (not Greek), appeared at Washington, now Trinity College, Hartford, Conn., and, like the former, has remained a local senior society ever since. In 1833 Union College gave birth to another fraternity, Psi Upsilon, which, within a few years, followed Alpha Delta Phi, which led in placing chapters in the then foremost colleges and universities. Alpha Delta Phi shocked some of the conservative spirits of 1835 by placing chapters simultaneously at the University of New York and in what was then regarded as the far West, at Miami University, Oxford, O. In 1836 it appeared at Columbia in New York city and at Amherst; in 1837 at Yale, Harvard, and Brown, and in 1838 at the Cincinnati Law School; so that within six years it possessed nine chapters as contrasted with only four chapters of Phi Beta Kappa, four of Sigma Phi, one of Delta Phi, all older societies, and as compared with two chapters of Psi Upsilon. A brief account of the local, senior-class society, The Mystical Seven, founded at Wesleyan University in 1837 (since absorbed by Beta Theta Pi), may be found in the sketch of the Heptasophs, or Seven Wise Men. The advent of Alpha Delta Phi at Miami resulted in the formation of Beta Theta Pi. In 1837 Psi Upsilon went to the University of New York, in 1839 to Yale, and in 1840 to Brown, in which year Alpha Delta Phi was established at Hobart. In 1841 Union arose to the occasion again and gave birth to another, its fifth fraternity, Chi Psi, and in 1842, stimulated by the success of Skull and Bones at Yale, Scroll and Key made its appearance there, to choose fifteen juniors annually and divide the honors, as far as possible, with the older senior society. In 1844 a schism from the Yale Chapter of Psi Upsilon resulted in the formation of a third junior-year fraternity, Delta Kappa Epsilon, the only living society originating at Yale which has established chapters at other colleges and has conformed to the college society system existing out of New Haven. Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon, for fifty years, have been closely associated in the minds of the members of the college world, and are fairly classed as the three great college fraternities. They are great rivals and number many distinguished names in professional, political, commercial, and industrial life on the lists of their alumni. A large proportion of their chapters own their own houses or temples. At most of the older Eastern and Middle State colleges and universities chapters of two of these fraternities are to be found, and at many such institutions the three meet as rivals. In the latter instance, as pointed out by Baird,* the colleges are historic, which is due to the fact that forty years ago such colleges were the centres of the literary activity of the country.

New chapters of Alpha Delta Phi, Psi Upsilon, Delta Kappa Epsilon, and Beta Theta Pi were established with comparative frequency between 1844 and 1861, the societies ranking during that period about in the order named. During those years thirteen new college fraternities appeared to dispute supremacy, so far as possible, with those which were practically their inspiration, Zeta Psi at the University of New York in 1846; Theta Delta Chi at Union in 1847; Delta Psi at Columbia in the same year; Phi Delta Theta at Miami, and Phi Gamma Delta at Washington and Jefferson in 1848; Phi Kappa Sigma at the University of Pennsylvania in 1850; Phi Kappa Psi at Jefferson in 1852; Sigma Chi at Miami in 1855; Sigma Alpha Epsilon at the University of Alabama in 1856; Chi Phi (southern) at the University of North Carolina in 1858; another Chi Phi, this at Hobart College in 1860, and Delta Tau Delta at Bethany College in the same year. The original Southern college fraternity, "The Rainbow," founded at the University of Mississippi in 1842, believed to have been an offshoot from the Mystical Seven of Wesleyan, did not live long. (See Order of the Heptasophs.) The Princeton and Hobart orders of Chi Phi united in 1867, and the Southern order of Chi Phi joined them in 1874, when the amalgamated orders took the name of the Chi Phi fraternity. After the Civil War there was not much opportunity for new college fraternities to compete with those already in the field, except at the South, where chapters of Northern fraternities had disappeared. As shown in an accompanying genealogical chart of these organizations, five Greek-letter fraternities were established at Southern educational institutions between 1864 and 1870: Alpha Tau Omega at Virginia Military Institute, and Kappa Alpha (southern) at Washington-Lee University, Virginia, in 1865; Kappa Sigma at the University of Virginia in 1867; Pi Kappa Alpha at the same place in 1868, and Sigma Nu at the Virginia Military Institute in 1869, all of which have sent out branches and prospered. Aside from the founding in 1884 of a third local senior society, Wolf's Head, at Yale, the past twenty-seven years have developed few, if any, college fraternities of national repute except professional and women's societies. The quarter of a century in this department of college life has witnessed a rapid growth on the part of some fraternities which, just after the war, were not ranked among the first half dozen, and by others, the development of abnormal conservatism, with a tendency to let well enough alone, and in some instances to live on prestige. An accompanying chart makes it plain that after Kappa Alpha, Sigma Phi, and Delta Phi at Union had given rise to Alpha Delta Phi and to Psi Upsilon, the former to Beta Theta Pi and the latter to Delta Kappa Epsilon, that the line of propagation, as it were, was divided. One course was the outcome of the activity of Alpha Delta Phi and Beta Theta Pi, resulting in Phi Gamma Delta, Phi Delta Theta, Phi Kappa Psi, Sigma Alpha Epsilon, Delta Tau Delta, Alpha Tau Omega, Kappa Alpha (southern) and Sigma Nu; the other, the result of Psi Upsilon and Delta Kappa Epsilon stimulus, including Sigma Chi, Kappa Sigma, Pi Kappa Alpha, and Phi Kappa Sigma. Among remaining prominent societies Chi Psi and Theta Delta Chi had their origin at Union, and Delta Psi and Zeta Psi in New York city, where Alpha Delta Phi, Psi Upsilon, and Delta Phi had each preceded them. The foregoing suggests a classification of college fraternities into general, honorary, professional, women's, and local.

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* American College Fraternities; New York, James P. Downs, 1890.

The older societies in the first group may be subdivided according to seniority and place of origin as follows:

General Fraternities.

Union Triad. — Kappa Alpha, Sigma Phi, Delta Phi.

Historic Triad.—Alpha Delta Phi, Psi Upsilon, Delta Kappa Epsilon.

Pennsylvania Triad.—Phi Gamma Delta, Phi Kappa Sigma, Phi Kappa Psi.

Double Triad (East).—Mystical Seven, Chi Psi, Zeta Psi, Theta Delta Chi, Delta Psi, Chi Phi (Princeton, 1854).

Miami Triad (West).—Beta Theta Pi, Phi Delta Theta, Sigma Chi.

Triple Triad (South).—W. W. W., or The Rainbow (dead), Sigma Alpha Epsilon, Chi Phi (University of North Carolina), Delta Tau Delta, Alpha Tau Omega, Kappa Alpha, Kappa Sigma, Pi Kappa Alpha, Sigma Nu.

The characteristics of the three earlier fraternities at Union College are broadly marked. Twenty years ago and for a long time preceding, the membership of the few chapters of Kappa Alpha (very few had or have been established) was limited and exclusive, while the policy of the fraternity was distinctly one of non-extension. Its immediate imitator, Sigma Phi, was not long in securing a like classification. It, too, had a restricted number of chapters, and a tendency to regard the grandfather as having much to do with the man. Delta Phi was less exclusive, but did not establish many new chapters and has held to its earlier standard with less success than the other two. Baird says of the three great fraternities, Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon, that "they are rivals of each other more frequently than of other societies, and have the common characteristics of chapters of large size, literary work in their meetings, and wealth in their outward appointments." He thinks the first excels in literary spirit, the second in the cultivation of the social side of life, and that the third "occupies a middle ground." At Yale they are junior societies, and at that place, more often than otherwise, are stepping-stones to the senior societies. They are found as rivals at Hamilton, Columbia, Yale, Amherst, Brown, Bowdoin, Dartmouth, Michigan, Rochester, Wesleyan, Kenyon, Cornell, Trinity, and Minnesota; the first and third at Western Reserve, Williams, and College of the City of New York; the second and third at Chicago and Syracuse, and the first two at Union. Psi Upsilon also has chapters at New York University, University of Pennsylvania, and Lehigh; Alpha Delta Phi at Harvard, Johns Hopkins and Toronto; and Delta Kappa Epsilon at Colby, Lafayette, Colgate, Rutgers, Middlebury, Rensselaer Polytechnic Institute, De Pauw, Central, Miami, California, Vanderbilt, Virginia, North Carolina, Alabama, and Mississippi. Alpha Delta Phi and Psi Upsilon continue to pay that attention to the social standing and literary excellence among their members which has ever characterized almost all of the chapters of each, but are more conservative as to extension than formerly. Delta Kappa Epsilon is noticeable for good fellowship and numerous chapters, some of which, as noted, are at minor colleges. Beta Theta Pi, the first western fraternity, is now one of the largest and best governed. It places less weight on the propriety or desirability of what has been called conservatism with respect to increase of chapters and maintains as high literary excellence among members as older and formerly more distinguished fraternities. Chi Psi, while not so restricted as to number of chapters as Sigma Phi or Kappa Alpha, continues one of the smaller societies; its reputation is as much for good fellowship as for social or literary excellence. Zeta Psi was formerly one of the smaller fraternities, but adopted a policy of extension and has grown rapidly. It is very secret, was founded by Freemasons, and in recent years has made a remarkable advance in standing and membership. The socially exclusive members of Delta Psi, like those of Sigma Phi and Kappa Alpha, do not add to their few chapters. There is considerable wealth centred in this organization. Among western societies which have shown enterprise and have become prominent of late years are Phi Kappa Psi, Phi Delta Theta, and Phi Gamma Delta. Some of the relatively smaller or younger societies, such as Theta Delta Chi, the (amalgamated) Chi Phi, Sigma Chi, and Delta Tau Delta, are particularly strong at a number of colleges. The fraternities in the Pennsylvania and Miami groups, as a whole, have paid more attention to extension than to the exclusiveness which has marked societies forming the Union, Historic, and Double Triads. Most of the Chapters of the Southern group are confined to colleges in the South. Since 1880, Beta Theta Pi, Phi Delta Theta, Delta Tau Delta, Phi Kappa Psi, Sigma Chi, and Phi Gamma Delta, which, prior thereto, were found almost exclusively in western and southern colleges, began to invade colleges and universities of the North and East, where to-day, in some instances, they dispute supremacy with older fraternities.

HONORARY FRATERNITIES.

Phi Beta Kappa; Chi Delta Theta, local, Yale, and Sigma Xi, local, Cornell, 1886.

PROFESSIONAL FRATERNITIES.

Theta Xi, English and scientific, Rensselaer Polytechnic Institute, 1864; four chapters in 1890; membership estimated, 450.

Phi Delta Phi, law, University of Michigan, 1869; sixteen chapters in 1890; membership in 1897 estimated, 2,000.

Q. T. V., (not Greek-letter), agricultural and scientific, Massachusetts Agricultural College, 1869; four chapters in 1890; membership estimated, 650.

Phi Sigma Kappa, scientific and medical, Massachusetts Agricultural College, 1873; three chapters in 1890; membership estimated, 210.

Nu Sigma Nu, medical, University of Michigan, 1882; three chapters in 1890; membership in 1897 estimated, 200.

Alpha Chi Omega, music (women students), De Pauw University, 1885; two chapters in 1890; membership estimated, 200.

Phi Alpha Sigma, medical, Bellevue Hospital, 1887; two chapters and an estimated membership of 150.

COLLEGE SISTERHOODS.

Pi Beta Phi, founded at Monmouth College, Illinois, by eleven young women; originally called the I. C. Sorosis, now known by the Greek letters which, placed on the feather of a golden arrow, constitute the society's badge; colors are wine red and pale blue and its flower is the carnation; there were nineteen chapters reported in 1890 in Illinois, Iowa, Indiana, Kansas, Michigan, Nebraska, Colorado, District of Columbia, Ohio, and Minnesota. Total membership is probably not over 1,600.

Kappa Kappa Gamma, organized at Monmouth, Ill., 1870, by four young women, in preference to accepting membership in a proposed sisterhood. It spread to colleges through the central western and northwestern States, and by 1890 had twenty-two active chapters, with a form of government similar to that of many Greek-letter fraternities. Its colors are dark and light blue, and the badge is a jewelled key with the letters Kappa Kappa Gamma and Alpha Omega Omicron enamelled in black thereon. Present membership, about 2,200.

Kappa Alpha Theta, organized at De Pauw University, Indiana, in 1870, by a daughter of a member of the Beta Theta Pi, and three other women students, assisted by the father of the founder. Its government was vested in the parent chapter until 1883, when it was placed in the hands of a Grand Chapter composed of one member from each chapter. Its flower is the pansy, its colors are black and gold and its badge is a kite-shaped shield with a black field and white chevron bearing the Greek letters forming its name. Its twenty active chapters in 1890 were scattered through the central western and northwestern States, with a few in California, Pennsylvania, New York, and Vermont. Present membership is approximately 1,900.

Delta Gamma, founded at the University of Mississippi, in 1872, by three women, the outgrowth of a social organization at a neighboring educational institution. The twelve active chapters in 1890 were distributed through southern, central, northwestern, a few far western, and in eastern States. March 15 is observed as a day of reunion, when the alumni, so far as possible, visit active chapters or communicate with them by mail. A Grand (governing) and Deputy Grand Chapter is chosen every four years. There are alumni chapters at Cleveland, Milwaukee, Chicago, and other cities. Its colors are pink, blue, and bronze, and the pearl rose is the society flower. The badge is a gold anchor, with a shield above the flukes bearing the letters forming the name of the organization.

Alpha Phi, founded at Syracuse University, in 1872, by ten women students. Nine years later it established the second or Beta Chapter, that at Northwestern University, but has continued a conservative policy in this respect, having formed only five chapters by 1890, the others being at Boston University, De Pauw, and Cornell. There are several alumni chapters. The first society chapter house among Greek-letter sisterhoods was erected by the Alpha (Syracuse) Chapter of Alpha Phi. Lilies of the valley and forget-me-nots are the flowers of the sisterhood. Its colors are silver gray and red, and its badge is a monogram formed of the letters composing its name. Frances Willard, late President of the W. C. T. U., was one of its alumnæ.

Gamma Phi Beta, founded at Syracuse University, 1874, by four women students, aided by Bishop E. O. Haven, then Chancellor of the University. Its four other chapters in 1890 were located at Ann Arbor, University of Wisconsin, Boston University, and Northwestern University. The society flower is the carnation. Its colors are fawn and seal brown, and the badge is a monogram of the three Greek letters within a crescent.

Sigma Kappa was organized at Colby University, Waterville, Me., 1874. Estimated membership 130.

Alpha Beta Tau was founded in 1881, at Oxford Female Institute, Oxford, Miss., with a branch at the University of Mississippi. Its total membership is about 290.

P. E. O. (Not Greek-letter.) Little is known of this society, which exists West and South, both at and without college cities and towns. There appears to be an especial element of secrecy attached to it. Its membership, has been estimated at about 2,000.

Delta Delta Delta was organized in 1888 at Boston University by four young women. In 1890 it had five chapters. It is governed by convention, and during recess by the officers and parent chapter. It displays the pansy, gold, silver, and blue colors, and a badge consisting of a crescent with three deltas upon it and three stars between the horns. Its membership is about 300.

Beta Sigma Omicron was founded at the University of Missouri in 1889.

Local Fraternities.

I. K. A. (not Greek), Trinity, 1829. Founded by six students of the classes of '29, '30, and '32. Its color is royal purple. The badge is a St. Andrew's cross, bearing the initials of its title on three of the arms, and 1776 on the fourth. Rev. Thomas Gallaudet, St. Ann's, New York, and Rev. George Mallory, editor of the "Churchman," New York, are among its best known alumni.

Skull and Bones was founded at Yale College, as a senior society, by fifteen members of the class of 1832. A writer in the New York "Tribune," in 1896, states that:

> The father of "Bones," first of the senior societies, is believed to have been General William H. Russell, '37, who died a few years ago, after having been for many years at the head of a famous military academy in the city of New Haven. It is a part of college tradition that "Bones" is a branch of a university corps in Germany, in which country General Russell spent some time before his graduation. One of the classmates who joined with him in establishing the society at Yale was the late Alphonso Taft of Cincinnati, President Hayes's Attorney-General. The society flourished from the start. For a long time it held its meetings in hired rooms; but in 1856 the windowless, vine-covered brown stone hall in High Street, near Chapel Street, opposite the campus, was erected. A few years ago the society found more space necessary and built a large wing to the hall. The building is about 30 feet high, 33 feet wide, and 44 feet deep. The property is held by the Russell Trust Association, a name assumed in honor of General Russell. On the last Thursday in May the entire college assembles before Durfee Hall, among whom the juniors are conspicuous, for they all know that lightning is to strike forty-five of them. Soon a "Bones" man appears who, however good natured, wears a solemn look as he passes in and out among the crowd. Suddenly he taps or slaps a junior on the shoulder,* and says sternly, "Go to your room." Amid wild cheering the lucky man obeys mutely, followed by the one who tapped him, who says, "Will you accept an election to the society known as 'Skull and Bones?'" and goes away in silence, while the junior returns to receive the congratulations of friends. About the same time a "Keys"

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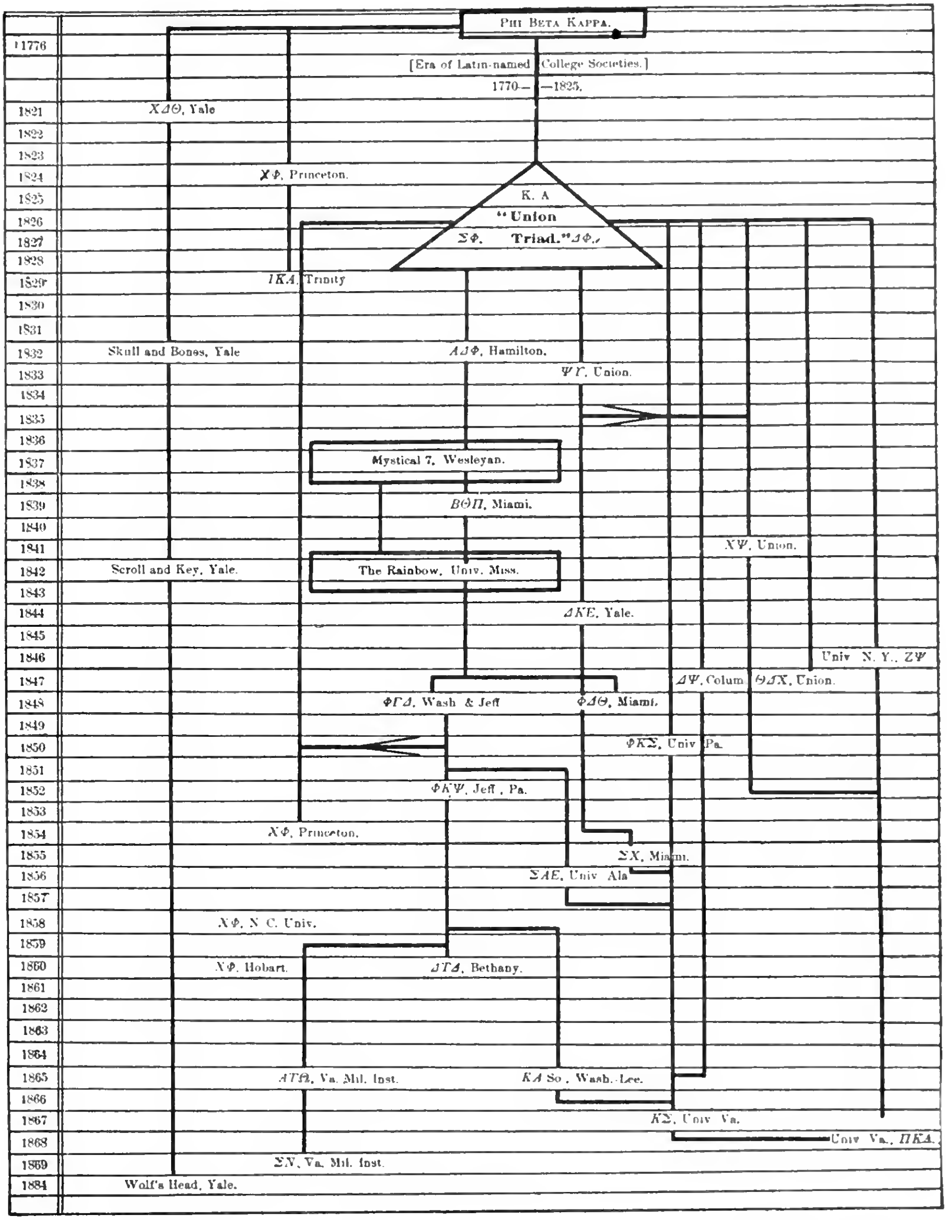
* Secret Societies at Yale. Rupert Hughes, McClure's Magazine, June, 1894.


Phi Beta Kappa.
1776
[Era of Latin-named College Societies.]
1770— —1825.
1821
ΧΔΘ, Yale
1822
1823
1824
ΧΦ, Princeton.
1825
K. A
1826
"Union
1827
ΣΦ. Triad." ΔΦ.
1828
1829
ΙΚΑ, Trinity
1830
1831
1832
Skull and Bones, Yale
ΑΔΦ, Hamilton.
1833
ΨΥ, Union.
1834
1835
1836
1837
Mystical 7, Wesleyan.
1838
1839
ΒΘΠ, Miami.
1840
1841
ΧΨ, Union.
1842
Scroll and Key, Yale.
The Rainbow, Univ. Miss.
1843
1844
ΔΚΕ, Yale.
1845
1846
Univ. N. Y., ΖΨ
1847
ΔΨ, Colum.
ΘΔΧ, Union.
1848
ΦΓΔ, Wash. & Jeff.
ΦΔΘ, Miami.
1849
1850
ΦΚΣ, Univ. Pa.
1851
1852
ΦΚΨ, Jeff., Pa.
1853
1854
ΧΦ, Princeton.
1855
ΣΧ, Miami.
1856
ΣΑΕ, Univ. Ala.
1857
1858
ΧΦ, N. C. Univ.
1859
1860
ΧΦ, Hobart.
ΔΤΔ, Bethany.
1861
1862
1863
1864
1865
ΑΤΩ, Va. Mil. Inst.
ΚΑ So., Wash.-Lee.
1866
1867
ΚΣ, Univ. Va.
1868
Univ. Va., ΠΚΑ.
1869
ΣΝ, Va. Mil. Inst.
1884
Wolf's Head, Yale.

GENEALOGICAL CHART OF GENERAL, GREEK-LETTER, COLLEGE FRATERNITIES IN THE UNITED STATES.

man, and a "Wolf's Head" man in his wake, go through the same evolutions. Between "tapping time" and initiation a week elapses. During this time the slapper and the slapped preserve a sacred mutual silence, except when the new man is notified of the time and place of the awful ordeal, to be consummated in the recesses of the society house.

This peculiar ceremony of nominating or choosing new members of the Yale senior societies, original there with Skull and Bones and imitated by "Keys" and by Wolf's Head, is, doubtless, derived from the accolade, or conferring of knighthood, in ancient times an embrace, but more recently a blow on the shoulder with the flat of a sword. But still more singular is the custom of the Yale juniors in assembling on the campus between four and six o'clock, on the particular Thursday in May, accompanied by half the college, and hundreds of other spectators, entirely without announcement from or arrangement by any one. The writer first referred to points out, in addition to the fact that Yale's senior societies meet Thursday nights in closely guarded society houses, that a "Bones" man, while in college, is never without his badge, a skull and bones, with the figures "322" in place of the lower jaw; that if in swimming without bathing costume, he carries it in his mouth; that one of the newly chosen "Bones" men wears two (overlapped) badges for six months, and that the "sanctum sanctorum" in the "Bones" house is referred to by the figures "322." There is a tradition, however, that the "322," the sum of which is the perfect number and suggests a "mystical seven," means "founded in '32, 2d chapter" (the first being "the German corps"); also, that the members trace their society "to a Greek patriot organization, dating back to Demosthenes, 322 B.C. The 'Bones' records of 1881, it is alleged, are headed 'Anno-Demotheni 2203.'" An election to "Bones" is generally the secret ambition of almost all Yale men, even over the bones of the Greek-letter societies, although Scroll and Key, and Wolf's Head, of late, have made such strides as to frequently dispute the first place which the older senior society has had in the minds of available material. "Bones" generally elects honor men and athletic stars. Scroll and Key takes men of the same rank, but more frequently from among the social element, while Wolf's Head has taken men which might have been welcome additions to either "Bones" or "Keys." The following are the names of some of the better known Yale graduates who are "Bones" men: President Dwight, Ellis H. Roberts, William W. Crapo, Daniel C. Gilman, Andrew D. White, Chauncey M. Depew, Moses Coit Tyler, Eugene Schuyler, William Walter Phelps, Anthony Higgins, Daniel H. Chamberlain, Franklin McVeagh, William Collins Whitney, William Graham Sumner, George Peabody Wetmore, Wilson Shannon Bissell, John C. Eno, Theodore S. Woolsey, Walker Blaine, Arthur T. Hadley, Robert J. Cook, Judge William H. Taft, Walter Camp, Sheffield Phelps, and Alonzo A. Stagg. The three historic junior societies at Yale are Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon, although Zeta Psi has figured there of late years as a sophomore and junior society. Skull and Bones, Scroll and Key, and Wolf's Head, as a matter of practice, each elect fifteen members annually, generally from among members of the first three societies named, seldom from members of that last named, and still less frequently elect a junior who is not a member of any of the Greek-letter fraternities.

Lambda Iota was founded at the University of Vermont by thirteen students, where it has since maintained a prosperous existence. Its badge consists of an owl on the top of a column or pillar between the letters forming the society's name. It numbers three governors of Vermont among its alumni. Its membership is more than 400.

Scroll and Key was founded at Yale in 1841, by members of the class of '42, as a rival senior society to Skull and Bones, most of the peculiarities of which it copied. (See Skull and Bones.) It celebrated its fiftieth anniversary with a three days' jubilee in May, 1892, in its society house at New Haven, one of the handsomest structures of the kind in the country. It is incorporated as the Kingsley Trust Association. It is related that on the nights when the society meets all the active "Keys" men in New Haven are required to be in the society house from half-past six until half-past twelve, and that none of them is allowed to leave the building during that period, "unless accompanied by another man." In preserving a deep mystery about its affairs, in not mentioning the society in the presence of an outsider, and in retaining constant possession of badges by undergraduate members, "Keys" parallels its prototype. While members of the latter wear their badges on their vests, "Keys" men frequently wear theirs on their neckties. The "Keys" badge consists of a gold key across a scroll, with the letters "C. S. P." above, and "C. C. I." below. It selects annually fifteen members of the junior class by the same process described as originating with Skull and Bones. Its membership, on the whole, is characterized as conspicuous for social standing and wealth rather than for college or athletic honors, though many Yale athletes and honor men have joined it. Among its prominent graduates are Theodore Runyon, John Addison Porter, George Shiras, General Wager Swayne, the Rev. Joseph H. Twitchell, Dr. James W. McLane, George A. Adee, Edward S. Dana, Isaac Bromley, Bartlett Arkell, and James R. Sheffield.

Wolf's Head was founded at Yale by a number of members of the class of '84, as a rival senior society to Skull and Bones and to Scroll and Key. (See those societies.) It copies most, if not all, of the peculiarities of the two older senior societies. For a few years it was not rated as highly as either "Bones" or "Keys," and was able to take only the so-called better men in the Junior Class overlooked by "Bones" and "Keys;" but with the increase in the size of classes, and the fact that each of the senior societies takes only fifteen men each year, with increased age and its handsome ivy-clad society house, Wolf's Head continues to gain upon its older rivals. It is incorporated as the Phelps Trust Association. Its badge consists of a wolf's head transfixed on an inverted Egyptian tau, the symbolism suggested by which is significant, yet probably different from that taught within the pale of the society.

Phi Nu Theta was organized at Wesleyan University, 1837, shortly after the appearance there of the Mystical Seven which is now dead, and in some respects one of the most remarkable college societies in the country. Phi Nu Theta sought to bring together a few members of each class for mutual helpfulness and within the past sixty years has initiated about 460 members. It has a handsome house, and ranks well among Middletown college fraternities. Its badge is a scroll watch-key with the letters forming its name engraved thereon. Among its alumni are Rev. Dr. Winchell, formerly of Syracuse University, the late Bishop Haven and Professor W. O. Atwater.

Kappa Kappa Kappa. Founded at Dartmouth, Hanover, N. H., in 1842, by six students, assisted by Professor C. B. Haddock, the year following the appearance of Scroll and Key at Yale. It numbers about 850 members. The badge is a Corinthian column and capital of gold with the letters K. K. K. at the base. It has generally ranked with other fraternities at Dartmouth.

Delta Psi. Organized at the University of Vermont in 1850. For a few years it was an anti-secret society. It has no connection with the fraternity by the same name which was founded at Columbia in 1847. It numbers about 350 members.

Alpha Sigma Pi. Organized at Norwich University, Vermont, in 1857, by seven students. The military character of the society was the natural outcome of the college where it appeared. Its colors are blue and white, and the badge is a gold shield displaying a flag and musket crossed over a drum and the Greek letters forming the name of the organization. Present membership, about 290. General Granville M. Dodge is, perhaps, its most widely known alumnus.

Phi Zeta Mu was organized in the scientific school, Dartmouth, in 1857, by five students, members of '58 and '59. It has a monogram badge, a fine society building, and about 400 members.

Alpha Sigma Phi was founded at Yale in 1846 as a sophomore society. It established chapters at Harvard in 1850, Amherst in 1857, Marietta College, Ohio, in 1860, and at Ohio Wesleyan University in 1865. The parent chapter died from internal disagreements, the first two branches were suppressed by college faculties, and the fourth was withdrawn by the society itself, which flourishes, therefore, solely at Marietta College. It has about 300 names in its catalogue, and there are several organizations of its alumni. The society has a fine house. Its badge consists of a shield bearing an open book on which are hieroglyphics, across it a quill and letters forming the name of the society.

Berzelius was established at Sheffield, Yale College, in 1863. Its membership is about 370. The badge "is a combination of potash bulbs in gold," over which is the letter "B." It ranks high among Yale scientific students.

Sigma Delta Chi was founded at Sheffield Scientific School, Yale, in 1867. It is sometimes referred to as Book and Snake, because its badge consists of an open book displaying the letters Sigma Delta Chi, surrounded by a serpent. It is prosperous and has about 300 members.

The foregoing makes it plain that the secret society system at Yale is something radically different from that at other colleges. The difference may be made clear by stating that at almost all colleges the freshman who receives a bid from and joins a Greek-letter fraternity unites with an interstate or national society which represents the social, literary, and human side of college life and binds him closely to itself not only while an undergraduate, but for life.

At Yale when there used to be freshmen as well as sophomore, junior, and senior societies, the same general cliques or group of "fellows" were taken into the same freshman, sophomore, junior, and senior societies in a mass, a sort of four degrees system, each society representing a different "degree." The freshmen societies were merely Yale affairs, with no ligaments reaching to other colleges, and the like is true to-day of Yale's sophomore societies. Its three junior fraternities are, indeed, parts of as many national college societies, with a prestige not second even to Yale's senior societies, but one must leave the shadows of Yale to appreciate the fact. The Yale senior societies, owing to this exceptional and unfortunate system so far as the Yale sophomore and junior societies are concerned, are goals, and the sophomore and junior societies are merely stepping-stones. Twenty-five years ago the rival freshmen societies were "D. K." (Delta Kappa) and "Sigma Epps" (Kappa Sigma Epsilon). The sophomore members endeavored to select freshmen most likely to make a mark while in college, and great efforts were made by the rival societies to outwit each other and get "the best men." When the initiation ceremonies were held, a month later, the sophomores felt that they were rewarded for their trouble. A correspondent of the New York "Sun" has described substantially what took place at the initiation of freshmen during the palmy days of "D. K." and "Sigma Epps," as follows:

> The candidate received a black-bordered notification of his election, with instructions to repair the following evening to some remote street corner. There he was met by two sophomore members who straightway blindfolded him and grasped him

firmly on either side. Then ensued a Walhalla dance through bypath and wood and dell. Now the candidate was run at full speed against a tree, now he trembled astride a picket fence, now the bandage was slipped so as to give one glance of an open grave or the dizzy verge of East Rock. Then, after many miles and countless turns, he was hurried, all panting, struggling, and stumbling, through a busy street, made evident by jostlings and derisive calls. He was forced step by step to mount backward a seemingly interminable flight of stairs, and to wait in a close and heated room until there was a sudden upward jerk, the bandage was removed, and he found himself on the roof of a high building with others of his classmates, equally confused and exhausted. When at length the candidate's name was called in sombre tones he advanced all uncertain to the scuttle. There he was bound and blindfolded. Strong arms grasped him from above and from below. He descended rapidly with many a bump. He was dragged into the main hall, flung into a great canvas blanket with rope handles, and then, with all the force of a score of excited young devotees, tossed and slapped again and again against the lofty ceiling. He was rolled in a cask and nailed in a coffin, and stretched on a guillotine with one blade—all to an accompaniment of sulphurous smoke and lurid flashes and piercing yells of "My poor fresh."

But these ceremonies were not always without unfortunate results, and at times were marked by a degree of hilariousness not explained entirely on the ground of good nature and a desire to look on the humorous side of life. The displeasure of the faculty was an outcome, and in 1880 the societies were abolished. The only remaining Yale freshman fraternity, Gamma Nu, founded in 1859 as a non-secret, literary society, died from internal weakness in 1889, since which time Yale Greek-letter or other secret freshmen societies have been extinct. Twenty-five years ago Yale's sophomore fraternities were Phi Theta Psi and Delta Beta Xi, founded on the ruins, as it were, of Kappa Sigma Phi and Alpha Sigma Theta. The first, called "Theta Psi," was practically a stepping-stone to Psi Upsilon, and "Delta Beta" was an ante-room leading to the sanctum sanctorum of Delta Kappa Epsilon. They took about thirty men each and held weekly meetings, features of which were mild-mannered literary exercises and sometimes punch that was anything but mild. So serious were the results of one occasion of that kind, in 1878, that the faculty unceremoniously "twisted the neck" of the "phœnix of Theta Psi," and closed "the book of Delta Beta forever." The two existing sophomore societies are Hé Boulé and Eta Phi, the first formed in 1875 and the latter in 1879, among the most powerful organizations at Yale, it being seldom that a member of each fails of an election to the junior societies. They are almost if not quite as secret in their workings as the senior societies, and constitute a formidable factor in college politics. The names of the seventeen members of each, together with their places of meeting, are confidently believed by members to be unknown to the outside world; and while, as a matter of fact, such is seldom or never the case, the fiction is encouraged. The owl and initials of Hé Boulé and the mask of Eta Phi are worn near the left armholes of the waistcoat. Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon of national fame, with chapters at many other colleges, each takes thirty-five sophomores at the end of the year. Zeta Psi, a two-year society at Yale, also takes its quota. As explained in the sketch of Skull and Bones, these elections have an important bearing on the chances of those selected for securing membership in one of the three senior societies. About twenty-five years ago Alpha Delta Phi refused to continue to be made a means to an end, merely an entryway to a senior society, and withdrew its Yale Chapter. For nearly a score of years thereafter Psi Upsilon and Delta Kappa Epsilon monopolized desirable junior classmen on their way to "Bones" and "Keys," and after 1884 to Wolf's Head. Six or seven years ago Alpha Delta Phi revived its Yale Chapter, the oldest secret society at Yale except Skull and Bones, as a four-year fraternity, and tried to make it a Yale organization on a par with even the senior year fraternities.

It met with only moderate success, owing to the overpowering weight of Yale sentiment in favor of class societies, and within a few years accepted the situation, became a junior society again, so far as that chapter is concerned, built one of the handsomest and most expensive fraternity houses at New Haven, and revived its ancient standing as a worthy rival of the Yale variety of Psi Upsilon and Delta Kappa Epsilon.

This junior society rivalry, however, is more on the surface than otherwise, the three fraternities being practically private social clubs which meet separately, of course, to coöperate in the production of plays and burlesques and in even more distinctively social entertainments. The "Alpha Delt," "Psi U," and "Deke" halls, or houses, at New Haven are among the most elaborate and costly structures of the kind in the country. In the week prior to the "tapping" ceremonial of the senior societies, in May (see Skull and Bones), the junior societies appear on the campus attired in gowns and hoods, singing each its own peculiar songs, after which they retire to their several buildings and proceed to initiate the thirty-five newly fledged members who are to act as heirs and assigns of these fraternities for the ensuing college year.

The inspiration, development, rituals, and function of the general college fraternities, those which do not live in vain, which hold the remembrance and affection of members well on into their declining years, which often divide the regard felt for alma mater, call for an analysis which the mere chronicler may well be excused for not attempting. A recent writer stated that "many men who have belonged to a Greek-letter society during their undergraduate days lose interest in the matter before they are five years away from their alma mater. This is almost inevitable because of new interests and because a large number of graduates are not associated in their homes with men who belong to their fraternity." One can hardly refrain from believing the author of the sentiment is a Yale man. The "Bones" or "Keys" graduate of Yale might naturally find the height of his ambition in an election to a senior society. Neither his sophomore nor junior year fraternities cuts much of a figure beyond the fact that he used them in an effort to get to "Bones," "Keys," or Wolf's Head. But the alumnus of Cornell, Columbia, Amherst, the University of Michigan, and many other colleges, who is an "Alpha Delt," a "Psi U," a "Deke," a "Beta," a "Zete," a "Kap," a "Sig," or a member of any of a score of others with a national reputation, remains more often than otherwise a faithful son of such society so long as he lives, and treasures its records, its traditions and its influences to the latest days of his life. The Greek-letter fraternities antedate all other existing secret societies in America, except the fraternity of Freemasons. They vary more than might be supposed, for members are always convinced of the superiority of their own fraternities over all rivals and confident of the greater loyalty of their own alumni. Some have elaborate rituals and others ceremonials which would be regarded by good judges as commonplace. The world at large, unfortunately, has had abundant evidence during the past twenty-five years of the sensational if not solemn character of the initiation ceremonies of some, as the results were such as to endanger the lives of initiates.

Heckethorn* and some others attribute the founding, in 1776, of Phi Beta Kappa, the mother of American college Greek-letter fraternities, to the Illuminati, of Weishaupt, in Bavaria, but this is undoubtedly mere conjecture. The Illuminati itself was founded in 1776, and it is hardly likely that a few boys at the College of William and Mary in Virginia, in those days of extremely infrequent letter-writing and trans-Atlantic voyages, were inspired in their formation of a Greek-letter secret society by the

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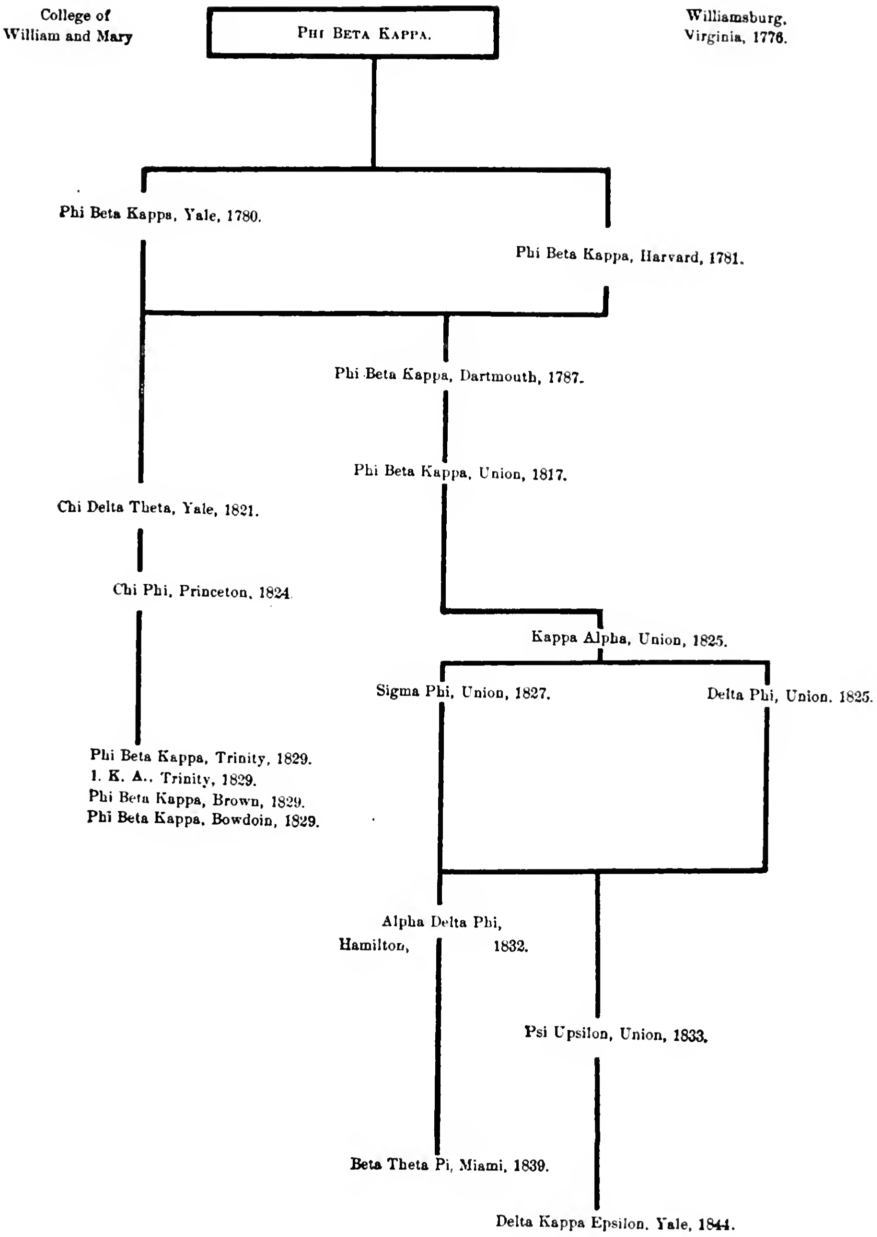
* Secret Societies of All Ages.


College of William and Mary
Phi Beta Kappa.
Williamsburg, Virginia, 1776.
Phi Beta Kappa, Yale, 1780.
Phi Beta Kappa, Harvard, 1781.
Phi Beta Kappa, Dartmouth, 1787.
Phi Beta Kappa, Union, 1817.
Chi Delta Theta, Yale, 1821.
Chi Phi, Princeton, 1824.
Kappa Alpha, Union, 1825.
Sigma Phi, Union, 1827.
Delta Phi, Union, 1825.
Phi Beta Kappa, Trinity, 1829.
I. K. A., Trinity, 1829.
Phi Beta Kappa, Brown, 1829.
Phi Beta Kappa, Bowdoin, 1829.
Alpha Delta Phi, Hamilton, 1832.
Psi Upsilon, Union, 1833.
Beta Theta Pi, Miami, 1839.
Delta Kappa Epsilon, Yale, 1844.

GENEALOGICAL CHART OF EARLIER CHAPTERS OF PHI BETA KAPPA, AND THE BETTER KNOWN COLLEGE FRATERNITIES IMMEDIATELY FOLLOWING THEM.

illustrious foreigner whose name is linked to an order which for a short time was grafted upon Freemasonry and then disappeared forever. There is no reason for believing that American college Greek-letter societies had any inspiration beyond what appeared on the surface, until after 1828, the year following the disappearance of Morgan, who was accused of being about to betray Masonic secrets. In that and several succeeding years politicians made use of this "good enough Morgan until after election," and so fanned the anti-Masonic flame that thousands of well-meaning people discovered prejudices against the fraternity which they never till then suspected themselves of possessing. Reference has been made to the effect on John Quincy Adams, Edward Everett, and others, and the history of that time will reveal some, notably Thurlow Weed, who were less sincere in their antagonism to Freemasonry, even though no less bitter. This presented an opportunity to cranks and charlatans which was not to be despised, and the country was speedily flooded with supposititious accounts of Masonic ceremonies and alleged revelations of Masonic secrets. The public mind was directed to that subject as it never had been before, and probably never will be again. Secret societies of the middle ages, the mysteries of Isis and Osiris and of Eleusis, and the revolutionary secret societies of this and of other countries, all came in for a critical examination and premeditated condemnation and got both. The only importance attaching to this reference is to recall what seems not to have been pointed out before, that it was during the period from 1828 to 1845, covering the anti-Masonic agitation, that the older among the best known national Greek-letter college fraternities were born. At that time the English Order of Foresters was just being introduced here; the English Order of Odd Fellows had not been domesticated more than a decade and had only a few members; the English Order of Druids was a newcomer; the American Improved Order of Red Men, as at present organized, was only then taking shape, and the Ancient Order of Hibernians had just arrived at New York city from Ireland. Curiosity and prejudice had been mingled in an effort to find out something with which to condemn the type of the secret society, Freemasonry, and the effort resulted, among other things, in a study of secret societies in general. If one can read of groups of college students at New York and New England centres of intelligence organizing Greek-letter secret societies on the outward lines established by Phi Beta Kappa, Kappa Alpha, Sigma Phi, and Delta Phi without appreciating that they must have utilized some of the raw material which was floating in the air, he must be deficient in imagination. The societies which saw the light in 1825 and 1827, Kappa Alpha, Sigma Phi, and Delta Phi, probably did not have elaborate rituals at that time. There are those who know they had them later. Then came Alpha Delta Phi and Skull and Bones in 1832, Psi Upsilon in 1833, Mystical Seven in 1837, Beta Theta Pi in 1839, Chi Psi and Scroll and Key in 1841, and Delta Kappa Epsilon in 1844. In these one finds the practical inspiration for all that came after in the family of Greek-letter societies. That college fraternities multiplied fast and grew rapidly during this period is more than significant. As a matter of fact, some of the better known college fraternities give unmistakable evidence, to those of their members in a position to judge, of having rummaged in the bureau drawers of Freemasonry, Odd Fellowship, Forestry, the Templars, Knights of Malta, and other "orders" for ritualistic finery. Zeta Psi was founded by Freemasons. Delta Psi, Columbia, 1847, was dressed up by some one who had access to rituals of the bastard Masonic rites of Misraim and Memphis. Psi Upsilon hung its harp low on the tree of symbolic Masonry, while its offspring, Delta Kappa Epsilon, read up on the Vehmgerichte and ancient

Grecian mysteries before selecting a few ceremonials which would better fit nineteenth-century college life. Theta Delta Chi went far afield and returned with the Forestic legend, while the earlier "Alpha Delts" were evidently inspired by what they knew of Royal Arch Masonry and the Red Cross degree as conferred in commanderies of Masonic Knights Templars. There would appear to be little room to-day for additions to the Greek-letter world. There are too many of these fraternities already, and while there is no tendency on the part of stronger societies to unite, weaker ones occasionally find their way into older or stronger fraternities. The latter, having the prestige of age and a distinguished alumni, are naturally well-nigh invincible.

The general fraternities publish catalogues containing, as estimated, about 111,000 names, honorary about 6,500, professional 4,400, and the ladies, perhaps, 9,000; in all about 131,000, a large proportion of which are of deceased members.

Alpha Beta Tau.—Women's society. (See College Fraternities.)

Alpha Chi Omega.—Professional (music) society. (See College Fraternities.)

Alpha Delta Phi.—This is the oldest of the three great Greek-letter fraternities round which the secret society world revolved between 1835 and 1870, and which to-day are associated with all that leads in this department of social and literary life in America. (See College Fraternities.) It was founded at Hamilton College, Clinton, N. Y., in 1832, by Samuel Eels of the class of '32, aided by John C. Underwood of his own class; Lorenzo Latham, '32; and Oliver A. Morse and Henry L. Storrs of the class of '33. Sigma Phi had reached Hamilton in 1831 and Kappa Alpha sought to follow it a year later; but Eels and others who were approached by the "Kaps," and asked to form the Hamilton Chapter of the latter, after consideration declined the invitation and founded Alpha Delta Phi. The original "Alpha Delt" badge was of gold, in the form of an oblong, with rounded corners. It presented a field of black enamel containing a white crescent with the horns up, enclosing an upright, five-pointed, emerald star. The field was bordered with a rope of gold and beneath the crescent was the date of foundation, 1832. On the reverse, on plain gold, was engraved the name of the owner, his college and class, with a pair of crossed swords over the star and crescent upon the shaft of a conventionalized monument. The one star and the crescent are plainly a modification of the ancient emblem, a crescent with seven stars, suggested, possibly, by the six stars of Phi Beta Kappa. The rope of gold requires no explanation. The crossed swords and the unbroken column are easily traceable to the general attention given secret societies between 1828 and 1835, and to the Masonic fraternity in particular, modifications of several of the ceremonies of which, in lodge, chapter, and commandery, may be found in even the modern Alpha Delta Phi ritual. The emblem more commonly in use by members to-day is a gold crescent containing a smaller, raised, black enamelled crescent, closely set about with pearls, and upon which in gold are the letters Alpha, Delta, and Phi. In the star, held by the points of the crescent, is a large emerald contrasting with pearls which surround it. This society, unlike almost all others of like nature, designates its chapters after the colleges where situated or with some local name, instead of by Greek letters in the order of establishment. It was the first Greek-letter fraternity (excepting Phi Beta Kappa) at Harvard, the University of New York, Columbia, Amherst, Brown, Miami, Hobart, Bowdoin, Rochester, and the College of the City of New York, and may be said to have blazed the way for such prominent followers as Psi Upsilon, Beta Theta Pi, and Delta Kappa Epsilon during a quarter of a century preceding the Civil War. Its Harvard Chapter, 1837, at first was of an extremely literary character, but later took in an extraordinarily large number of members from each class, so that it lost, in a measure, a share of that sympathy with the other chapters which usually marks college fraternities. It finally lost its identity, and in 1858 became known as the "A. D. Club," which organization, having no connection with the fraternity, still continues to exist at Harvard. The Harvard Chapter of Alpha Delta Phi was revived in 1879, and remains one of the best of the score or more which bear aloft the green and white and the star and crescent. The war at Michigan University between the faculty and chapters of Alpha Delta Phi, Beta Theta Pi, and Chi Psi, which lasted from 1845 to 1850–51, is treated under the title College Fraternities. Alpha Delta Phi has no alumni chapters, but there are several associations of its alumni, and in New York the Alpha Delta Phi club is one of the best of its kind in the city. Its Yale Chapter retrograded during the period 1870–72, and was withdrawn in the latter year. With Psi Upsilon and Delta Kappa Epsilon, Alpha Delta Phi had indulged in the luxury of being a junior society at Yale, permitting itself to be a stepping-stone merely to the (then) two senior societies. In the struggle to secure elections to one class society after another, loyalty to any one of the societies not regarded there as the goal was likely to become a name only. For nearly twenty years Alpha Delta Phi remained away from Yale, and then returned to make an effort to hold its own as a four-year society, in the face of the dominant Yale sentiment favoring separate societies in the sophomore, junior, and senior years. It made a partial success of it, but finally concluded not to try to swim against the stream, built itself a magnificent society house and locked horns, as of old, with its two former junior society rivals, with which it, as elsewhere, does not fail to hold its own. (See College Fraternities for further details concerning the secret society system at Yale.) The government of Alpha Delta Phi is by means of an Executive Council (incorporated) consisting of the President, Secretary, and Recorder, *ex-officio;* nine members at large, the terms of three of whom expire each year, one representative of each inactive (or dormant) chapter and two from each active chapter. This body transacts business through an executive committee of nine, and makes account of its stewardship to the annual convention. Among members whose names are most familiar are United States Senators Pugh, Allison, and Squire; United States Treasurer Ellis H. Roberts; Congressmen W. W. Crapo, W. S. Groesbeck, Jay A. Hubbell; Edward F. Noyes, ex-Minister to France; John Jay, ex-Minister to Austria; Charles Emory Smith, ex-Minister to Russia; James R. Lowell, ex-Minister to England; James O. Putnam, ex-Minister to Belgium; J. Meredith Read, ex-Minister to Greece; Horace Maynard, ex-Minister to Turkey; Judge Blatchford of the United States Supreme Court; Judges Wallace and Coxe of the United States Circuit Court; Joseph A. Choate, Clarence A. Seward, James C. Carter, Everett P. Wheeler, and Francis Lynde Stetson, among leading members of the bar; Rev. Dr. R. S. Storrs, Bishops Brewer, Brooks, Coxe, Harris, Huntington, Lyman, Stevens, Wells, Whitehead, and Watson of the Protestant Episcopal Church; Presidents Eliot of Harvard, Gilman of Johns Hopkins, and Dwight of Yale; Edward Everett Hale, Donald G. Mitchell, Moses Coit Tyler, Charles Francis Adams, Jr., Manton Marble, and Francis Parkman. The fraternity membership list to-day contains more than 7,000 names.

Alpha Phi.—Women's society. (See College Fraternities.)

Alpha Sigma Phi.—Local fraternity at Marietta College, Ohio. (See College Fraternities.)

Alpha Sigma Pi.—Local society at Norwich University, Vermont. (See College Fraternities.)

Alpha Sigma Theta (extinct).—One of Yale's earlier local sophomore societies. (See College Fraternities.)

Alpha Tau Omega.—A general Greek-letter college fraternity, founded at Richmond, Va., September 11, 1865, by Otis A. Glazebrook and Alfred Marshall of the class of '65, Virginia Military Institute, Lexington, Va., and Alfred Marshall, then a recent graduate of the same institution. The parent chapter was, therefore, placed at the Virginia Military Institute, by which the Virginia Beta was established at Washington and Lee University. It pushed its way almost exclusively among Virginia, Tennessee and Kentucky colleges for a number of years, when in 1881 it appeared at the University of Pennsylvania and at Muhlenburg in Pennsylvania, Stevens in New Jersey, Columbia in New York and Adrian in Michigan. Its policy of extension has since taken it to many Western, Southern, and Eastern Colleges, among them, Lehigh, Massachusetts Institute of Technology, Cornell and the Universities of Vermont and Michigan. The government of the fraternity vests in a congress of delegates from chapters, which meets biennially, the Grand officers and High Council, the latter chosen by the Congress and the Worthy High Chancellor, who represents the judicial branch and decides disputed points. The badge is a black enamelled gold Maltese cross, without the indentations, with a circular field at the centre, in which are the Tau, three stars, a crescent above and the clasped hands below. The letters Alpha and Omega on the arms of the cross, with the T at the centre, present the fraternity name vertically and horizontally. Total membership is about 3,250. C. R. Breckenridge, former Minister to Russia, and Walter H. Page, editor of the "Atlantic Monthly," are among its best known alumni. (See College Fraternities.)

Berzelius (not Greek). A secret society at Sheffield Scientific School, Yale. (See College Fraternities.)

Beta Sigma Omicron.—Women's society. (See College Fraternities.)

Beta Theta Pi.—One of the Miami triad of college fraternities and the first Greek-letter society founded at Miami University, Oxford, Ohio. It was founded in 1839 by John Riley Knox, of the class of '39, and Samuel Taylor Marshall, of '40, with whom were associated David Linton, James George Smith, Henry Hardin, John Holt Duncan, Michael Charles Ryan and Thomas Boston Gordon—the first named of the class of '39, the next four of '40, and the last of '41. Alpha Delta Phi had established a chapter at Miami in 1835, four years before, and its popularity and growing prestige are admitted having been the inspiration of or causes for the formation of Beta Theta Pi. The establishment of chapters of the latter throughout the West and South was rapid prior to the war, during which period some were "killed" by anti-fraternity college laws, and later by hostilities between the North and South. Beta Theta Pi absorbed the Mystical Seven fraternity in 1889, formed at Wesleyan in 1837, and the Alpha Sigma Chi in 1879, formed at Rutgers in 1873. (For particulars concerning the Mystical Seven, see Order of the Heptasophs, or Seven Wise Men.) For twenty-five years following the close of the Civil War, Beta Theta Pi followed what was regarded as a radical policy of extension. Besides absorbing two smaller fraternities, alumni and all, it established chapters at about thirty colleges between 1865 and 1890, in many instances—notably at Johns Hopkins, the University of California, Lehigh, Columbia, Dartmouth, and some larger and older Eastern colleges—challenging the respectful attention of the representatives of the Greek-letter world which had preceded them. The badge of Beta Theta Pi is an eight-sided shield of gold, the sides of which turn inward. Along the edges a row of pearls encloses a field of black enamel which displays the letters Beta Theta Pi; above them a diamond encircled by a wreath of green gold, and below, the letters Alpha, Omega, Lambda, Theta. Its earlier badge was even still more suggestive of the Alpha Delta Phi slab badge, being an oblong with corners curved inward instead of rounded off, and the Beta Theta Pi under a crescent and three stars instead of the waxing moon and a single star. The crescent on the "Beta" badge ultimately became the wreath and diamond. The growth of the latter society has been aided by its absorption of a number of local fraternities, and by a general disregard of the conservatism and exclusiveness in the matter of extension preferred by some older societies. In this instance the innovation on the methods peculiar to most Greek-letter fraternities appear to have borne good fruit. Beta Theta Pi has more than sixty active and nearly twenty alumni chapters, and maintains a summer resort at "Wooglin," Lake Chautauqua. One of its characteristics, in which it differs from nearly if not all other Greek-letter societies, is a form by means of which its members sign letters to one another in a manner untranslatable except by the initiated. The only parallel known to the writer is the form of signature used by members of the Royal Arcanum, a mutual assessment, beneficiary, secret society.

Beta Theta Pi, incorporated, is governed by nine directors, the terms of three of whom expire each year, its general secretary, and the chiefs of subordinate districts into which the society is divided. Its membership is estimated at about 10,000. The list of prominent alumni is a long one, and among the names are those of John C. Bullit of Philadelphia; Dr. Mendenhall of New York; Albert G. Porter, ex-Minister to Italy; Governors Francis of Missouri, Morton and Porter of Indiana, Hoadley of Ohio and Beaver of Pennsylvania; William M. Springer, William D. Bynum; Senators Daniel W. Voorhees, M. S. Quay, Joseph E. McDonald, B. Gratz Brown; Stanley Matthews, and James M. Harlan and William B. Woods of the Supreme Court of the United States.

Chi Delta Theta.—Honorary, local, senior society at Yale. (See College Fraternities.)

Chi Phi.—A general, Greek-letter college fraternity, resulting from the union of three similar organizations by that title, the eldest being that founded at Princeton, in 1854, by John McLean, Jr., Charles S. De Graw, and Gustavus W. Mayer, as a result of the alleged discovery of some old documents purporting to be the constitution of a college social and religious society which existed at Princeton in 1824, the initials of the motto of which were Chi Phi. No evidence has been shown that the Chi Phi of 1824 ever had an active existence and the "old constitution" has been lost. The Chi Phi of 1854 succumbed to the anti-fraternity laws at Princeton in 1859, but was continued through its chapter at Franklin and Marshall, established in 1855, which in 1867 placed a chapter at Pennsylvania College. In 1860 the Secret Order of Chi Phi was founded at Hobart College, New York, by Amos Brunson and Alexander J. Beach, of the class of '62, and ten others, and established chapters at Kenyon in 1861, Princeton in 1864, and Rutgers in 1867, in which year, after two years' negotiations, it united with the Princeton Order of Chi Phi, under title of the Northern Order of the same, in distinction from the Southern Order of like name, which was founded in 1858, at the University of North Carolina, by Augustus W. Flythe of the class of '59, Thomas Capeheart and John C. Tucker of '61, and James J. Cherry of '62. The last of three Chi Phi fraternities was the most prosperous prior to and after the war, establishing fifteen chapters throughout the southern States and maintaining a high social and literary standard of membership. After the war the Northern and Southern Orders were attracted to each other, more, perhaps, by the striking similarity of names and badges, a monogram formed of Chi and

Phi, than by any other characteristic common to both, and after a prolonged correspondence and negotiation they united in 1874 under the title of Chi Phi Fraternity. Among the chapters established since 1875 are those at Harvard, Stevens, the Universities of Michigan, California, Pennsylvania, Sheffield, Yale, and Rensselear Polytechnic Institute. Two of the strong eastern chapters of Chi Phi are found at Amherst and Cornell, where they were placed by the Northern Order. The fraternity is governed by convention, and during recess by a Grand Lodge composed of the president of the society and four members appointed by him. The total membership is about 3,900. Among prominent alumni the names of the late Henry W. Grady and Emory Speer are conspicuous. (See College Fraternities.)

Chi Psi.—One of the larger among the smaller general Greek-letter college fraternities. It was founded at Union College, N. Y., in 1841, by Major-General James C. Duane, Judge Patrick U. Major, Philip Spencer, Colonel Alexander P. Berthoud, John Brush, Jr., Dr. Jacob A. Farrel, Robert H. McFadden, Samuel T. Taber, William F. Terhune, and James L. Witherspoon, the fifth like society organized at Union, which college has been called the mother of fraternities. Within nineteen years, or during its lifetime prior to the Civil War, it placed chapters at fourteen other colleges, going to nearly all the larger eastern institutions except Yale and Harvard, as far west as the University of Michigan, and as far south as South Carolina and Mississippi. The Civil War naturally interfered with its progress, and a number of "Chi Psis" were enrolled in southern as well as northern armies. After the period of depression incident to the war it became much more conservative, creating only ten new chapters within twenty-five years after the cessation of hostilities, by which time only sixteen of its new chapters were active and nine inactive. Its badge consists of a gold monogram formed of Chi and Psi, the former heavily jewelled and over the latter, on which, at the top, appears either a quartered circle or a passion cross, and at the bottom a skull and cross bones under three daggers. The latter are significant in that they point to some of the *haute grades* of Freemasonry, from which storehouses, a few of the secret characteristics of this exceptionally secret college fraternity were drawn. Neither its annual convention or fraternity periodicals are public, and the tie between its members is closer and more lasting than that found between members of many like societies. Its total membership is about 3,500. Philip Spencer, one of the founders, when a midshipman on the United States brig of war "Somers," was executed for mutiny, but the unfortunate young man's memory was cleared by United States Senator Thomas H. Benton and others, among them James Fenimore Cooper and Gail Hamilton, who pointed out that the charge against young Spencer, who was the son of a cabinet officer, was untenable, and that the arrest and execution were unwarranted. Among the better known "Chi Psis" are Speaker Thomas B. Reed, ex-United States Senator Thomas M. Palmer, ex-Postmaster-General Don M. Dickinson, Stephen H. Tyng, Jr., Elbridge T. Gerry, William Astor and Chief Justice Fuller of the United States Supreme Court. (See College Fraternities.)

Delta Beta Xi.—An extinct Yale, local, sophomore society. (See College Fraternities.)

Delta Delta Delta.—Women's society. (See College Fraternities.)

Delta Gamma.—Women's society. (See College Fraternities.)

Delta Kappa.—A former Yale, local, freshman society. (See College Fraternities.)

Delta Kappa Epsilon.—Organized on June 22, 1844, at Yale College, by William W. Atwater, Edward G. Bartlett, Frederick P. Bellinger, Jr., Henry Case, George F.

Chester, John B. Conyngham, Thomas I. Franklin, W. Walter Horton, William Boyd Jacobs, Edward V. Kinsley, Chester N. Righter, Elisha Bacon Shapleigh, Thomas D. Sherwood, Alfred Everett Stetson and Orson W. Stow, who had just completed their sophomore year. They had contemplated being elected members of Psi Upsilon in a body, but some of them failing to secure an election to that junior society, the fifteen stood together and formed a new junior society with the foregoing title, to compete with Alpha Delta Phi and Psi Upsilon, which, until then, had monopolized junior year Greek-letter society interests at Yale. Delta Kappa Epsilon, or "D. K. E." as it is usually called, beat all records at extension, by placing chapters at thirty-two colleges and universities between the year it was founded and the outbreak of the war in 1861, going as far as Miami and the University of Michigan in the West and to colleges in Virginia, Kentucky, Tennessee, Mississippi and Louisiana at the South. The southern chapters were rendered dormant by the war, and since 1866 the fraternity has been much more particular in creating branches, has made more of an effort to revive inactive chapters than to place new ones. Its original plan did not contemplate a general fraternity, but early opportunities for new chapters presenting themselves, a plan for the propagation of "D. K. E." was organized and was carried out with a thoroughness which, owing in part to the war, reacted upon the general standing of the society. From 1870 to date the society has built upon far better foundation and with more care and skill, and ranks as the largest general college fraternity, with more than 12,000 members, nearly 10 per cent. of the total membership of the world of Greek-letter societies. The impression has always prevailed that the parent chapter of "D. K. E." exercises a dominant influence over the entire organization, but this has been denied. Certain it is that, at times, the tie between the Yale "Deke" and his fraters from other colleges is not as strong as that between members of different chapters of almost any other college fraternity. But this may be due to the peculiar society system at Yale rather than to a peculiarity in the government or personnel of Delta Kappa Epsilon. Its Harvard chapter ran against the anti-fraternity laws there in 1858 and practically ceased to exist as a chapter of Delta Kappa Epsilon until 1863. It had not initiated members for several years, but held meetings in Boston, where it became known as the "Dicky Club." The chapter was revived as a sophomore society in 1863, and exists to-day, occasionally challenging attention when some accident reveals to the public its ridiculous and at times reprehensible method of initiating candidates. Dicky Club is no longer "D. K. E." Quite a number of chapters of "D. K. E." have houses of their own; the "D. K. E." club in New York stands as high as similar institutions there, and there are associations of "D. K. E." alumni at a score of cities which hold annual reunions and cultivate the fraternal relations begun during college life. The fraternity is governed by an advisory council which is incorporated. The badge resembles that of Psi Upsilon, except that in the centre of the black field the golden letters Delta Kappa Epsilon appear upon a white scroll. Much is made of armorial bearings, each chapter having a distinct blazon. The fraternity emblem is a lion rampant, in black, on a gold background. On its list of names of distinguished members are those of United States Senators M. C. Butler and Calvin S. Brice; Perry Belmont, W. D. Washburn, John D. Long, A. Miner Griswold, A. P. Burbank, Theodore Roosevelt, John Bach McMaster, George Ticknor Curtis, Julian Hawthorne, Robert Grant, Theodore Winthrop, William L. Alden, ex-Governor McCreary of Kentucky; Wayne McVeagh, Charles S. Fairchild, General Francis A. Walker, Whitelaw Reid, Robert T. Lincoln, Stewart L. Woodford, Mark H. Dunnell, and Henry Cabot Lodge.

Delta Phi.—A general Greek-letter college fraternity, founded in 1827, at Union College, almost immediately following the organization of Sigma Phi, by Benjamin Burroughs, William H. Fondey, Samuel L. Lamberson, Samuel C. Lawrison, David H. Little, Thomas C. McLaurey, John Mason, Joseph J. Masten, and William Wilson. It has relatively few chapters, but as most of them are in the New England and the Middle States, not far from one another, it tends to bind the members of the fraternity close together. Some of its chapters stand high, and, owing to its age, the society enjoys considerable prestige. Its government is by convention. The badge is a gold Maltese cross having a circular disk in the centre, displaying the letters Delta and Phi. On the arms of the cross are engraved or enamelled the clasped hands, an antique lamp, a scroll and quill and a constellation of stars. It numbers about 2,540 members. In the list are the names of Hon. William H. Seward, Senators C. K. Davis and Christopher Magee, ex-Governors Ludlow of New Jersey and Gaston of Massachusetts, Dr. Howard Crosby and Edgar Fawcett of New York, Dr. R. Ogden Doremus, William H. Hurlburt of London, Charles Scribner and John W. and Joseph A. Harper, the publishers. (See College Fraternities.)

Delta Psi.—Founded at Columbia College, New York, in 1847, by Charles Arms Budd and John Hone Anthon; perhaps the most exclusive general Greek-letter college fraternity as to the social standing of members. It has comparatively few chapters, but all of them possess their own houses. Some Delta Psi temples are very costly. Two of its southern chapters survived the Civil War. There are several graduate clubs or associations of Delta Psis known as St. Anthony's clubs, notably at New York, Philadelphia, and Rochester. The society is exceptionally secret and is said to embody in its ritual features of some of the elaborate and audacious innovations upon ancient Freemasonry which appeared at the end of the last and early in the present century. (See College Fraternities.) Its membership is about 2,760. The badge is a golden St. Anthony's cross, or T the sides of which are curved inward. Upon the upright of the cross is a conventional shield displaying Delta Psi upon a field of blue enamel. There are four Hebrew letters upon the bar of the cross, and at the base a skull over a crossed key and sword. Some of the best known members are Bishops Doane of the Protestant Episcopal Church and Galloway of the Methodist Episcopal Church, South; Hamilton Fish, Jr.; General Stewart L. Woodford; Nicholas Fish, ex-Minister to Belgium; Rev. Justin D. Fulton, Brooklyn; Thomas Nelson Page; Stuyvesant Fish, former President of the Illinois Central Railroad, and H. Walter Webb and Dr. W. Seward Webb of New York.

Delta Psi.—The second Greek-letter society by that name. It has no connection with the general college fraternity of that title; a local society at the University of Vermont. (See College Fraternities.)

Delta Tau Delta.—One of the better known of the group of southern general Greek-letter fraternities. It was organized January 1, 1860, at Bethany College, W. Va., by William R. Cunningham, with whom were associated Henry K. Bell, Alexander C. Earle, John L. N. Hunt, John C. Johnson, Jacob S. Lowe, and Eugene Tarr, as a rival to Phi Kappa Psi, then the only other like society at the college named, and promptly began placing chapters at other colleges. As the extension was North, East, and West, rather than South, it suffered relatively less from the Civil War than some other southern Greek-letter fraternities. It has shown good judgment in withdrawing charters from undesirable institutions, and has strong chapters South, West, and East, notably those at the

Universities of Michigan, Minnesota, Colorado, Mississippi, Georgia, Tennessee, Virginia, and Wisconsin, at Rensselaer, Tufts, Massachusetts Institute of Technology, and Cornell. In 1886 it absorbed two chapters of the Rainbow Fraternity, or W. W. W., the first southern college secret society, founded at the University of Mississippi in 1848, by seven students who had gone thither from La Grange College, Tennessee. The two remaining chapters of Rainbow, or W. W. W., united with Phi Delta Theta, and so the Rainbow, etc., disappeared. It was very much like the Mystical Seven, Wesleyan, 1837, made much of the number seven, emphasized the seven primary colors, referred to its members as the Sons of Iris and employed an iridescent arch over three W's as its emblem. (See Order of Heptasophs, or S.·. M. W.·.; also College Fraternities.) Delta Tau Delta is governed by an Executive Council, since the union with the Rainbow, called an Arch Council, composed of five alumni and four undergraduate members, elected by convention. The badge is a square slab of gold, with concave sides, displaying the letters Delta Tau Delta over a crescent and under a radiated eye. There is a five-pointed star in each corner. Total membership is about 5,500. Among prominent alumni are Dr. Allan McLane of New York and Will. Carleton the poet.

Delta Upsilon.—Non-secret, general fraternity. (See College Fraternities.)

Eta Phi.—One of two rival Yale local sophomore societies. (See College Fraternities.)

Gamma Nu.—(Non-secret.) Formerly local literary society for freshmen at Yale. (See College Fraternities.)

Gamma Phi Beta.—Women's society. (See College Fraternities.)

Hé Boulé.—A local sophomore society at Yale. (See College Fraternities.)

I. K. A.—Local senior society (not Greek-letter) at Trinity College. (See College Fraternities.)

Kappa Alpha.—Founded at Union College, in 1825, by Rev. John H. Hunter of Yonkers, N. Y., with whom were associated Professor Isaac W. Jackson of Union, Dr. Thomas Hunn and Judge Rufus W. Peckham of Albany, Judge Levi Hubbell of Milwaukee, Senator Preston King of New York, Professor Amos Dean of the Albany Law School, and Rev. Leonard Woods, D.D., ex-president of Bowdoin College. It is the oldest general Greek-letter college fraternity having a continuous existence as a secret society, and stands alone in having had as founders gentlemen who afterwards became distinguished in political or professional life. It began as a social club in a private school, in 1823, and two years later, when members were at college, blossomed out as a secret brotherhood in manifest imitation of Phi Beta Kappa, a secret society which had appeared at Union in 1817, eight years before. (See Phi Beta Kappa; also College Fraternities.) The badge of Kappa Alpha, a watch-key with the handle and stem at diagonally opposite corners of a square of gold, instead of at opposite sides as in the case of the watch-key badge of Phi Beta Kappa, is enough to indicate the inspiration of Kappa Alpha, if nothing else were available. The signs of the zodiac surround the letters Kappa and Alpha in the centre of the square, and in the right and left hand corners, respectively, are engraved or enamelled two Hebrew letters, sufficiently significant to those familiar with "the summit and perfection" of something else to indicate the direction in which the earlier "Kaps" delved for material with which to dress their ritual. On the reverse are "the rising sun and other symbols," quite in line with what has just been written. Kappa Alpha established a chapter at Williams College in 1833, the first outpost, where it encountered active antagonism from a social fraternity, later known as Delta Upsilon, established in 1834 to combat secret college societies (see College Fraternities), a number of the members of which withdrew and joined Kappa Alpha. In 1827 the success of Kappa Alpha at Union was such that two fraternities were organized there in opposition to it, Sigma Phi and Delta Phi, the first of which followed it to Williams in 1834. Its conservatism in instituting new chapters has always been marked, and it has only half a dozen today, exclusive of those which were killed by the anti-fraternity wars at Princeton and at the University of Virginia, which disappeared at the outbreak of the Civil War. Its Williams' Chapter was the first among like organizations there to own a house of its own. Its membership, estimated at 1,140, has always been limited, but is of high rank socially. At its semi-centennial celebration at Union in 1875 the address was delivered by Governor Henry M. Hoyt of Pennsylvania. It is governed by an Executive Council composed of alumni and delegates from active chapters. Among its better known alumni, other than those mentioned, are General Albert J. Myer; S. G. W. Benjamin, ex-Minister to Persia; Edward S. Bragg, ex-Minister to Mexico; Augustus Schell, ex-Collector of the Port of New York, and Eliphalet N. Potter, President of Hobart and of Union Colleges.

Kappa Alpha. — (Southern Order.) Founded in 1865 as a general Greek-letter college fraternity at Washington and Lee University, Virginia, by Professor S. Z. Ammen, James W. Wood, Rev. W. N. Scott, and William A. Walsh. Until 1870 it was governed by the parent chapter. Since then its affairs have been governed by conventions of delegates from chapters, and in the intervals administered by an Executive Council. It has confined its extension mainly to the South, and is prosperous, although numerous chapters, some of which are not at institutions of the first rank, will explain why its membership is not, as a whole, of the highest social or scholastic grade. Its badge is a gold shield on which are a cross having four arms of equal length and the letters Kappa and Alpha on a black field. Its total membership is about 2,950. (See College Fraternities.)

Kappa Alpha Theta.—Women's society. (See College Fraternities.)

Kappa Kappa Gamma.—Women's society. (See College Fraternities.)

Kappa Kappa Kappa.—Local fraternity at Dartmouth College. (See College Fraternities).

Kappa Sigma.—A general Greek-letter college fraternity, organized at the University of Virginia, in 1867, by Dr. George W. Hollingsworth and Dr. George M. Arnold, with whom were associated Edward L. Rogers, George L. Thomas, John C. Boyd, and Robert Dunlop. It is declared that the society is a direct descendant of Kirjaith Sepher, a European university secret society, founded at Bologna and Firenze, Italy, about 1400 A. D. by a Greek professor at those institutions, branches of which appeared at the French Universities of Montpellier, Orleans, and Paris about 1410. The story runs that the Italian branches finally became extinct, except in a family named De Bardi, "who handed down its traditions" to Hollingsworth and Arnold in 1866 while they were abroad studying medicine, giving them permission to establish the society in America, which, Baird adds, "they did, under the name of Kappa Sigma." It was carried to the University of Alabama the year the parent chapter was founded, and spread rapidly to southern and southwestern colleges with the exception that the third outpost was placed at Bellevue Medical College, New York, where it was empowered to initiate students at Columbia and the College of the City of New York. Nearly all other northern chapters are at smaller western colleges. The government of the fraternity is through a national Grand Conclave, or convention, which meets biennially, between the sessions of which the affairs of the society are in the hands of a committee of five officers. The badge is an inverted crescent of gold, attached to and below which, by four of its points, is a five-pointed star with the letters Kappa Sigma in its centre, encircled by jewels. At the top, on the crescent, a skull and bones are engraved; at the left, the crossed keys, and at the right, crossed swords. Membership about 2,800. (See College Fraternities.)

Kappa Sigma Epsilon.—Former local freshman society at Yale. (See College Fraternities.)

Kappa Sigma Phi.—Long extinct local sophomore society at Yale. (See College Fraternities.)

Lambda Iota.—Local society at the University of Vermont. (See College Fraternities.)

Mystical Seven.—(Not Greek-letter.) In some respects among the most ambitious efforts at creating a college secret society with a good ritual. Absorbed by Beta Theta Pi. (See Order of the Heptasophs, or Seven Wise Men; also, College Fraternities.)

Nu Sigma Nu.—Professional, medical society. (See College Fraternities.)

P. E. O.—(Not Greek.) Women's society. (See College Fraternities.)

Phi Alpha Sigma.—Professional, medical society. (See College Fraternities.)

Phi Beta Kappa.—The parent of the American system of Greek-letter college fraternities, organized December 5, 1776, by John Heath, Thomas Smith, Richard Booker, Armistead Smith and John Jones, undergraduates at the College of William and Mary, Williamsburg, Va., then one of the most prosperous and aristocratic institutions of learning in the colonies. It is likewise explained that the meeting to form this society was held in the Apollo room in Raleigh Tavern, made famous by the great speech of Patrick Henry. Much time and erudition have been expended in investigations to determine the origin of the Greek-letter fraternity and how the first one came to give itself a title consisting of Greek letters. Heckethorn disposes of the matter summarily by stating that the Bavarian Illuminati, "according to some accounts," had spread to America, there to form a philosophico-political sect based upon the teachings of Philo, Cato, Lucian, Pythagoras, and Marius. But he evidently forgot that Weishaupt's Illuminati was born on the continent of Europe in the same year, probably only a few months before Phi Beta Kappa made its appearance in Virginia, that communication between Virginia and the continent of Europe at that time was infrequent, and that there could have been little in common between the Bavarian philosopher and the five boys who were studying the elements of a higher education at Williamsburg, Va. At all, or nearly all, of the American colleges at that time, there were public and private literary societies, as they were called, debating clubs, in which students learned how to think while standing upon their feet and talking; how to express their ideas, and, more than that, how to make others feel the force of what they said. Most of those organizations, only a few of which remain, were known by ponderous or other Latin names. At the founding of the new society in the Apollo room in Raleigh Tavern, it was thought desirable to make a departure instead of imitating the Latin-named societies of the day; and, as one of those present "was the best Greek scholar in college," the name of the society was formed of the initials of a Greek motto, Phi Beta Kappa.

It is hardly probable the five young men responsible for this creation realized or thought they were "planning a union of the virtuous college youth of this country;" but they were. Moreover, they called themselves a fraternity, declared the society was formed for congeniality and to promote goodfellowship, with "friendship as its basis and benevolence and literature as its pillars." A month later, January 5, 1777, Daniel Fitzhugh, John Stuart, Theodoric Fitzhugh, and John Stark joined the organization and entered into a covenant to preserve its secrets and advance its interests. In 1778 it was decided to establish branches of the society in order to extend its good work, in which we find the beginnings of that movement which has peopled the college world with about 700 chapters of nearly one hundred Greek-letter fraternities. A charter for a branch to be known as the Beta chapter was granted Samuel Hardy in 1779, another to William Stuart for Gamma, and a third to William Cabel for Delta. In December that year a charter was granted Elisha Parmele, a graduate of Harvard, who had also been a student at Yale, and in 1780 charters were granted, respectively, to John Beckley for an Eta chapter at Richmond, and George L. Turberville for a Theta at Westmoreland. In 1781 meetings of the parent chapter were suspended owing to hostilities between British troops and the colonists. Of the fate of the five local chapters nothing is known, and it is due to the granting of a charter to young Parmele of Harvard and Yale that Phi Beta Kappa did not die at the approach of Lord Cornwallis. Parmele organized a chapter at New Haven in November, 1780. It was originally intended to call the Yale chapter Zeta, but this was changed, and it became the Alpha of Connecticut. In less than a year, September, 1781, the parent chapter being dead, what was intended to be the Epsilon, at Harvard, was organized as the Alpha of Massachusetts. In 1787 Yale and Harvard carried the organization to Dartmouth at Hanover, where the Alpha of New Hampshire was formed.

No more chapters were established for thirty years, when Yale, Harvard, and Dartmouth, in 1817, instituted an Alpha of New York at Union College. Twelve years after, in 1829, chapters of Phi Beta Kappa were placed at Washington, now Trinity College, Hartford, Conn.; Brown University, Providence, R.I., and Bowdoin College at Brunswick, Me. In 1831 the Harvard Chapter, as described by Baird, "gave up its individual secrets and those of the organization, and thereafter the society assumed a purely formal existence which has continued." (See College Fraternities.) The influence of John Quincy Adams, Joseph Story, Edward Everett, and others was sufficient, in those days of trial and tribulation for Freemasons and members of other secret societies, to cause the Harvard Phibetians to appear on the Cambridge campus and publicly announce the features which had been the mystery and inspiration of Phi Beta Kappa. After that the meetings of the society were held at longer intervals, and generally confined to a public literary programme. But with the removal of the secrecy which attached to the society much of the interest felt in it disappeared and formal meetings at commencement time were about all that remained to show that the organization was not extinct. It elected members annually from among the best students in the junior class, and, in time, became, what it is today, an honorary organization, holding an annual meeting for the election of officers and new members, each of whom is permitted to wear the well-known oblong gold watch-key, for so many years identified with Phi Beta Kappa. The honorary society was placed at Wesleyan College and at the University of Alabama in the twenty years following, and between 1852 and 1869 chapters were placed at the University of Vermont, Western Reserve, Amherst, Williams, New York University and at Rutgers. There were rumors of southern chapters at that period, but little is known of them. The writer quoted says that down to 1881 chapters of Phi Beta Kappa were in the habit of having an oration and poem at public exercises at commencement time, of holding a "private" business meeting to choose officers and members for the ensuing year, "the former, graduates, and the latter, the best scholars in the incoming class." The centennial of the organization's arrival at Harvard was celebrated in 1881, and twenty-nine delegates representing twelve chapters met there and adjourned to meet in

New York in October, when sixteen chapters were represented, and it was resolved to recommend the formation of a National Council and adopt a constitution. At a third meeting, at Saratoga Springs, September, 1882, a constitution was adopted and afterwards approved by sixteen chapters under the title United Chapters of the Phi Beta Kappa Society. This society is governed by a National Council of senators and delegates, each chapter being entitled to send three of the latter, each of whom must be a graduate of five years' standing. There are thirty senators in two classes, whose terms expire in alternate sessions, and who are elected by delegates, from among whom the president of the Council is chosen by the senators. The Council meets the first Wednesday in September in each year, and when not in session the senate is the executive.

Chapters of Phi Beta Kappa also exist at the College of the City of New York, Columbia, Hamilton, Hobart, Colgate, Cornell, Rochester, Dickinson, Lehigh, Lafayette, De Pauw, the University of Kansas, and Northwestern University, total membership being not far from 10,000. The badge of the Phi Beta Kappa is an oblong watch-key of gold, on one side of which are engraved the letters Phi, Beta and Kappa, with a hand below pointing to seven stars above, while on the reverse is the name of the owner and S. P., Dec. 6, 1776.

The apparent mystery in this badge, which tradition informs us was originally worn on a ribbon about the neck of the owner, is easily explained in view of the services rendered posterity by John Quincy Adams, Joseph Story, and Edward Everett. The letters Phi Beta Kappa refer to the motto of the society, Philosophia, Biou Kybernetes, or Philosophy is the guide of life. The seven stars refer to the parent chapter and its six branch chapters, from which the college secret societies of to-day may be said to have descended. Forgetfulness of the original chapters of Phi Beta Kappa is prevented by the hand which perpetually points through the motto to the seven stars. The crescent moon and seven stars are found on some of the oldest Masonic floor-cloths and charts. The significance of the six stars arranged about one as a centre may be perceived when they are connected by straight lines. The resulting figure is a hexagon consisting of six equilateral triangles with their apexes at a common point, the centre of a circle circumscribing the hexagon, whence the Freemason again finds the "point within a circle" and the member of Phi Beta Kappa another meaning than merely a reference to the seven earlier chapters of that fraternity. The popularity of the crescent and stars among later college fraternities is indicated by a study of their badges. Thus, Alpha Delta Phi used a single star and crescent; Beta Theta Pi, a crescent and three stars; Delta Tau Delta, four stars and a crescent; Kappa Sigma, a single star suspended from a reversed crescent; Sigma Chi, seven stars on the base of its St. George's cross, and Theta Delta Chi, two stars. The letters "S. P." on the reverse of the Phi Beta Kappa badge are translated "Societas Philosophiæ," or Philosophical Society. The date is that of its origin, or, as some mystical students will have it, the date of "Illuminism." The sign of a Phibetian, prior to 1831, was made by placing two fingers of the right hand over the left corner of the mouth and drawing them across the chin. His grip was made by locking the hands without clasping the thumbs at the same time pressing the wrists; and his "word" was the motto for which the letters of Phi Beta Kappa stood.

Phi Delta Phi. — Professional, law, society. (See College Fraternities.)

Phi Delta Theta.—Organized in 1848 at Miami University, where Alpha Delta Phi had established a chapter in 1835, and where Beta Theta Pi was founded in 1839, the second member of the Miami Triad, the most widely extended, and therefore the most distinctively national among the general Greek-letter college fraternities. It was founded by Robert Morrison and John McMillan Wilson of the class of '49; Robert Thompson Drake, John Wolfe Lindley, and Andrew Watt Rogers of '50, and Ardivan Walker Rogers of '51, all of whom graduated with distinction. Before the outbreak of the Civil War it had established sixteen chapters in the West, Northwest, and South, but at the close of the war only five remained. In the next nineteen years the work of extending the fraternity was carried on with a degree of enthusiasm never equalled, forty-six chapters being established between 1864 and 1883. While by far the majority were placed at what may be classed as minor institutions of learning, principally at the West and South, there were noteworthy exceptions at Michigan University, Cornell, the University of Virginia, University of Vermont, Vanderbilt, and the University of Minnesota. In the last fourteen years more than that number of chapters have been established, the invasion of the East being continued at Union, College of the City of New York, Columbia, Dartmouth, Williams, University of Syracuse, Lehigh, Amherst, and Brown. In two instances two chapters of Phi Delta Theta were established at a single college owing to an overflow of members, but consolidation followed shortly after. Owing to frequent conflict with college anti-fraternity laws its list of inactive or dead chapters is a long one, yet it boasts an organization at about seventy colleges and universities in nearly thirty States. The society is governed by a General Council, composed of a president, secretary, treasurer, and historian, and is divided into provinces, each of which has a president chosen by the General Council. It has a long list of alumni chapters, which have the privilege of sending delegates to conventions to choose members of the General Councils. The Phi Delta Theta badge, in the form of a shield, presents those letters on a white scroll upon a black field below "a radiated eye." The fraternity also displays a coat-of-arms, an "open motto," a triangular flag, and a society "yell." The list of names of distinguished "Phis" contains those of ex-President Harrison, ex-Vice-President Stephenson, ex-Secretary of the Interior William F. Vilas, ex-Senator Blackburn of Kentucky, ex-Commissioner of Pensions J. C. Black, the late Eugene Field, and former war correspondent H. V. Boynton. Its total membership is about 9,200. (See College Fraternities.)

Phi Kappa Psi.—Third of the Pennsylvania Triad of general Greek-letter college fraternities, founded at Jefferson College in 1852, by Charles P. T. Moore and W. H. Letterman. This society has a long list of chapters and credits many of the efforts resulting in its successful extension to Judge Moore, one of its founders, with whom was associated T. C. Chamberlain. During the period preceding the Civil War most of its chapters were placed in Pennsylvania and southern colleges. It gradually spread West, but in 1869 appeared in the East at Cornell, in 1876 at Johns Hopkins, in 1881 at Hobart, in 1884 at Syracuse, and later at other eastern colleges. In the meantime it had gained a strong footing throughout the Central and Northwestern States and on the Pacific Coast, so that it numbers about forty active chapters and 6,600 members, notwithstanding losses through chapters having become extinct during the war, college anti-fraternity laws and other causes. The government is patterned after that of some of the regular secret societies, as are some of its secret features, consisting of a Grand Arch Council and an Executive Council of five alumni and four undergraduates. In order to facilitate the work of both, the fraternity is divided into four districts, each of which is presided over by an Archon. The Grand Arch Council meets biennially, and elects the alumni members of the Executive Council. Undergraduate members are elected by District Councils. Ex-Governor Joseph B. Foraker of Ohio and Congressman Philip H. Dugro are among the best known alumni of the society. The badge is a conventional shield, with a jewelled border bearing the letters Phi Kappa Psi above an antique lamp and below "a radiated eye," on either side of which is a five-pointed star. (See College Fraternities.)

Phi Kappa Sigma.—The second of the Pennsylvania Triad among general Greek-letter college fraternities. (See College Fraternities.) It was founded August 16, 1850, by S. B. W. Mitchell, J. B. Hodge, A. V. Du Pont, Charles H. Hutchinson, J. T. Stone, Duane Williams and A. A. Ripka, and prior to the Civil War established chapters at Pennsylvania colleges, at Princeton, Columbia and throughout the South, fourteen in all. Its strength at the South proved unfortunate, for the war closed the colleges there. This, with anti-fraternity legislation, left it badly crippled, though it has succeeded in maintaining a gratifying rank among the smaller fraternities. Its government is in the hands of a Grand Chapter composed of three delegates from each subordinate chapter. The present membership is about 2,230. Ex-Congressman S. D. McEnery of Louisiana, Judge Chauncey F. Black of Pennsylvania, Wharton Barker of Philadelphia and General Horatio C. King of New York are members of Phi Kappa Sigma. The badge of the society is suggestively similar to that worn by Masonic Knights Templars, consisting of a black enamelled Maltese cross, with skull and crossbones at the centre, a six-pointed star on the upper arm, and the letters forming the name of the society on the other three.

Phi Nu Theta.—Local fraternity at Wesleyan University. (See College Fraternities.)

Phi Sigma Kappa.—Professional, medical, society. (See College Fraternities.)

Phi Theta Psi.—A former Yale, local sophomore society. (See College Fraternities.)

Phi Zeta Mu.—Local scientific society of Dartmouth College. (See College Fraternities.)

Pi Beta Phi.—Women's society. (See College Fraternities.)

Pi Kappa Alpha.—Founded as a general Greek-letter fraternity in 1868, at the University of Virginia, by Frederick S. Taylor, L. W. T. Bradford, Robertson Howard, Julian E. Wood, and James B. Sclater, some of whom had been intimately associated in the Confederate Army. Its growth was less hurried than that of some like fraternities, only eleven chapters being established in twenty-two years, all of them in the South Atlantic and Gulf region. Indifference, anti-fraternity laws and the decline of colleges themselves contributed to the death of a majority of the chapters. Membership about 500. The government is by a council of graduates. The badge displays a diamond field upon a shield, with the letters Pi Kappa Alpha on the former. (See College Fraternities.)

Psi Upsilon.—One of the three great Greek-letter college fraternities (see College Fraternities) whose chapters were established at colleges and universities of the first rank throughout the country between 1835 and 1870; which, from a social and literary point of view, stand highest, and which present on the rolls of their alumni the names of many of those distinguished in professional, political, and commercial life. It was founded in 1833 at Union College, where Kappa Alpha, Sigma Phi, and Delta Phi had preceded it, the first of the three named, in 1825, in imitation of Phi Beta Kappa, which was established there in 1817, and the other two in 1827, stimulated by the success of Kappa Alpha. The founders of Psi Upsilon were Samuel Goodale, Sterling G. Hadley, Edward Martindale, and George W. Tuttle of the class of '36; Robert Barnard, Charles W. Harvey, and Merwin H. Stewart of '37. It had evidently been in process of formation for some time, for the statement is made that its badge "had been exhibited" at Union as early as 1831. The badge consists of a lozenge-shaped slab of gold, enclosing a black enamelled field surrounded, generally, by pearls, across the shorter diameter of which is the ancient emblem, a pair of clasped hands, Fides, with the letter Psi above and Upsilon below. It is usually worn, as are most college society badges, on the waistcoat. Psi Upsilon was the first of like fraternities at Union to initiate students from all of the four classes, which is explained by its having been founded by sophomores and freshmen. Its second chapter was placed at the University of New York in 1837, where Alpha Delta Phi and Sigma Phi had preceded it, and its third at Yale in 1839, where Phi Beta Kappa and Alpha Delta Phi had gone before. In 1840 it went to Brown, in 1841 to Amherst and in 1842 to Columbia, at all of which Alpha Delta Phi had then been established, and at the first of which it also faced chapters of Phi Beta Kappa and Delta Phi. It established a chapter at Dartmouth in 1842 also, where it was first upon the ground after Phi Beta Kappa, which antedated it there by fifty-five years. In 1843 it appeared at Hamilton, there to meet its principal rival, Alpha Delta Phi; at Bowdoin, where it followed the latter; and at Wesleyan, where none of the existing general college fraternities except Phi Beta Kappa then had a chapter. In 1844 a number of Yale sophomores who had been elected to membership in Psi Upsilon declined to be initiated, inasmuch as others associated with them had not been chosen, and, with the latter, formed Delta Kappa Epsilon, which has since become the largest general Greek-letter college society, and is bracketed with Alpha Delta Phi and Psi Upsilon, which form the three great Greek-letter fraternities. Psi Upsilon did not increase its list of chapters so rapidly during the next fifteen years, establishing branches only at Harvard, 1850, Rochester, 1858, and Kenyon, 1860, prior to the outbreak of the Civil War. Its growth has been very conservative, and with not more than a score of chapters it numbers about 7,825 members. At Yale it shares the honors of junior society life with Alpha Delta Phi and Delta Kappa Epsilon, and its Yale members with those of the other societies named form the material from which each of the three Yale senior societies usually selects its fifteen members. It is governed by convention and an Executive Council, with headquarters at New York city. It has no alumni chapters, but associations of "Psi U" alumni exist at nearly twenty cities. A valuable and interesting account of the fraternity, its organization, government, and the personnel of its membership, has been published by Albert P. Jacobs of Detroit. Its list of alumni who are well known is a long one, and on it are the names of the late ex-President Arthur; United States Senators O. S. Ferry, W. P. Frye, J. R. Hawley, Anthony Higgins; Congressmen Lyman K. Bass, Galusha A. Grow, Waldo Hutchins, William Walter Phelps, Clarkson N. Potter, and William E. Robinson; George B. Loring, at one time Commissioner of Agriculture; William C. Whitney, ex-Secretary of the Navy; James B. Angell, ex-Minister to Turkey; Eugene Schuyler, ex-Minister to Greece; Andrew D. White, ex-Minister to Germany; ex-Governors D. H. Chamberlain of South Carolina and A. H. Rice of Massachusetts; Chauncey M. Depew, Francis M. Bangs, George Bliss, and Daniel G. Rollins of New York; Charles Dudley Warner, Edmund C. Stedman, William Allen Butler, Albion W. Tourgee, William G. Sumner, Orange Judd, John Taylor Johnson, Brayton Ives; and Bishops Beckwith, Littlejohn, Whittaker, Niles, Paddock, Spaulding, Scarborough, Brown, Perry, Seymour, and Knickerbocker of the Protestant Episcopal Church.

Phi Gamma Delta.—One of the Pennsylvania Triad of general Greek-letter fraternities. It was founded at Jefferson College, Canonsburg, Pa., (afterward Washington and Jefferson), in May, 1848, by

John T. McCarty, James Elliott, Daniel Webster Crofts, Samuel B. Wilson, Ellis B. Gregg of the class of '48, and Naamen Fletcher of '49. It was started as a rival of Beta Theta Pi, and, following the interests of many identified with it, extended the fraternity to the South and West, rather than the East. It went to the College of the City of New York in 1865, and to Columbia in 1866, the Sheffield Scientific School in 1875, and to Cornell in 1888, numbering more than forty active chapters, nearly one-half as many inactive, with a list of nearly 5,700 members. It has several graduate associations, and perhaps one-half of its chapters possess houses of their own. It is governed by a Grand Chapter composed of graduates from the New York city chapters and New York resident members of other chapters. The badge is a diamond-shaped slab of gold, with the customary border of pearls, and the Greek letters forming the name of the society on a field of black. Above them is a five-pointed star, and below, the letters Alpha, Omega, Mu, and Eta. Among its graduates the best known names are those of Zebulon B. Vance; William C. Goodale, ex-Minister to Belgium; and Daniel D. Lloyd and Maurice Thompson, authors. (See College Fraternities.)

Q. T. V.—(Not Greek.) Professional, agricultural, society. (See College Fraternities.)

Scroll and Key.—Local senior fraternity, Yale College. (See College Fraternities.)

Sigma Alpha Epsilon.—Founded at the University of Alabama, March 9, 1856, as a general Greek-letter college fraternity by Noble L. De Votie, with whom were associated John W. Kerr, Wade Foster, John B. Rudulph, Nathan E. Cockrell, Samuel M. Dennis, and Abner E. Patton. The Civil War killed fourteen out of the fifteen chapters which were established within five years, the surviving branch being at Columbian University, District of Columbia. In 1866 several chapters were revived and many new ones placed throughout the South and Southwest, in some instances at seminaries, institutes, and what were little more than high schools. Many such died, and others were killed by college anti-fraternity laws, so that by 1880 another effort was needed to build up the society. The exertion made is best described by the statement that thirty new chapters were established within ten years, half a dozen of them crossing the Mason and Dixon line to locate at Pennsylvania, Ohio, Michigan and Iowa colleges. The fraternity is divided into provinces for convenience of administration and governed by a Supreme Council of six, elected at conventions of delegates. The badge is a diamond-shaped slab, with the usual border of jewels enclosing a black field in which the letters Sigma, Alpha, Epsilon are displayed over a representation of an upright human figure beside a recumbent lion. Below this are the letters Phi and Alpha. Total membership about 3,400. (See College Fraternities.)

Sigma Chi.—Founded at Miami University in 1855, the third general Greek-letter fraternity to which that institution gave birth, by Thomas C. Bell, James P. Caldwell, Daniel W. Cooper, Benjamin P. Runkle, Frank H. Scobey, Isaac M. Jordan, and William L. Lockwood, the result of a schism in Delta Kappa Epsilon, all but the last named founder having been members of the Miami Chapter of "D. K. E." The parent chapter did not live long, but the work of extending the fraternity was begun early, and notwithstanding its growth was checked by the Civil War, the society numbers a long list of chapters scattered throughout the West, Northwest, South, at various Pennsylvania colleges, on the Pacific Coast, and at the East in such institutions as the Massachusetts Institute of Technology, Stevens Institute, and Cornell University. During the Civil War there was a chapter of Sigma Chi in one of the brigades of the Confederate Army, something unique in the history of like societies. It was not chartered, however, initiated only a few members, and became dormant at the close of the war. The Purdue chapter was responsible for the fraternity war there. (See College Fraternities.) The fraternity has been governed since 1882 by an Executive Council of alumni members and may be ranked as exceptionally prosperous, with about 5,400 members. Some of the better known alumni are Harry S. New of Indianapolis, Edgar L. Wakeman, William G. Stahlnecker and J. J. Piatt.

Sigma Chi.—Honorary local society at Cornell. (See College Fraternities.)

Sigma Delta Chi.—Local at Sheffield Scientific School, Yale. (See College Fraternities.)

Sigma Kappa.—Women's society. (See College Fraternities.)

Sigma Nu.—One of the more prosperous southern general Greek-letter college fraternities, founded January 1, 1869, at the Virginia Military Institute, by Frank Hopkins, with whom were associated J. W. Hopson, Greenfield Quarles, J. M. Riley, and R. E. Semple, in opposition to Alpha Tau Omega, which had become prosperous and prominent in the college world at Lexington, Va. The establishment of new chapters was managed rather loosely at first, and by 1879 only the parent chapter remained. With the placing of a chapter at the North Georgia Agricultural College there were more energy and judgment displayed, and during the next seventeen years the society appeared at a number of colleges. Its total membership is now about 1,700. The government is by a High, or Executive Council, created by annual conventions called Grand Chapters. The badge is a fifteen-pointed, five-armed cross in a circular field, in the centre of which is a coiled serpent. On each of the arms or panels is a pair of crossed swords, below which are distributed the letters Sigma, Nu, Epsilon, Tau, Tau. (See College Fraternities.)

Sigma Phi.—Next in line to Kappa Alpha as a general Greek-letter fraternity, having a continuous existence as a secret society, after which it patterned. It was founded at Union College in March, 1827, by T. F. Bowie, George N. Porter, Charles N. Rowley, S. W. Beall, R. H. Champan, and Charles T. Cromwell, members of the senior class. In 1831 it established a chapter at Hamilton College, Clinton, N. Y., the first after Phi Beta Kappa to begin a policy of extension, yet it has ever been conservative, even exclusive, and ranks to-day preëminent for the social standing of its members. Each chapter owns its own house, that at Williams being one of the costliest in the country. It is governed by convention, and is incorporated under the laws of the State of New York. While the loyalty of alumni members of all Greek-letter societies to their fraternities is marked, in the case of graduate members of Sigma Phi it is conspicuous. Its total membership is about 2,265, and in the list of names are found those of ex-Senator J. J. Ingalls; Charles J. Folger, late Secretary of the Treasury; J. J. Knox, late Comptroller of the Currency; A. D. White, ex-Minister to Germany; John Bigelow, ex-Minister to England; H. C. Christiancy, ex-Minister to Peru; ex-Governors Hoffman of New York and Hartranft of Pennsylvania; Colonel Emmons Clark, A. Oakey Hall, Elihu Root, Joel B. Erhardt and John E. Parsons of New York; and Professor Whitney of Yale. Its badge consists of a gold monogram formed of the letters Sigma and Phi, the former usually richly jewelled. (See College Fraternities.)

Skull and Bones.—Local senior society, Yale College. (See College Fraternities.)

Theta Delta Chi.—The sixth general Greek-letter college fraternity founded at Union College, one of the larger, stronger, and more progressive of the group of smaller fraternities. It was organized in 1847, at a period when Union was very prosperous, by Theodore B. Brown, William G. Aikin, William Hyslop, Samuel F. Wile, Abel Beach and Andrew H. Green. It established sixteen charges, as its chapters are called, within fourteen years preceding the Civil War, but not many more than that during the past thirty-four years, about one-half of which are inactive. This college fraternity is governed by a Grand Lodge instead of an executive council and convention, the former corresponding to a convention made up of delegates from the charges. The society badge is a shield of gold displaying a border of pearls or other jewels, surrounding a field of black enamel, on which are the letters Theta Delta Chi, above them two five-pointed stars and below two crossed arrows. In 1869 it published a fraternity journal and is thought to have been the first to fly a fraternity flag. It has a membership of about 3,500, and among the names of members who have become well known are John Hay, FitzJames O'Brien and John Brougham, Daniel N. Lockwood, Seward A. Simons of Buffalo, Charles R. Miller, editor of "The Times," New York; and Bishops Wingfield, Randolph, and Gilbert of the Protestant Episcopal Church.

Theta Xi.—Professional, engineering, society. (See College Fraternities.)

W. W. W., or The Rainbow.—(Not Greek.) First southern college society, believed to have been founded by a former member of the college fraternity called Mystical Seven. (See the latter; also College Fraternities; also Order of Heptasophs, or Seven Wise Men.)

Wolf's Head.—Local senior society, Yale College. (See College Fraternities.)

Zeta Psi.—In the brief historical sketches of a number of other general Greek-letter college fraternities, explanation has been offered of how some of their characteristics have been drawn from Masonic sources, in almost all instances unknown to nearly if not all of the living members. Zeta Psi, one of the best among the smaller general college societies, differs only in that it was virtually organized by members of the Masonic fraternity. It was founded in 1846, at the University of New York, by John B. Yates Sommers, William Henry Dayton, and John M. Skillman of the class of '49, with whom was associated Rev. William Henry Carter, D.D., of Florida. It impresses upon its members, rather more than some like organizations, the importance of profound secrecy regarding the society and its affairs. It will probably surprise members to learn that its secret work, so-called, embodies several features borrowed from Freemasonry. The badge, however, has no resemblance to the better known Masonic emblems, consisting of a gold monogram formed of a jewelled Zeta, with a circle in its upper and an A in its lower angle, placed upon a Psi, upon the left arm of which is a five-pointed star, and upon the latter a Roman fasces. When the parent chapter was two years old it began the work of extension, and sixteen chapters were established in thirteen years prior to the outbreak of the Civil War, most of them in the New England and Middle States, the outposts being at Michigan and North Carolina Universities. The latter was one of the few such chapters which survived the war. In addition to the parent, chapters at Rutgers, Harvard, University of Pennsylvania, Union, Cornell, the University of California, Magill College, Montreal, the University of Toronto and Yale are exceptionally prosperous. The fraternity as a whole is a prominent factor in the college secret society world, and has shown more of a spirit of progress within the last fifteen years than some which are older. The present membership is about 4,300. Among the names of its prominent alumni are those of Nelson Dingley, Jr.; William P. Pepper, Provost of the University of Pennsylvania; Ben. T. Cable, ex-member of Congress from Illinois; Joseph Nimmo, Jr., ex-Chief of the Bureau of Statistics, Treasury Department; A. D. Hazen, of the United States Post-Office Department; Dr. A. L. Loomis, and Judges Larremore and Van Hoesen of New York; Robert Garrett and ex-United States Senator Charles J. Noyes of Massachusetts. (See College Fraternities.)

IX

MILITARY AND ANCESTRAL ORDERS AND SOCIETIES

Advance Guard of America, or the Grand Army of Progress.—An organization of soldiers and sailors of the Civil War, formed in Missouri in 1865. Its membership was ultimately absorbed by the Grand Army of the Republic, to which order it is believed to have suggested its name. (See Grand Army of the Republic.)

Ancient Order of Gophers.—See Sons of Veterans, United States of America.

Grand Army of the Republic.—An organization of Union soldiers and sailors of the War of the Rebellion, 1861–1865, founded :

1. To preserve and strengthen those kind and fraternal feelings which bind together the soldiers, sailors and marines who united to suppress the late Rebellion, and to perpetuate the memory and history of the dead ; 2. To assist such former comrades in arms as need help and protection, and to extend needful aid to the widows and orphans of those who have fallen ; and 3. To maintain true allegiance to the United States of America, based upon a paramount respect for, and fidelity to, its Constitution and Laws; to discountenance whatever tends to weaken loyalty, incites to insurrection, treason or rebellion, or in any manner impairs the efficiency and permanency of our free institutions; and to encourage the spread of universal liberty, equal rights and justice to all men.

The first of such societies, the Third Army Corps Union, was organized during the Rebellion, March 16, 1862, and continues, to this day, to hold an annual banquet and business meeting on the evening of May 5. The second is the Army of the Tennessee. It was organized in the Senate Chamber of the State Capitol at Raleigh, N. C., April 14, 1865. Membership is restricted to officers who served with the "old Army of the Tennessee." On the list of presidents of the society are the names of Major-General John A. Rawlins, General W. T. Sherman, and General Grenville M. Dodge. Its membership is 524. The Military Order of the Loyal Legion was founded at Philadelphia, April 15, 1865, and the Grand Army of the Republic, nearly a year later, at Decatur, Ill., where its first post was established on April 6, 1866. Two years later, on February 16, 1868, the Society of the Army of the Cumberland was organized for the benefit of officers and enlisted men who had served in that army. Its list of presidents includes the names of Major-General George H. Thomas, General W. S. Rosecrans, and General Philip H. Sheridan, and its total membership is about 700. It was in 1868, also, on July 5, at New York city, that the Society of the Army of the Potomac was formed Officers and soldiers who served in that army, and in the Tenth and Eighteenth Army Corps of the Army of the James, are eligible to membership. Lieutenant-General P. H. Sheridan was its first president, and among his successors are the names of many of the most conspicuous Union officers in the Civil War. The society holds an annual meeting, at which those among its 1,800 members present partake of an elaborate dinner. The foregoing, with the Union Veterans' Legion, founded 1884, and the Sons of Veterans, 1878 and 1881, comprise the older and more comprehensive societies having their origin in the war of 1861–1865. Membership in those designated by names of particular armies naturally carries with it associations and memories of only a part of the war ; but this characterization does not apply to the Military Order of the Loyal Legion, United States of America, an hereditary order to which all honorably discharged officers of the United

States Army and Navy in the War of the Rebellion and their eldest male successors are eligible; or to the Grand Army of the Republic, to which Union soldiers and sailors of the Civil War are eligible, and which hundreds of thousands of them have joined.

To Benjamin Franklin Stephenson is given the honor of being the founder of the Grand Army of the Republic. He was born in Wayne County, Illinois, October 30, 1822. He studied medicine with his brother at Mount Pleasant, Ia., and graduated from Rush Medical College, Chicago, in 1850. He married Barbara B. Moore, of Springfield, Ill., in 1855, and began practising his profession at Petersburg in that State. He was elected surgeon of the Fourteenth Illinois Infantry May 25, 1861, but was not commissioned until April 7, 1862, at Pittsburg Landing. Dr. Stephenson was mustered out June 24, 1864; went into the drug business at Springfield, and a year later formed a partnership with Dr. G. T. Allen and Dr. James Hamilton. He is described in Beath's "History of the Grand Army of the Republic" as a poor manager in financial affairs and lacking in some of the qualities which should have secured him a lucrative practice. He is said to have formed strong friendships, to have been of an extremely sanguine temperament and charitable to a fault.

It was while Stephenson's regiment formed part of Sherman's expedition to Meridian, in February, 1864, that Rev. William J. Rutledge, chaplain, and the "tent-mate and bosom companion" of Surgeon Stephenson, suggested, as related in Beath's History, "that the soldiers so closely allied in the fellowship of suffering would, when mustered out of the service, naturally desire some form of association that would preserve the friendship and the memories of their common trials and dangers." This was frequently discussed, and formed a subject of correspondence between them at the close of their army service. As early as the latter part of 1865 Dr. Stephenson discussed a proposed ritual with various persons in Springfield, and in February, 1866, with others, obligated some of them to secrecy in order to secure their coöperation. In March, 1866, a conference was held at Springfield between Dr. Stephenson, Colonel John M. Snyder, Dr. James Hamilton, Major Robert M. Woods, Major Robert Allen, Chaplain William J. Rutledge, Colonel Martin Flood, Colonel Daniel Grass, Colonel Edward Prince, Captain John S. Phelps, Captain John A. Lightfoot, Captain (since Colonel) B. F. Smith, Brevet Major A. A. North, Captain Henry E. Howe, and Lieutenant (since Colonel) B. F. Hawkes, "which finally resulted in the Grand Army of the Republic," as explained in the history of the organization already referred to, from which many of these data have been obtained. Captain Phelps is mentioned as having been particularly active at the conference. It was he who subsequently went to St. Louis and obtained a copy of the ritual of the Soldiers' and Sailors' League, a portion of which was used for the Grand Army of the Republic, a name, by the way, said to have been suggested by "The Advance Guard of America, or the Grand Army of Progress," formed in Missouri in 1865, which, like the Soldiers' and Sailors' League, was merely a forerunner of the Grand Army of the Republic, and was ultimately absorbed by it.

Mary H. Stephenson, daughter of Dr. B. F. Stephenson, in reply to an inquiry from the writer of this sketch, wrote from Petersburg, Ill., December 24, 1894, that her father "was an Odd Fellow prior to the founding of the Grand Army of the Republic," which she "understood was the only secret society to which he belonged, except the Grand Army of the Republic." While the founder of the Grand Army was, as stated, a member of no other secret society except the Odd Fellows, the earlier Grand Army ritual, produced by the joint labors and suggestions of more than a dozen gentlemen, presents evidence of the Masonic affiliations of some of them. When that ritual was ready, it was taken to Decatur, and, at the suggestion of Governor Oglesby, given to the Decatur "Tribune" to publish in book form for the use of the Grand Army, after the proprietors and compositors of the paper had been obligated to secrecy. In this way it was natural that the first post was organized at Decatur. A constitution was adopted early in May, 1866, after Post 2, at Springfield, had been organized. The latter, while recorded as having been formed "in April," presents no formal records until July 10, 1866. Dr. Stephenson gave up almost his entire time to the newly organized society, often sacrificing professional engagements and opportunities. The preferment of another for the highest honors when the Department of Illinois was organized at Springfield, July 12, 1866, and again at Indianapolis, November 20, 1866, when the National Encampment was formed, were bitter disappointments; but more grievous than all was the apparent extinction of the Grand Army, a year or two later, in his own and neighboring States while still enjoying a large membership further East, pointing seemingly to the failure of efforts of himself and friends. Greatly discouraged, and without financial resources, he removed with his family from Springfield to his old home in Petersburg. He died at Rock Creek, Ill., August 30, 1871, where he was buried. Eleven years later his remains were removed to Petersburg and buried in Soldiers' Plot at Rose Hill Cemetery with Grand Army services.

The work of organizing new posts as at first conducted, by a Department staff, was slow, but by July 12, 1866, the date fixed to form the Department of Illinois, thirty-nine posts were represented in convention at Springfield. The first blow to Stephenson's pride came in the election of Major-General John M. Palmer as Department Commander, instead of himself. The committee decided on Palmer, the popular soldier, as calculated to better advance the interests of the organization, and arranged that Stephenson's intimate friend, Chaplain Rutledge, should second Palmer's nomination, and in so doing give full credit to Major Stephenson as the "organizer of the Order." The work of extending the Army was evidently rapid, for by October, 1866, Departments had been formed in Illinois, Wisconsin, Indiana, Iowa, and Minnesota, and posts in Ohio, Missouri, Kentucky, Arkansas, District of Columbia, Massachusetts, New York, and Pennsylvania. At the Philadelphia Encampment, January 15, 1868, the Union League of America, "a secret political association" (see Ku Klux Klan), which had become prominent in fighting "fire with fire" in its antagonism of the Ku Klux Klan, invited a conference looking to coöperation, which was not accepted. It was during the administration of Commander-in-Chief John A. Logan that General Orders, No. 11, were issued from headquarters, at Washington, D.C., May 5, 1868, for the first time designating May 30 as Memorial Day for the purpose of decorating the graves of comrades who died in defence of their country during the late Rebellion. In them was expressed the hope that the observance would be continued from year to year, "while a survivor of the war remains to honor the memory of his departed Comrades." Memorial Day is now a legal holiday in thirty-five States and territories, including the District of Columbia. This action by General Logan did much to cement the brotherhood of the Order and to remove prejudice against it. It suffered in its earlier years from its political tendencies.

The great mass of the soldier vote was Republican in 1866, but there were many Democrats among them and a considerable number who championed the cause of President Johnson against his party. One result was the efforts of politicians to catch the soldier vote. President Johnson was endorsed at a convention of Democratic soldiers held at Cleveland, September 17, 1866, and on September 25, a week later, a soldiers' and sailors' Republican convention was held at Pittsburg. It is related that the Adjutant-General of the Department of Indiana "was exceedingly active during that convention in interviewing leading representatives relative to the Grand Army of the Republic and in urging the organization of Posts, and for that purpose he 'obligated' quite a number from the East, instructed them in the 'work,' and gave them copies of the rules and ritual." At this convention an executive committee was appointed to act with representatives from the Grand Army of the Republic, United States Service Club, Maryland Boys in Blue, Michigan Boys in Blue, and the Soldiers' and Sailors' Union, which resulted in a national organization of the Boys in Blue for the presidential campaign of 1868, the immediate practical value of which was to advance the political interest of the veteran as opposed to that of the civilian. A reason for the reference to this phase of political life of thirty years ago is found in the unexpected effects of the formation of Boys in Blue clubs on the fortunes of the Grand Army. There had been no posts of the latter established east of Ohio prior to October, 1866, but the propagandism developed, at the Pittsburg convention, the fact that Boys in Blue clubs were made up of men eligible to join the Grand Army, and the desirability of some general society of soldiers and sailors naturally resulted in Grand Army posts being formed, ready made, as it were, from clubs of Boys in Blue. It was only natural, then, when one recalls the troubled state of politics during the period of attempted reconstruction at the South, that the public should fail to distinguish between the political club of Boys in Blue and Grand Army posts made up of and officered by the same men, for which, among other reasons, the Grand Army was identified more with the political life of the period than it deserved. Distinctly partisan action by some posts increased the public distrust of secret society political methods, and many posts died or gave up their charters, while in some localities it was impossible to establish new ones. During that period the Grand Army suffered in numbers and prestige, few appearing to recognize the cause of the trouble in the exacting and unsettled political conditions. In January, 1868, the National Encampment declared that while it was the purpose of the Grand Army "to secure the rights of these defenders of their country by all moral, social, and political means in our control, . . . yet this association does not design to make nominations for office or to use its influence as a secret organization for partisan purposes." The following was added to the rules and regulations in 1869: "No officer or Comrade of the Grand Army of the Republic shall in any manner use this organization for partisan purposes, and no discussion of partisan questions shall be permitted at any of its meetings, nor shall any nominations for political office be made." As pointed out by Past Commander-in-Chief Robert B. Beath, the Grand Army, under the influence of these wise regulations, grew in numbers and in public esteem until it ranks second to no similar society in its influence for public good. At the Cincinnati National Encampment, in 1869, the degrees of Recruit, Soldier, and Veteran were proposed, which provided for a reorganization of the Army. They were designed to draw new members and hold old ones, but proved so unpopular that after two years' trial they were abolished. Membership decreased from 240,000 in 1869 to less than 25,000 in 1871, though not solely because of the innovation. At the National Encampment held at Washington, D. C., May, 1879, the membership badge was established and a committee was named to prepare installation and burial services. A committee was also appointed to consider the advisability of an auxiliary organization of the wives and daughters of comrades and the widows and orphans of deceased soldiers. Radical changes in the ritual went into effect in 1871, which, though causing temporary loss in membership, placed the Army on a better working basis. At the National Encampment held at Dayton, O., in 1880, committees were appointed to report on the auxiliary organizations, the Women's National Relief Corps, G. A. R., and the Sons of Veterans. These societies had sprung up without action on the part of the Grand Army of the Republic, and finally became recognized auxiliaries of wide influence. More extended accounts are given of them under the proper headings. In addition to the establishment and perpetuation of Memorial Day services, the Grand Army has actively aided the War Department in collecting data calculated to be of use to the historian of the future in writing the history of the War of the Rebellion; has been instrumental in securing a government census of soldiers and sailors; in maintaining veterans' rights both in and out of Congress; in erecting lasting monuments to members who were conspicuous leaders in the war; in encouraging the construction of homes for the refuge of indigent veterans of the Civil War, and in directing attention to alleged inaccuracies in some school histories of the late Rebellion. Beginning with a few veterans in 1866, the membership of the Grand Army ran up to about a quarter of a million within three years, but declined to less than 25,000 by 1871, during the latter portion of which year it rose to 30,124. The next seven years saw a struggle to hold members, totals ranging from 28,693 in 1872 down to 26,899 in 1876, and up to 31,016 in 1878. This was a period of extreme depression in business, following the panic of 1873, and the Grand Army membership showed some of the effects of it. The business revival in 1879 brought an increase of 13,736 members, and from that period onward the growth of the Order has been such that the 357,639 members of 1896, although only 1,631 more than were reported in 1887, nine years before, constitute about one-half of the surviving Union soldiers and sailors of the War of the Rebellion. The list of Commanders-in-Chief includes B. F. Stephenson, Illinois, 1866, provisional; Stephen A. Hurlbut, Illinois, 1866; John A. Logan, Illinois, 1868–1870; A. E. Burnside, Rhode Island, 1871–1872; Charles Devens, Jr., Massachusetts, 1873–1874; John F. Hartranft, 1875–1876; J. C. Robinson, New York, 1877–1878; William Earnshaw, Ohio, 1879; Louis Wagner, Pennsylvania, 1880; George S. Merrill, Massachusetts, 1881; Paul Van Der Voort, Nebraska, 1882; Robert B. Beath, Pennsylvania, 1883; John S. Kuntz, Ohio, 1884; S. S. Burdette, Washington, 1885; Lucius Fairchild, Wisconsin, 1886; John P. Rea, Minnesota, 1887; William Warner, Missouri, 1888; Russell A. Alger, Michigan, 1889; Wheelock G. Veazey, Vermont, 1890; John Palmer, New York, 1891; A. G. Wiessert, Wisconsin, 1892; John G. B. Adams, Massachusetts, 1893; Thomas G. Lawler, Illinois, 1894; Ivan N. Walker, Indiana, 1895; Thaddeus S. Clarkson, Nebraska, 1896; John P. S. Gobin, Pennsylvania, 1897, and James A. Sexton, Illinois, 1898. The total sum disbursed by the Grand Army for the relief of members, their widows and orphans, within thirty years, is estimated to be in excess of $4,000,000.

Ladies' Aid Society.—See Sons of Veterans, United States of America.

Ladies' Auxiliary, U. V. L.—See Union Veterans' Legion.

Loyal Ladies' League.—See Ladies of the G. A. R., to which title it was changed in 1886; also Women's Relief Corps.

Military and Ancestral Orders.—The number and variety of so-called orders in the United States is sufficient to confuse the ordinary onlooker. The word, as commonly used, refers to the almost innumerable secret, charitable, and beneficiary assessment societies, many of which have titles beginning "Order of," "Independent Order of," "Ancient Order of," or "United Order of." There are other secret society orders, notably those incorporated in or appendant to the Masonic Fraternity, such as the Order of the Temple, Order of Malta, Order of the Red Cross, and the like, reference to which as orders, by others than members, is infrequently heard. In fact, the enormous total membership of the various assessment beneficiary "orders" has brought them, their purposes, and names so frequently into the conversation of the general public that the classification, colloquially, as "orders," has invested the word with a new meaning. There are also several mystical non-beneficiary orders other than those grouped with Freemasonry and military orders, patterned after European models, in which, in some instances, membership is inherited by descendants of original holders. Finally, there are American hereditary ancestral orders founded on the services of ancestors of members to the American colonies, or to the United States in securing their independence. Some of the military orders are secret societies, but this is not true of the ancestral orders. The patriotic orders form an entirely distinct group, and are referred to under that title. Every war through which the country has passed has left one or more military orders as a legacy. All except a few of those commemorating the Civil War are non-secret, suggested in part by the Society of the Cincinnati, which was founded May 10, 1783, at Temple Hill, near New Windsor, New York, at the last cantonment of the American Army, five years prior to the adoption of the Constitution of the United States, by officers of the Revolutionary Army. Its records state:

> To perpetuate as well the remembrance of this great event as the mutual friendships which have been formed under the pressure of common dangers, and in numerous instances cemented by the blood of the parties, the officers of the American army do hereby, in the most solemn manner, associate, constitute and combine themselves into one Society of Friends, to endure while they shall endure, or any of their oldest male posterity who may be judged worthy of becoming its supporters and members.

The first meeting was presided over by Baron Steuben at his headquarters at Fishkill-on-the-Hudson. General Washington was its first president, and Major-General Knox, secretary. Alexander Hamilton succeeded Washington as president, at which time the membership included representatives from the thirteen original States. There are to-day eleven State organizations of the society, those of New Hampshire and Georgia not being separately represented. Membership is limited to the eldest male posterity of the original members, and in case of the extinction of the direct line to the next in order of descent, if found worthy. In some State societies descendants in the female line are admissible when the male line is extinct. It is worth noting that the city of Cincinnati received its name from prominent members of the Society of the Cincinnati, who were respectively governor and secretary of the Northwestern territory. Members of this society, in whose veins runs the blood of officers who took part in the struggle for the independence of the colonies, meet annually to revive the memories and the glories of the War of the Revolution.

In its earlier years the society was strongly antagonized on account of its plan of hereditary membership, and, as believed, its exclusive and aristocratic tendencies. Prominent among counter demonstrations were those by the Sons of St. Tamina, or Tammany, from which the Columbian Order or Tammany Society of New York city took its origin. This feeling of opposition has long since passed away, and the Society of the Cincinnati remains the animating spirit and original inspiration of many other military orders which perpetuate the memories, sacrifices, and associations of American wars.

For military orders commemorating the War of the Rebellion, modelled on the lines of secret societies, see the Grand Army of the Republic, Women's Relief Corps, Ladies of the G. A. R., Military Order of the Loyal Legion, Union Veterans' Legion, Sons of Veterans, United Confederate Veterans, and others.

The Military Order of the Foreign Wars of the United States, instituted in 1894, seeks to perpetuate the names of commissioned officers in either branch of the service in the War of the Revolution, war with Tripoli, War of 1812, and war with Mexico. Members, known as Companions, are in two classes, Veteran and Hereditary. Eligibility to Companionship is much the same as that in the Military Order of the Loyal Legion.

The Aztec Club of 1847 was founded at the City of Mexico, by United States officers, to cherish the memories and traditions of the Mexican War and of the officers taking part in it. Each member nominates, as his successor, his son or a blood relative, who on the death of the former succeeds to full membership.

Membership in the General Society of the War of 1812 is confined to veterans of that war, lineal descendants of the same, or, if none, to one collateral representative, if deemed worthy.

Membership in the Naval Order of the United States is confined to officers and descendants of officers who served in the navy and marine corps in any war or in any battle in which the United States naval forces have participated.

The increase in the number of American ancestral orders in the United States, almost exclusively within a decade, has been largely stimulated by the prominence achieved by the original military orders. Many of the former are chiefly noteworthy for the interest they stimulate in the genealogy of American families, their biographical researches and records, for the collection of data which have escaped the historian and student of Americana, for marking with tablets or monuments the sites of events of national and historic interest, and for the distinction conferred upon and social opportunities offered members. The characteristics of some of them are referred to below.

Membership in the Sons of the Revolution, New York city, 1875, is confined to men who descended from an official, civil or military (army or navy), in any of the thirteen original colonies or States, or of National Government, who assisted between April 19, 1775, and April 19, 1783, in securing American independence.

Eligibility to the Sons of the American Revolution, New York city, 1889, is the same as that to the Sons of the Revolution, and the outlook is that these societies will become one organization.

Members of the Order of Founders and Patriots, 1607–57, are lineal descendants (men only) from either parent who settled in any of the eight original colonies between May 13, 1607, and May 13, 1657, whose "intermediate ancestors" sided with the colonies during the War of the Revolution.

In the Order of Washington, eligibility to membership is nominally confined to descendants of those who held "some official position," civil or military (army and navy), between 1750 and 1776.

Daughters of the Revolution are lineal descendants of any officers, soldiers, or sailors in service under the colonies or original States or the Continental Congress; of signers of the Declaration of Independence, members of the Continental Congress, or of any State or Colonial Congress actually assisting in establishing American independence.

Membership in the Daughters of the American Revolution is restricted to acceptable women descendants from those who rendered material aid to the cause of American independence.

The National Society of Colonial Dames of America is composed of women descendants of worthy ancestors who came to America prior to 1750, who, or their descendants, shall have rendered service in founding a commonwealth or institution which survived, or who shall have held an important colonial office, or by distinguished services shall have aided in founding the United States.

Members of the Society of Colonial Dames of America are women descendants of ancestors who shall have come to America prior to 1776 and shall have been of efficient service in the colonial governments or have contributed to the establishment of the independence of the colonies.

Members of the Society of Colonial Wars are descended in either the male or female line from ancestors who served as military or naval officers or in civil capacities in the American colonies during wars against savages or foreign powers.

Colonial Order of the Acorn is conferred only on male descendants of those who resided in the American colonies prior to 1776.

Eligibility to membership in the Daughters of the Cincinnati is confined to descent from a member of the Society of the Cincinnati, or from an officer in the Revolutionary army or navy who died in the service, and whose offspring were eligible to membership in the Society of the Cincinnati. The Daughters of the Cincinnati assumed the name without the approval of the Society of the Cincinnati, and is not recognized by the latter.

United States Daughters are descended from ancestors who in any way aided the American cause, either in the War of the Revolution or the War of 1812.

Descendants of the Pilgrims who landed at Plymouth Rock, December, 1620, have organized the Society of Mayflower Descendants.

The Aryan Order of St. George of the Holy Roman Empire in the Colonies of America was instituted 1892, and is conferred upon acceptable men and women of illustrious family, colonial or noble, "of the Aryan race," and may be inherited by their children. It compiles and preserves genealogical and biographical records, seeks "to promote social virtues," and "to reprobate fashionable vices and follies."

Military Order of the Loyal Legion of the United States.—Founded at Philadelphia, April 15, 1865, the day following the death of Abraham Lincoln, by Lieutenant-Colonel S. B. W. Mitchell, Captain P. D. Keyser, and Lieutenant-Colonel T. Elwood Zell, at a meeting to arrange for the funeral of the President. There had been a movement among officers of the Union Army looking to the organization of the Military Order of the Loyal Legion, which the shock caused by the assassination of the President brought to a head. The revelation of a plot to murder the Cabinet, and rumors of a conspiracy with which officers as well as members of the rank and file of the Union Army were identified, were well calculated to try the souls of loyal men. It was at such a time that the Military Order of the Loyal Legion was born, when shock and grief at the death of the President gave place temporarily to the supreme effort of strong and loyal men to maintain and protect the federal government. The organization is designed to cherish the memories and associations of the Civil War; strengthen the ties of fraternal fellowship between companions-in-arms; advance the interests of soldiers and sailors of the United States, "especially those associated as companions of the Order;" relieve the necessities of their widows and children; foster the cultivation of military and naval science; "enforce unqualified allegiance to the general government; protect the rights and liberties of American citizenship, and maintain National honor, union, and independence." It is composed of Companions of three classes: First, commissioned officers of the Army and Navy of the War of the Rebellion and the eldest lineal male descendants of Original Companions of the First Class, according to the rules of primogeniture; second, eldest sons of living Original Companions of the First Class who shall have attained the age of twenty-one years, and who, upon the deaths of their fathers, shall become Companions of the First Class; and, third, gentlemen who in civil life were distinguished for loyalty to the government, and active in maintaining the supremacy of the same, but the number of Companions in this class shall not exceed the ratio of one to thirty-three of those in the First Class. No additions have been made to this class since April 15, 1890, and, as none are likely to be, it promises to become extinct, and membership in the Order to consist exclusively of officers who served in the Union Army and Navy in the War of the Rebellion and their eldest male successors.

The Society of the Cincinnati, founded by Washington, Knox, Steuben, and other officers of the American Army in the Revolutionary War, May 13, 1783, at Steuben's headquarters on the Hudson, membership in which descends by inheritance from father to son according to the laws of primogeniture, was manifestly the pattern after which the Military Order of the Loyal Legion of the United States was modelled. Together they are, necessarily and for obvious reasons, the most conservative and rigid in questions involving membership among American patriotic and military orders. There are nearly 10,000 members of the Loyal Legion, 91 per cent. of them being Companions of the First Class, about 8 per cent. in the Second, and less than 1 per cent. in the Third Class. The Order has never permitted its name to be linked with pension or other Congressional appropriations. Its fundamental principles are "a firm belief and trust in Almighty God, extolling Him under whose beneficent guidance the sovereignty and integrity of the Union have been maintained, the honor of the flag vindicated, and the blessings of civil liberty secured, established, and enlarged," and "True allegiance to the United States of America, based upon paramount respect for and fidelity to the National Constitution and Laws, manifested by discountenancing whatever may tend to weaken loyalty, incite insurrection, treason, or rebellion, or impair in any manner the efficiency and permanency of our free institutions." The insignia of the Order consists of a blue Maltese cross of eight points, cantoned with gold rays to form a star, charged with a smaller white cross, displaying at the centre a national eagle in gold, and the motto, "Lex Regit Arma Tuentur." On the reverse, at the centre, are a pair of crossed swords, a fasces ensigned with the Phrygian cap, thirteen stars, and a wreath of laurel, and the legend, M. O. Loyal Legion, U. S. —MDCCCLXV. There are twenty State Commanderies, the parent Commandery at Philadelphia having been instituted April 15, 1865; and the youngest, that of Vermont, at Burlington, October 14, 1891. The Commandery of the State of New York was instituted at New York city, January 17, 1866, and that of Maine at Portland, on April 25, 1866; that of Massachusetts at Boston, March 4, 1868; California at San Francisco, April 12, 1871; Wisconsin at Milwaukee, May 15, 1874; Illinois at Chicago, May 8, 1879; District of Columbia at Washington, February 1, 1882; Ohio at Cincinnati, May 3, 1882; Michigan at Detroit, February 4, 1885; Minnesota at St. Paul, May 6, 1885; Oregon at Portland, May 6, 1885; Missouri at St. Louis, October 21, 1885; Nebraska at Omaha, October 21, 1885, on which date, also, was instituted the Commandery-in-chief, with headquarters at Philadelphia; Kansas at Leavenworth, April 22, 1886; Iowa at Des Moines, October 20, 1886; Colorado at Denver, June 1, 1887; Indiana at Indianapolis, October 17, 1888, and the State of Washington at Tacoma, January 14, 1891. The Commandery-in-chief meets once a year, and once in four years a congress is held, composed of the Commander-in-chief, the Recorder-in-chief, and three representatives from each State Commandery. The following is a list of the Commanders-in-chief during the past thirty-two years: Major-General George Cadwalader, Major-General Winfield Scott

Hancock, General Philip H. Sheridan, Major-General Rutherford B. Hayes, Brigadier-General Lucius Fairchild, Major-General John Gibbon, and Rear Admiral Bancroft Gherardi. The Loyal Legion is stated by Recorder-in-chief Lieutenant-Colonel John P. Nicholson, in a letter to the writer, to "antedate the Grand Army of the Republic by more than a year," as shown by the fact that "a portion of the constitution" (of the G. A. R.) and also the preamble to the constitution were taken from the first constitution of the Loyal Legion, published in September, 1865.

National Order, Ladies of the G. A. R.—Organized as the Loyal Ladies' League, auxiliary to the Grand Army of the Republic, Department of New Jersey, December 15, 1881, from various Grand Army of the Republic aid societies which sent delegates to Trenton to form a State organization in response to a request from the Commander of the Department of New Jersey. The first president was Mrs. Carrie M. Burge of Vineland. A distinctive badge, rules, etc., were adopted at the Trenton Convention, in which eight subordinate leagues were represented. Only mothers, wives, sisters, and daughters of honorably discharged Union veterans of the War of the Rebellion were eligible to membership, and its objects were to encourage loyalty, "love for each other," and "the precepts of true fraternity;" "to perpetuate and keep forever sacred Memorial Day;" to assist the Grand Army of the Republic in its work, and to relieve members and other soldiers and sailors in sickness and distress. In 1883, after the League had spread into Pennsylvania, the meeting of women's auxiliary societies was held at Denver to unite them all if possible in one body. (See Women's Relief Corps.) As the New Jersey delegates, Mrs. S. D. Hugg and Mrs. Laura McNeir, declined to agree to the plan to make all loyal women eligible to membership and insisted on confining membership to women relatives of veterans, the Women's Relief Corps, auxiliary to the G. A. R., was founded without New Jersey, and the action of its own delegates was endorsed by the New Jersey Loyal Ladies' League. Three years later the League had branches in Kansas, California, Ohio, Delaware, and West Virginia, in addition to those in New Jersey and Pennsylvania, representatives from which met in convention at Chicago, November 18, 1886, where the Loyal Ladies' League united with a local Grand Army aid society known as the Ladies of the G. A. R. under the title National Order, Ladies of the G. A. R., with Mrs. Laura McNeir, of Camden, N. J., as National President. The total membership in eight States, when last reported, was about 3,000. The badge of the Order resembles that of the Grand Army itself, except that the name, Ladies of the Grand Army of the Republic—1886, encircles the design in the centre of the five-pointed star.

Soldiers and Sailors' League.—A secret organization of soldiers and sailors of the War of the Rebellion, with headquarters at St. Louis, which was a forerunner of and ultimately was absorbed by the Grand Army of the Republic. (See the latter.)

Sons of Veterans, U. S. A.—Organized by Major A. P. Davis, at Pittsburg, Pa., under this title, from existing Cadet Corps attached to posts of the Grand Army of the Republic. The earliest similar Corps organized was by a committee appointed by Anna M. Ross Post, No. 94, G. A. R., Philadelphia, August 27, 1878, which on September 29 called itself Camp No. 1 of Philadelphia, Order of Sons of Veterans. Other Grand Army posts in Philadelphia and elsewhere throughout Pennsylvania organized Cadet Corps, and in July, 1880, as related by Beath in his historical sketch of the society, a division or State organization was completed with Conrad Linder as Colonel. The latter was succeeded by James H. Classon, and by 1881 the order, as it was called, had spread to New

Jersey, Delaware, and New York. In the latter year a national organization was effected with Alfred Cope as Commander. In 1883 thirty-three Camps of the Pennsylvania division withdrew and joined the Sons of Veterans, United States of America, first referred to, organized by Major Davis. This left only three Camps of the older Order of Sons of Veterans, which in 1886 united with the Sons of Veterans, United States of America. In 1888 the Grand Army of the Republic in National Encampment at Columbus, O., formally endorsed the objects and purposes of the Sons of Veterans, United States of America, and officially recognized it and recommended the institution of camps of the same. The Order is essentially military in character and ceremonial work. Section 1 of its constitution says:

> All male descendants, not less than eighteen years of age, of deceased or honorably discharged soldiers, sailors, or marines who served in the Union Army or Navy during the Civil War of 1861-65, shall be eligible to membership, provided that no person shall be eligible who has ever been convicted of any infamous crime, or who has, or whose father has ever borne arms against the Government of the United States of America.

The objects of Sons of Veterans in thus banding themselves together are :

> 1. To keep green the memories of our fathers, and their sacrifices for the maintenance of the Union ; 2. to aid the members of the Grand Army of the Republic and all honorably discharged Union soldiers, sailors, and marines in the caring for their helpless and disabled veterans ; to extend aid and protection to their widows and orphans ; to perpetuate the memory and history of their heroic dead, and the proper observance of Memorial Day and Union Defenders' Day ; 3. to aid and assist worthy and needy members of our Order, and, 4. to inculcate patriotism and love of country, not only among our membership, but among all the people of our land, and to spread and sustain the doctrine of equal rights, universal liberty, and justice to all.

The Order of the Sons of Veterans, United States of America, is clearly of Grand Army and Masonic origin. Its growth since being formally recognized by the Grand Army of the Republic has been rapid, extending to nearly every State in the Union. Its membership is about 100,000. The Ladies' Aid Society auxiliary to the Sons of Veterans numbers a few thousand members and seeks to perform a service similar to that rendered the Grand Army by the Women's Relief Corps and the Ladies of the G. A. R. The Sons of Veterans indulge in the luxury of a supplementary order, or degree, known to the profane as the A. O. G. None but Veterans and Sons of Veterans are eligible to unite with conclaves of the Ancient Order of Gophers. When these conclaves are in session, it is inferred that something of a recreative nature is indulged in, so far as some of those present are concerned.

Union Veterans' Legion.—Organized at Pittsburg, Pa., March, 1884, by A. B. Hoy, David Lowry, Samuel Harper, N. W. Tyson, and A. L. Pearson, among whom Mr. Harper was a Freemason and the rest were members of the Grand Army of the Republic. It has about 150 encampments, as its subordinate bodies are called, in the principal States, from which Federal troops were drawn during the Rebellion. Only surviving Union officers, soldiers, sailors, and marines of the Civil War may become members, those who volunteered prior to July 1, 1863, for a term of three years and were honorably discharged for any cause after a service of at least two continuous years, or were at any time discharged by reason of wounds received in line of duty; also, those who volunteered for a term of two years prior to July 22, 1861, and served their full term of enlistment, unless discharged for wounds received in line of duty; but no drafted person or substitute, nor any one who has at any time borne arms against the United States, is eligible. These conditions of eligibility differ radically from those in the Grand Army of the Republic, which any honorably discharged ex-soldier or sailor of the Civil War may join, if elected, whether he ever participated in a battle or not, whether going as a substitute or not, and irrespective of term of service. They also differ from the requisites for admission to the First Class in the Loyal Legion, which ex-officers of the Union Army and Navy in the late war may join irrespective of length of term of actual service. Loyalty to the United States Government; the moral, social, and intellectual improvement of members; their relief and that of their widows and orphans; the preservation of "fraternity, charity, and patriotism," and, "all other things being equal," the preference of members in business are among the objects of the Legion. Its "work" differs from that of other military orders, but, like them, preserves a strictly military mustering-in service, or initiatory ceremony. The organization is non-partisan in character, and partisan questions are not discussed at meetings. Its "recruiting ground" is the Grand Army of the Republic and the Military Order of the Loyal Legion. The total membership in 1896 was 20,000. The Ladies' Auxiliary of the Union Veterans' Legion, organized to perform a similar service to that rendered the Grand Army of the Republic by the Women's Relief Corps, and by the Ladies of the G. A. R., numbers about 2,500 members. The badge of the Legion is a shield containing a monogram formed of the letters U. V. L.; the words, "Three years we have served," and the dates 1861 and 1865.

United Confederate Veterans.—A federation of ex-Confederate soldiers, first suggested and advocated by Captain J. F. Shipp, C. S. A., at a banquet on the anniversary of Stonewall Jackson's birthday, January 21, 1889, by the Louisiana Division of the Army of Northern Virginia. At that time there were four organizations of ex-Confederate soldiers in New Orleans, the Army of Northern Virginia, Louisiana Division; Army of Tennessee, Louisiana Division; Washington Light Artillery Association, and the Confederate Cavalry Association, all but the latter being local organizations. The members maintained cemeteries and provided for widows and orphans of fallen comrades. The Confederate Cavalry Association had been formed at a meeting at New Orleans called by General W. H. Jackson, C. S. A., who was its first and only Commander, and was still officiating when the Association was merged into the United Confederate Veterans. It was about the time that the Army of the Cumberland was advocating the purchase of the Chickamauga battlefield for a national park. The Confederates unorganized were not able to be of assistance, "though the park was desired by both Confederates and Federals to perpetuate the valor of both upon the bloody field." The United Confederate Veterans' Association was organized at New Orleans, June 10, 1889, about fifty camps and associations of ex-Confederate soldiers being represented. General John B. Gordon, the Confederate hero of the battle of Sharpsburg, was elected first Commander. The first reunion of ex-Confederate Veterans was held at Chattanooga, July 3, 4, and 5, 1890, and so large was the attendance and so great the enthusiasm that a strong impetus was given the newly formed association. Reunions were held at Jackson, Mississippi, in June, 1891; at New Orleans in April, 1892; Houston, Texas, in May, 1895; Richmond, Va., in June, 1896, and at Nashville in June, 1897, where Commander Gordon, the first and therefore the only Commander, was again reëlected. Among its projects were the location of the proposed Battle Abbey for the preservation of Southern relics of the war, and the erection of a monument at Richmond, Va., to Jefferson Davis. The latest list of camps numbers 1,006, divided among the States as follows: Texas, 223; South Carolina, 95; Alabama, 91; Missouri, 73; Georgia, 72; Arkansas, 67; Mississippi, 66; Tennessee, 59; Louisiana, 53; Kentucky, 45; North Carolina, 38; Virginia, 38; Florida, 30; West Virginia, 17; Indian Territory, 15; Maryland, 7; Okla homa, 7 ; New Mexico, 3 ; Illinois, 2 ; Montana, 2; California, 1 ; District of Columbia, 1, and Indiana, 1. Its purposes are social, literary, historical, and benevolent. Its constitution says :

> It will endeavor to unite in a general federation all associations of Confederate veterans, soldiers and sailors, now in existence or hereafter to be formed ; to gather authentic data for an impartial history of the war between the States ; to preserve relics or mementos of the same ; to cherish the ties of friendship that should exist among men who have shared common dangers, common sufferings, and privations ; to care for the disabled and extend a helping hand to the needy; to protect the widows and the orphans, and to make and preserve a record of the resources of every member, and, as far as possible, of those of our comrades who have preceded us in eternity.

Local bodies are called Camps and State organizations, Divisions. The headquarters of the association are at New Orleans. The total membership is about 50,000.

Women's Relief Corps.—An auxiliary to the Grand Army of the Republic, founded by Bosworth Relief Corps, auxiliary to Bosworth Post, G. A. R., Portland, Me., in 1869. The title, Women's Relief Corps, appeared when the first State organization of these societies was formed at Fitchburg, Mass., in April, 1879. Several National Encampments of the Grand Army of the Republic were asked to officially endorse or adopt these Women's Auxiliary Corps, and while the replies were encouraging, nothing was done until 1881, when, on the report of Chaplain-in-chief Rev. Joseph F. Lovering, the National Encampment approved the work of the Women's Relief Corps and authorized them to add to their title " Auxiliary to the Grand Army of the Republic." As pointed out by Grand Army historian Beath, "all existing ladies' auxiliaries" were invited to send representatives to Denver, when the National Encampment met there in 1883 to form one Women's Auxiliary to the Grand Army out of several which existed without a national organization. The ladies responded and were a unit as to the advisability of union, but could not agree as to what women should be eligible for admission as members, the majority favoring the Massachusetts eligibility clause, admitting all loyal women whether related to veterans or not, and the minority, the New Jersey delegates, advocating restriction of membership to women relatives of Union veterans. The newly formed Women's Relief Corps was then reorganized on the same lines as the Grand Army and cordially welcomed by the latter in national convention. The New Jersey delegates declined to join the new organization. (See Ladies of the G. A. R.) The objects of the Women's Relief Corps are "to specially aid and assist the Grand Army of the Republic and to perpetuate the memory of their heroic dead ; to assist such Union veterans as need protection and to extend needful aid to their widows and orphans ; to find them homes and employment and assure them of sympathy and friends : to cherish and emulate the deeds of our army nurses and of all loyal women who rendered loving service to their country in her hour of peril ; to inculcate lessons of patriotism and love of country among our children and in the communities in which we live ; to maintain true allegiance to the United States of America ; to discourage whatever tends to weaken loyalty, and to encourage the spread of universal liberty and equal rights to all men." The growth of this organization was from 10,085 in 1884 to 17,854 in 1885, to 36,632 in 1886, 49,590 in 1887, 63,214 in 1888, and to 140,305 in 1895. The total amount expended for relief has been nearly $1,500,000.

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LABOR AND RAILWAY BROTHERHOODS AND COÖPERATIVE FRATERNITIES

Agricultural Wheel.—An early offshoot of the Order of Patrons of Husbandry in the Southern States. It was afterwards absorbed by the National Farmers' Alliance. (See both societies.)

Agriculturists' National Protective Association.—The title given to a secret organization of farmers, 1895–96, said to have originated with and to have been controlled by members of the National Farmers' Alliance, to enhance the price of wheat by withholding it from consumption. (See National Farmers' Alliance.)

Amalgamated Association of Iron and Steel Workers of the United States.—Founded by Joseph Bishop of Pittsburg, Pa.; John Jarrett of Sharon, Pa., and David A. Plant of Columbus, O., in 1876. It became, within a decade, one of the most influential trades unions. Its meetings are secret, and its members have secret means of making themselves known to each other. Fifteen years ago not even the Knights of Labor, although having a much larger membership, wielded a greater influence in its own sphere than the Amalgamated Association of Iron and Steel Workers. The latter was born almost at the low ebb of the trade depression following the panic of 1873, and after a few years of conservative growth found itself in an enviable position by reason of the boom in iron and steel which began in 1879 and continued well into the following decade. Centred in and about Pittsburg, with branches throughout western Pennsylvania and a few at more remote points, this Association practically determined the rates of wages and hours of labor for its members for a period of years, and carried abroad the reputations of such of its leaders as John Jarrett, William Weihe, and M. M. Garland. During late years its membership has declined and its influence is felt less, though it still ranks among the best managed and most efficient secret trades unions in the country. In 1895 its total membership was about 10,000, and was not far from that two years later. It pays no sick or death benefits, but a defence fund is accumulated by means of monthly assessments, from which $4 weekly is paid to members in good standing who are on strike or locked out. Each candidate initiated pledges himself on his word of honor to maintain the laws, rules, and rates of wages adopted by the Association. In 1892 a number of the rollers, heaters, roughers, and catchers in the Amalgamated Association became dissatisfied, seceded, and organized the National Union of Iron and Steel Workers as a rival society, but it never rose to the prominence or influence of the parent organization. (See National Union of Iron and Steel Workers.)

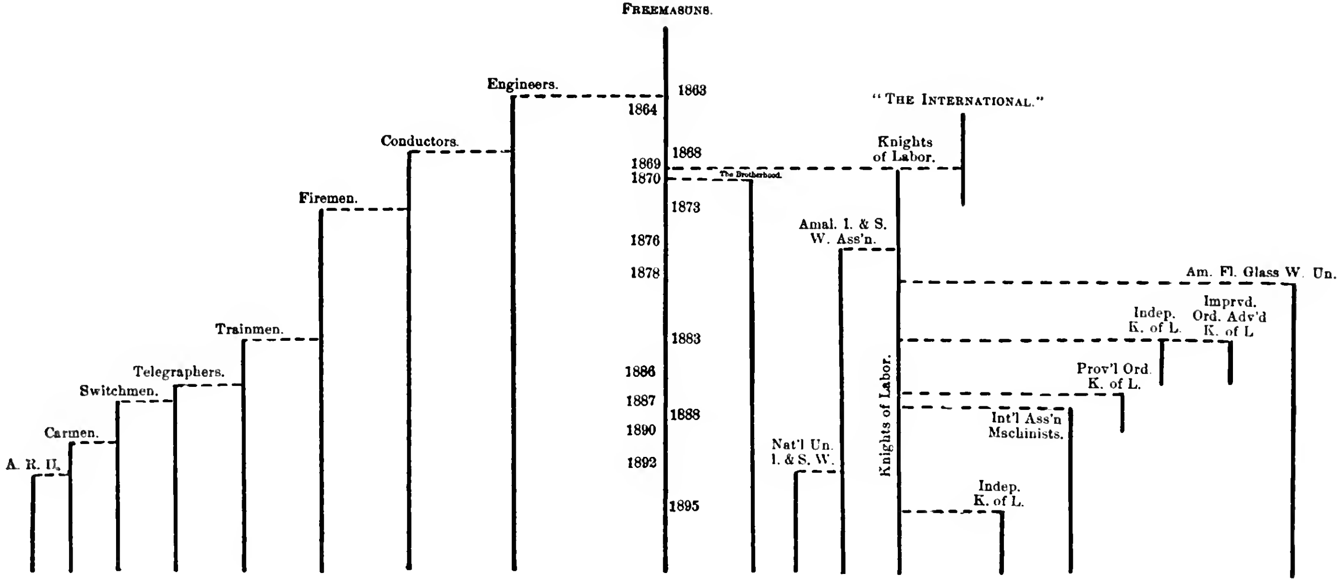
American Flint Glass Workers' Union.—A trades union formed on the lodge system, with a ritual and other appurtenances of the conventional secret society. It was founded in 1878, with headquarters at Pittsburg, and, oddly enough, is affiliated with the non-secret confederation of trades unions, the American Federation of Labor, notwithstanding various features of its secret work and ceremonial point to its having been the creation of Knights of Labor, which is a secret brotherhood made up of representatives of almost all lines of industrial activity. The Glass Workers' Union pays sick and death benefits, and during its existence of nearly twenty years has paid more than $1,000,000 to sick and distressed members and to relatives of those deceased. It has about 10,000 members.

American Railway Union.—Founded at Chicago, in 1893, by Eugene V. Debs of the Brotherhood of Locomotive Engineers, a resident of Terre Haute, Ind., with whom were associated George W. Howard, Chicago, of the Order of Railway Conductors; Sylvester Keliher, Minneapolis, of the Brotherhood of Railway Carmen, and L. W. Rogers, Chicago, of the Brotherhood of Railway Trainmen, as a secret fraternity of railway employés. At first it was an open trades union, and as such begun and managed the sympathetic strike of railway employés at and near Chicago in aid of the strike at Pullman, Ill., in 1894, which ended in Debs and Howard being imprisoned for contempt of the Federal court. After a brief incarceration the leaders named, with remaining members of the American Railway Union, reorganized the latter as a secret society on the plan of the Knights of Labor, with the design of forming a strong central authority to control all branches of railway employés, in opposition to the several separate and independent secret brotherhoods and orders of railway employés. Prior to his connection with the Engineers, Debs was for fourteen years secretary of the Firemen's Brotherhood, and had for years been actively at work to unite the secret railway labor organizations. In arguing for his plan Mr. Debs referred to the "perfect machine" formed by the railway managers, who, he said, have "reduced the number of railway managements from 357 to only fifteen controlling bodies," which, he adds, are cemented into a single union "by the General Managers' Association." The argument is, naturally, that to successfully combat the influence of practically a single railway employer there must be a strong secret federation of all employés.

In a speech at Philadelphia, in 1895, Debs said: "The American Railway Union showed its organization on the Great Northern in 1894, when every man in its employ, engineers, firemen, conductors, brakemen, laborers, shop mechanics, and even clerks and janitors, went out and won the battle. The great strike of 1894, at Chicago, was won, not by the railroad, but by the Federal courts and United States troops." In 1894 and 1895 the membership of most of the half dozen railway brotherhoods and orders decreased heavily, in part due to the "hard times" and in part as a result of the continued antagonism of the American Railway Union and the defeat sustained in the strike at Chicago in 1894. The Firemen were declared by the St. Louis "Globe Democrat" at the close of 1894 to have lost more than 4,000 members within a year, the Switchmen's Association to have become little more than a nominal organization, and the Carmen's Brotherhood to have "gone to pieces." A similar story was told of the Order of Railway Telegraphers. The Locomotive Engineers were reported to have lost 8,000 members, the Trainmen 4,000, and the Conductors a large number. Meanwhile the American Railway Union forged slowly ahead, districted the country and formed new secret unions. Fears of blacklisting by railway companies prevent the Union from publishing the names of its members, so its leaders, while claiming a large membership, declined to furnish the approximate total. One of the four organizers wrote, December 8, 1894, that both men and women are eligible to join the organization and that there were 140,000 names on the rolls. The Union had probably fewer members in 1896 than in 1895, but constituted a factor in the world of transportation which was not overlooked. The independent railway brotherhoods and orders which suffered a loss of membership in 1894 and 1895 have revived, and most of them are prosperous. In total membership, available relief funds, and other evidences of progress, the Locomotive Engineers, Firemen, Conductors, and others present statistics rivalling the most favorable heretofore exhibited by them. The American Railway Union in 1896 bore a relation to them similar to that between the Knights of Labor and the American Federation of Labor. (See Brotherhood of Locomotive Engineers.) In June, 1897, the American Railway Union, in session at Chicago, was formally dissolved to make way for the new coöperative project of the Union leaders, entitled the Social Democracy of America; and in July, 1897, the Brotherhood of Locomotive Engineers, Brotherhood of Railway Trainmen, Order of Railway Conductors, Brotherhood of Locomotive Firemen, and Order of Railway Telegraphers "formed a coalition and pledged themselves to stand ready to help each other." In the future "the unions will work as a unit . . . to resent any attack on its members or any attempt to enact legislation detrimental to the interests of labor in general."

Bricklayers and Masons' International Union of America.—This is one of the comparatively few labor unions of international importance which have been formed on the lines of secret societies, with rather more than a mere means of recognition, which constitutes practically the only secrecy of the ordinary labor union. Citizens of the United States and Canada, or those who declare their intention of becoming such, are eligible for membership. The society was formed in Baltimore in 1865, but the organization was not perfected until at a meeting in Philadelphia in 1866. John A. White of Baltimore was its first president. The Union held its thirty-third annual convention at Hartford in 1899. Its objects are to unite in one body, for mutual protection and benefit, all members of the mason craft, or who work at the same. There is no restriction as to creed or color, the endeavor being to maintain a "just scale of wages" and the so-called eight-hour day, which has been adopted at almost all leading cities throughout the country. The Union numbers about 45,000 members in the United States and 5,000 in the Dominion of Canada. It does not include the plasterers and stone-cutters, which have unions of their own, although the former are admitted to the Bricklayers and Masons' Union where there are no plasterers' unions. Death, accident, and sick benefits are paid by subordinate unions; death benefits, which range from $50 to $500, by assessment; and accident and sick benefits, ranging from $10 to $25, are met by dues. This Union is not affiliated with any other labor organization. It encourages strikes only as a last resort and after all peaceful means for settlement of disputes have failed. It is a firm believer in the desirability of arbitration, and congratulates itself on not having had a strike for nearly a decade.

Brotherhood of Locomotive Engineers.—Founded by W. D. Robinson of Marshall, Mich.; Charles Steele, Norwalk, O.; J. P. Fox, Chicago; J. T. Johnson, Lafayette, Ind.; Francis Wheeler, Adrian, Mich., and William Dempster of Chicago, in 1863, as a secret, fraternal, mutual benefit labor organization. It is the oldest and has continued first as to conservative and successful management among the various secret societies of railway employés in the United States. It forms a type of fraternities of this class, and has been more or less successfully imitated by the Order of Railway Conductors, founded in 1868; the Brotherhoods of Railway Locomotive Firemen, 1873; Railway Trainmen, 1883; Railway Carmen of America, 1890, and by the Switchmen's Union of North America, organized in 1894. The Brotherhood of Telegraphers, formed by operators in the employ of railway companies nearly a score of years ago, was modelled after the same pattern. The reasons which induced the founders of the Locomotive Engineers' Brotherhood to adopt the secret society system for attaining their ends are not made public by their successors, but when the Brotherhood was organized, there were only a few widespread secret fraternities in the country compared with the number now in existence. The


Freemasons.
Engineers.
Conductors.
Firemen.
Trainmen.
Telegraphers.
Switchmen.
Carmen.
A. R. U.
1863
1864
1868
1869
1870
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1890
1892
1895
The Brotherhood.
"The International."
Knights of Labor.
Amal. I. & S. W. Ass'n.
Nat'l Un. I. & S. W.
Knights of Labor.
Am. Fl. Glass W. Un.
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CHART SHOWING ORIGIN OR INSPIRATION OF LEADING SECRET LABOR ORGANIZATIONS AND BROTHERHOODS OF RAILWAY EMPLOYEES.

more conspicuous of those which crossed State lines at the outbreak of the war were the Freemasons, Odd Fellows, Improved Order of Red Men, Ancient Order of Hibernians, Ancient Order of Druids, the Senior and Junior Orders of United American Mechanics; Patriotic Order, Sons of America; the Rechabites, Good Templars, Sons of Temperance, and the older Greek-letter fraternities scattered through leading colleges. None of the several hundred-and-one mutual assessment, life insurance, secret societies which have since become so prominent had been born, those named which now present that feature having incorporated it since 1863. The Brotherhood of Locomotive Engineers itself did not adopt a plan for the payment of benefits at the death of members until it had perfected its machinery for acting as an intermediary between railway companies and locomotive engineer employés looking to the receipt by the latter of the highest wages consistent with a like efficiency. There is very little likelihood that the engineers framed a ritual and ceremonial and adopted signs of recognition, passwords, and the like, similar to the "work" of the college fraternities, the temperance societies, the patriotic organizations, the Druids, or the Hibernians. Nearly all of these directly or otherwise drew their plans on Masonic models, which, in view of the visible evidences of the symbolism and general organization of the Brotherhood, leads to the conclusion that its founders, or some of their successors among its leaders, were affiliated with the mother of nearly all modern secret societies of good repute. P. M. Arthur of Cleveland, O., for many years Grand Master of the Brotherhood, has an international reputation for having placed the organization in the first rank among labor unions. He began life as a wiper and was promoted successively to be fireman and engineer. He differs from some leaders of organized labor through having a broader and better education and a keen perception of what is due to employer as well as to employé in discussions involving mutual interests, in which he has always given evidence of a desire and intention to be just. He counsels his followers to shun saloons and gambling dens, and declares that where the Brotherhood has failed to give adequate protection it was because of the treachery of the members themselves. The Brotherhood rightfully claims to be international in extent, as it includes many locomotive engineers on Canadian and Mexican railways. Its total membership numbers about 35,000, and represents one section of the clearest-headed, most progressive, and intelligent skilled labor in America. The organization pays sick and death benefits by means of mutual assessments, and the total sum so appropriated amounts to nearly $7,000,000. There is also an auxiliary organization for women relatives of members of the Brotherhood. The career of the Brotherhood has been marked by fewer strikes than similar organizations in proportion to the number of years it has been in existence, its policy being to discountenance them except as a last resort, and after all other proper remedies have been exhausted. It has found itself antagonized several times by engineers attached to the Knights of Labor, and once by the American Railway Union in the strike of 1894 at Chicago. After each of these struggles it invariably became stronger than before. In 1895 a federation was formed of the Brotherhoods of Locomotive Engineers and Firemen and the Orders of Railway Conductors, Trainmen, and Telegraphers, an offensive and defensive alliance, for cooperation in the settlement of controversies with railway companies. A large number of members of the orders named attended preliminary meetings held at Indianapolis, Chicago, and Denver, leading representatives at the city first named being P. M. Arthur, Chief of the Brotherhood of Locomotive Engineers; Chief Frank P. Sargent of the Brotherhood of Locomotive Firemen; Chief E. E. Clark of the Order of Railway

Conductors; Chief P. H. Morrison of the Order of Railway Trainmen, and Chief K. R. Austin of the Order of Railway Telegraphers. At the Chicago convention resolutions were adopted favoring the right of trial by jury for every man, appeal from the unreasonable decision of any Federal judge in case of punishment for contempt of court, and the principle of arbitration for the adjustment of differences between the employed and the employer. This federation was formed apparently in opposition to a union of railway employés in one secret organization under the title American Railway Union, formed in 1893 by Eugene V. Debs. The latter still lives, but little is known of its numerical strength. There has been no occasion for a demonstration of the efficiency of the Federation of Railway Brotherhoods and Orders since its formation, and the amount of vitality remaining in it must be conjectured. An evidence of the business-like methods of the Brotherhood of Locomotive Engineers is found in contracts between it and more than one hundred railway companies, by which the nature of services to be rendered by engineers and the compensation to be paid by railway companies are placed beyond dispute. In July, 1897, an offensive and defensive alliance to protect their mutual interests was formed between the railway engineers, firemen, trainmen, and telegraphers.

Brotherhood of Locomotive Firemen.—Founded by Joshua A. Leach of Port Jervis, N. Y., as a railway employés' union, similar in purpose to the Brotherhood of Locomotive Engineers formed ten years before. It numbers more than 25,000 locomotive firemen on Canadian, Mexican, and American railways, pays sick benefits at the option of local lodges, and death benefits by means of mutual assessments throughout the Brotherhood. There is a women's auxiliary for women only. Mr. F. P. Sargent, who has for many years been Grand Master of the organization, is among the highly respected and the better known labor leaders in the United States. Though it suffered losses in consequence of the inroads made upon it by the American Railway Union in the years 1893–95, the past year or two have brought a large increase in membership and material prosperity. Since 1880, when the life and disability feature was adopted, the Brotherhood of Locomotive Firemen has paid nearly $4,000,000 in benefits. The teachings of its ceremonial of initiation are charity, industry, sobriety, and protection. (See Brotherhood of Locomotive Engineers and the American Railway Union.)

Brotherhood of Railway Carmen of America.—Founded in 1890 by W. H. Ronemus of Cedar Rapids, Ia.; S. Keliher, Minneapolis; W. S. Missimer, St. Joseph, Mo.; F. L. Ronemus, Estherville, Mo., and N. B. Chambers of Fairbury, Neb., as a railway employés' secret trades union. It was suggested by the success of similar railway employés' societies among the engineers, firemen, conductors, and trainmen. Among the founders were several Knights of Labor and one Odd Fellow, but the ritual of the Brotherhood suggests the Masonic influence which dominated those who prepared rituals for the societies after which this was modelled. Its membership in 1895 numbered more than 4,000, about 300 members being on Canadian and Mexican railways. Local lodges pay sick and disability benefits if they wish. Those who desire may insure their lives in an auxiliary mutual aid society. The motto of the Brotherhood is "Friendship, Unity, and True Brotherly Love." The business depression of 1895 reduced its total membership, so that for a time it had only a nominal existence, but it has since shown signs of life and growth. (See Brotherhood of Locomotive Engineers and the American Railway Union.)

Brotherhood of Railway Trainmen.—A railway employés' trades union, organized on the basis of a secret society. It was founded in 1883, being the natural outgrowth of similar societies among locomotive engineers and firemen and railway conductors, and, like them, including among its 25,000 members many employés on railways in the Canadian Dominion and in Mexico as well as in the United States. Subordinate lodges pay sick benefits at their option, and the Brotherhood at large, by means of assessments, pays death and total disability benefits of $1,200 each. Excluding sick benefits, the total sum paid as described amounts to about $3,000,000. The secret ceremonial is based on the work and duties of railway employés in train service and is modelled after that in use in the other organizations referred to. The Brotherhood suffered from a decrease in membership after the great railway strike at Chicago in 1894, but within the past two years has grown and prospered. The chief emblem of the organization displays railway signal flags and a lantern. Much of its success is attributed to the prudent management of Grand Master S. E. Wilkinson of Galesburg, Ill. (See Brotherhood of Locomotive Engineers and the American Railway Union.) In July, 1897, the trainmen united with the railway engineers, firemen, conductors, and telegraphers in a coalition to protect their mutual interests.

Brotherhood of United Labor.—Formed about twelve years ago by members of the Order of Knights of Labor. It patterned closely after its parent, but did not live long. (See Order of Knights of Labor.)

Commonwealth of Jesus.—Official address, San Francisco, Cal. It teaches organized Christian coöperation in order to attain the highest development of the spiritual, mental, and physical interests of humanity.

Crowned Republic.—The title of a projected fraternity the would-be founders of which claim to have solved the problem of social reorganization and that "it is possible to secure personal freedom, social unity, and universal wealth." The plan was published in Boston in 1860 and elaborated in 1879.

Daughters of St. Crispin.—Women's trades union auxiliary to Knights of St. Crispin. (See the latter.)

Improved Order of Advanced Knights of Labor.—A short-lived, schismatic branch of the Order of Knights of Labor, organized at Baltimore in 1883. (See Order of Knights of Labor.)

Independent Knights of Labor.—Organized by seceding members of the Order of Knights of Labor, at Binghamton, N. Y., late in 1883. It lived less than one year. (See Order of Knights of Labor.)

Independent Order of Knights of Labor.—Organized at Columbus, O., in February, 1895, by prominent members of the Order of Knights of Labor, brass workers, glass workers, and coal miners, who were dissatisfied with the management of the parent society. For a short time it gave promise of seriously rivalling the older body, but for two years maintained little more than a nominal existence. It was absorbed by the Knights of Labor in the spring of 1897. (See Order of Knights of Labor.)

International Association of Machinists.—Founded in 1888 with headquarters at Richmond, Va. It is one of the larger though younger trades unions established on the lodge system, having signs for the identification of members known only to the initiated. It disclaims, through leading officials, direct descent from any of the older secret trades unions, yet it possesses characteristics of all of them, and is, in fact, a legitimate descendant of such organizations as the Amalgamated Association of Iron and Steel Workers, National Union of Iron and Steel Workers, American Flint Glass Workers' Union, and others. The Association of Machinists reports more than 500 lodges in the United States, the Dominion of Canada, and Mexico, with a total membership of about 33,000. Its objects are to secure as members every active, competent machinist who has worked at his trade four years or more; an effective plan to keep its members employed and the legal establishment of an apprenticeship system of four years; to induce employers to pay full current wages, and give preference, in hiring, to union men; to have all disputes between employer and employé settled by arbitration, "when possible," and to have a day's labor shortened to eight hours. Its monthly magazine contains trade news from the countries named, and articles on the construction of machinery and other topics of interest to the craft. Although its monthly dues are small, yet subordinate lodges pay sick and disability benefits, and display an activity at building up the fraternity which is more conspicuous than in some more pretentious organizations. Its emblem, like those of almost all other secret and non-secret trades unions, consists of some of the better known implements used by its members, the callipers and square interlaced upon a flywheel. The ritual, which is short, is based on the every-day shop life of machinists, and seeks to teach the strength and importance of friendship and justice as ennobling influences. The seventh convention of the Association was held at Kansas City, in May, 1897, and included eighty-five delegates from various parts of the United States, Mexico, and Canada. The address of the Grand Master embraced the prohibiting of members working on more than one machine; opposition to blacklisting; the discouragement of the piece-work system; the restriction of cheap foreign labor; the introduction of civil service reform in government machine shops, and the establishment of an eight-hour day.

International Association of Workingmen.—An international secret society of workingmen, organized at London in 1864 by Messrs. Tolain and Fribourg, two French delegates to the London International Exposition of 1862, who were much impressed by the influence of English trades unions, and sought, by means of the new society, to form a secret, coöperative federation of workingmen's unions throughout the world. The Association became popularly known as "the International," spread to various European countries, and in 1870 to the United States. Uriah S. Stephens, the founder of the Order of Knights of Labor at Philadelphia in 1869, is said to have been influenced to some extent in his leanings toward socialism by his acquaintance with Eccarius, one of the General Council of "the International" in London. In 1871–72 the Association fell under the influence of the extreme socialists at Paris and elsewhere in Europe, which resulted in its disruption. Mention is made from time to time of the continued existence of "Internationals" in the United States, but nothing in the nature of the original International Association is known to exist here to-day. (See Order of Knights of Labor.)

Knights of St. Crispin.—Founded in the United States as an international trade organization in 1869. The local unions were called lodges, and united in forming State and provincial Grand Lodges, which sent representatives to the International Grand Lodge, the supreme authority. A separate branch composed of women was called the Daughters of St. Crispin. The order was strongest among the boot and shoe makers; in fact, became identified with them; but the crisis of 1873 brought its decline, and internal dissension within a few years led to its extinction.

National Aid Degree.—The mutual assessment, beneficiary, or insurance department of the National Farmers' Alliance. Its government is distinct from that of the Alliance, and membership in it is optional.

National Farmers' Alliance.—Organized by Milton George, James W. Wilson, and David Ward Wood of Chicago, and August Post of Moulton, Ia., at St. Louis, Mo., in 1880, as a non-sectarian, political organization of farmers and their wives, to "promote the interests of agriculture" and the agriculturist. It closely parallels the Patrons of Husbandry, of which society it is an outgrowth. (See the latter.) It differs in that it utilizes the machinery of a secret society to build up a political party. The Alliance was started as a non-secret organization, but found something was lacking. As many of its earlier members were drawn from the Patrons of Husbandry, it was easy to make optional with State and subordinate lodges the adoption of a secret ritual and method of initiation and so change the character of the organization. The ritual and initiatory ceremony of the Alliance are calculated to impress the candidate with the duties, rights, and privileges of the agriculturist and suggest their Order-of-Patrons-of-Husbandry origin. The principal emblem of the latter, the sheaf of wheat, is also used, in conjunction with the plough and the letters N. F. A., as the badge of Alliance membership.

While the Patrons of Husbandry seek by inquiry, discussion, and study to fit themselves to grapple intelligently with economic questions, within the organizations to which its members belong, the Alliance early constituted itself a political party. The society grew slowly for a few years, after which the energy and executive ability of the late L. L. Polk of North Carolina in organizing and extending it at the South gave it a prominence which its founders had hardly anticipated. Polk was its National President for several terms, during which he established the society's headquarters at Washington and published a paper in its interest. By 1887 it had a very large membership, some claim as many as 240,000. It was strong at the South and West, and its leaders were not slow to perceive its utility as a price-making and political machine.

The depression in the price of wheat between 1890 and 1896, inclusive, intensified the financial stringency among farmers and was largely responsible for several attempts made to artificially force the price up. Whether or not the Alliance was solely responsible for the method adopted is best known to those most concerned. All that the writer knows on this point is that the proprietor of a reputed Alliance publication circulated in the Northwestern spring wheat States is responsible for the assertion that the Alliance wheat growers, a list of whose names he claimed to possess, had solemnly bound themselves to hold back their wheat in order to advance its price. This was the first of the several attempts on the part of growers in recent years to put up the price of wheat in a similar way. The details were communicated and subsequent events made it plain that the effort was as sincere as it was fruitless. In 1896 evidence was published of what was called "a secret conspiracy" among "340,000 farmers," in Minnesota and the two Dakotas, to corner wheat and force up prices. The circular sent out was dated at "Triple Alliance Headquarters, Minneapolis." It explained that over 90,000 farmers had taken a pledge to hold their wheat for $1 per bushel, and others were taking it "as rapidly as one hundred and thirty agents can administer oaths to them." In 1896, what was called the Agriculturists' National Protective Association, an oath-bound organization of farmers of the central Western and other States, planned to put up prices of wheat by storing it in corporation warehouses, in order "to compel people to import their farm products." It is hardly necessary to add that none of these hold-your-wheat projects were successful. Buying for cash through Alliance agencies and selling to members at a slight advance had been the principal feature of the organization up to 1887, but through mismanagement or for other reasons the project was abandoned.

The insurance feature under the title National Aid Degree is still retained. (See the latter.) Merchants and professional men were not and never have been eligible to membership, and such of them, "even ministers of the Gospel," as opposed the Alliance in any way, were frequently boycotted. At various times it practically controlled the legislatures of Tennessee, Arkansas, Mississippi, Georgia, North and South Carolina, and such men as Northen of Georgia, Hogg of Texas, Tillman of South Carolina, and Buchanan of Tennessee became governors through its support. Various labor parties have vied in strength with the Alliance and with Patrons of Husbandry at the West and Northwest. Delegates from all of them came together at Cincinnati, May 16, 1888, looking to consolidation for political purposes, but being unable to agree, two conventions were held. The first, dominated by the agricultural element, was called the Union Labor party, and nominated Andrew J. Streator of Illinois for President, on a platform which favored government ownership of railroads, free silver, the issue of legal tender notes direct to the people, government loans on land, postal savings-banks, and an income tax. The second, in which representatives of labor unions and railway employés predominated, called itself the United Labor party, and nominated Robert H. Cowdrey of Illinois for President, on a platform favoring government ownership of railroads and telegraph lines, a direct tax on land, government inspection of workshops, fewer hours of labor daily, and the Australian ballot system. The strength of the organized, political, agricultural interest is shown by Streator's receiving a total of 146,836 votes. During these years the Alliance continued to increase in membership. At a meeting of the Kansas Alliance in March, 1890, a platform was adopted which is sufficiently characterized by its first plank: "We demand legislative enactment apportioning the shrinkage of farm values that are under mortgage obligations by reason of contraction of circulating medium or other unjust legislation between the mortgagor and mortgagee, in proportion to their respective interests at time mortgage was drawn." Out of this and the remaining planks grew the principles with which the organization was identified in later years.

The first national convention of the Alliance was held December, 1890, at Ocala, Fla., following a period when the growth of the society in the Central Mississippi River valley was marked. At political gatherings of the Alliance in the fall of that year the enthusiasm rivalled that of the "hard-cider" campaign of 1840, one of the features being the singing of political songs with the refrain, "Good-by, my party, good-by," indicating that the singers had found new political principles and formed new party ties. Secret society machinery having political ends in view was still in full operation, and after the campaign, the East awoke to find that a third party, the Alliance, had secured control of legislatures which were to elect senators, had elected State officers and Congressmen in a number of States, and had carried off bodily the Dakotas, Kansas, and Nebraska. It was at the Ocala convention that the Alliance approved what has since been known as "the Ocala platform," which demanded that the government establish warehouses all over the country, and lend money to farmers on their crops to be stored in those warehouses. This step brought the more radical theorists throughout the country into sympathy with the political movement which was even then not at its full height, and in this manner the way was paved by delegates from the Alliance and other societies for the organization of the National People's party at Omaha in 1892. The preamble to its platform read, in part, as follows:

> We meet . . . . a nation brought to the verge of moral, political, and material ruin. Corruption dominates the ballot-box, the legislatures, the Congress, and touches even the ermine of the bench. The urban workmen are denied the right of organization for self-protection; imported pauperized labor beats down their wages; a hireling standing army, unrecognized by our laws, is established to shoot them down. The fruits of the toil of the millions are boldly stolen to build up colossal fortunes for a few. A vast conspiracy against mankind has been organized on two continents and it is rapidly taking possession of the world.

Both the Republican and the Democratic parties were denounced, and an endorsement given the Alliance Sub-Treasury plan, the free coinage of silver at the ratio of 16 to 1, the increase of the circulating medium to $50 per capita, an income tax, government ownership of railroads, telegraphs, and telephones, and the reclamation of land owned by aliens. James E. Weaver of Iowa was nominated for President and received 1,042,531 votes, about one in every twelve cast, the largest total vote ever given to a third-party candidate. He received twenty-two electoral votes, those of Kansas, Colorado, Nevada, and Idaho, and one each in North Dakota and Oregon.

The Alliance as a political secret society was well-nigh exhausted after giving birth to the People's party in 1892, but in 1895 it still retained an organization and numbered probably 100,000 members. At Chicago, January 24 and 25, 1893, it declared that "its methods are non-partisan," and that its object is merely "to secure unity of action, after full and intelligent discussion, for the promotion of such reforms as may be necessary to the bettering of the farmer's condition." By 1897 little appeared to survive of the National Farmers' Alliance. But it had evidently done its work, for it was the National People's party, the offspring of the National Farmers' Alliance, the child of the Patrons of Husbandry, which secured control of the' machinery of the National Democratic party in National Convention at Chicago in 1896, and polled 6,502,685 votes for William J. Bryan, its candidate for President of the United States, out of a grand total of 13,923,643 votes.

National Union of Iron and Steel Workers.—Formed at Pittsburg, Pa., October 29, 1892, by rollers, heaters, roughers, and catchers, members of four of the skilled crafts employed in the finishing departments of the rolling mills of that city. Nearly all of them had been members of the Amalgamated Association of Iron and Steel Workers, but becoming dissatisfied, they organized a rival society on similar lines. The latter was formed "to maintain uniformity of wages for work of the same kind throughout the United States," and soon spread to other Western Pennsylvania iron and steel centres; to Cleveland, Youngstown, and Massillon, O.; Muncie, Ind., and other points in the central Western States. It did not, however, become a serious rival to its parent, the Amalgamated Association. Its emblem is a hand holding the scales of justice, and its ritual teaches the importance of unity of action and that the laborer is worthy of his hire. The headquarters of the society are at Youngstown, O., a communication from which places the total membership at about 2,000. (See Amalgamated Association of Iron and Steel Workers.)

New Order of Builders.—Founded by William H. Von Swartworst, at New York city, September 29, 1879, on primitive socialistic lines. It drew inspiration from Rom. v. 18. : "By the righteousness of one the free gift came upon all men." Membership carried with it membership in the New Commonwealth, Colombia, and proposed to regenerate society through the application of the principles of "the new political economy." By these, members, after performing public service six hours a day (five days a week, twenty days in a month, and ten months in a year) for twenty-nine years, or between the ages of twenty-one and fifty, are permitted the enjoyment of life, liberty, culture, and happiness thereafter "without money and without price."

Noble and Holy Order of Knights of Labor of America.—One of the earlier titles of the Order of Knights of Labor. (See Order of Knights of Labor.)

Noble Order of Knights of Labor of America.—Original title of the Order of Knights of Labor. (See Order of Knights of Labor.)

Order of Commercial Telegraphers.—Formed in 1897, auxiliary to the Order of Railway Telegraphers. (See the latter.)

Order of Knights of Labor.*—The

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* For some of the particulars given, the writer is indebted to "An Historical Sketch of the Knights of Labor," by Carroll D. Wright, published in the Quarterly Journal of Economics, January, 1887

most important and by far the largest secret society in the United States organized in the interest of industrial workers. It seeks to amalgamate all trades into one great fraternity for the amelioration of the material condition of the laborer, the mechanic, and the artisan. In that it stands for the opposite of the trades union; and, while it may not have been, it probably was suggested in part by the International Association of Workingmen, better known as "the International," organized in London in 1864 by two French artisans who went there in 1862 to visit the International Exhibition and were impressed by the influence of English labor unions. "The International" has been characterized as the principal instance of a labor organization which sought to harmonize individual interests in the interest of the whole. For a time it grew rapidly, and by 1870 had spread to the continent of Europe and to the United States, numbering nearly 100,000 members. But by 1871 the French and other continental sections were so controlled by the radical socialists of Europe that the society went to pieces.

The original, underlying idea of "the International" was given renewed life at Philadelphia, Pa., on Thanksgiving Day, 1869, when Uriah S. Stephens founded the second great secret society in which all trades were to be recognized, the Noble Order of Knights of Labor of America. Mr. Stephens belonged to the Garment Cutters' Union of Philadelphia, an organization which had proved unsatisfactory as a means to sustain the rate of wages, and had, for several years, planned a society to embrace "all branches of honorable toil," which, through education, coöperation, and an intelligent use of the ballot, "should gradually abolish the present wages system." He was born August 3, 1821, in Cape May County, New Jersey. His grandfather was killed fighting for the independence of the colonies in the War of the Revolution, but his mother's people were New Jersey Quakers. After a brief attendance at a Baptist theological seminary he was compelled by the business reverses of 1836 to 1840 to learn a trade and engage in mercantile pursuits, after which he taught school. In 1845 he removed to Philadelphia. Between 1853 and 1858 he travelled in Mexico, California, Central America, the West Indies, England, Germany, and Belgium. In London he became intimate with the tailor Eccarius, who ten years later was a member of the General Council of "the International." On his return to Philadelphia he found the "labor question" still prominent, and endeavored, although unsuccessfully, to induce capitalists to make industrial investments in South and Central America and other sparsely settled countries, in order to colonize surplus American labor. His efforts to secure Northern capital to build up manufacturing enterprises in the Southern States and to relieve congested labor markets at the North, were likewise fruitless, but they stamp him as a true prophet who was only one generation ahead of the march of events. In politics he was an abolitionist, and though he took the stump for Fremont, and again for Lincoln, he was never a seeker of public office. He was a prominent worker in the greenback movement twenty-five years ago, and is declared to have been responsible for the incorporation of the word labor in the name of the political party to which that movement gave birth. His unsuccessful candidacy for Congress, in 1878, was forced upon him by the Greenback Labor party. It was about ten years prior to his nomination for Congress that his attention was particularly drawn to the need, on the part of labor, of something better than the mere

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(George H. Ellis, Boston); for others, to John W. Hayes, General Secretary-Treasurer of the Order of Knights of Labor; and to the sketch of Uriah S. Stephens, published in The People (the organ of the Socialist Labor party), New York, November 11, 1894.

trades union, and in 1867–68 he received considerable literature on sociological questions from his London acquaintance, Eccarius the tailor, who had since risen high in the councils of "the International," and among the works sent him was a copy of the communist manifesto by Marx and Engels. The increase of corporate enterprises, the progress of coöperation, as shown in the growth of building and loan societies, together with the practically unimproved condition of labor, even with its system of trades unions, evidently made a strong impression upon him. The Garment Cutters' Union, to which he belonged, finally disbanded late in 1869, and, on invitation, a few of its members met at his house, November 25 of that year, where he unfolded his plan of an organization to be known as "The Noble and Holy Order of the Knights of Labor." Except for the sentiment which underlaid it in common with "the International," the projected order was a new and radical departure. Stephens held, first, that surplus labor always keeps wages down, and, second, that nothing can remedy this evil but a purely and deeply secret organization, based upon a plan that shall teach, or rather inculcate, organization, and at the same time educate its membership to one set of ideas ultimately subversive of the present wage system.

The six other Philadelphia garment cutters who met with Stephens to form a secret society were James L. Wright, Robert C. Macauley, Joseph S. Kennedy, William Cook, Robert W. Keene, and James M. Hilsee, and at a meeting held December 28, 1869, obligations and a ritual were adopted and the title abbreviated to Knights of Labor. The society began as one of the most secret in character, members being bound not to mention its name outside of the assemblies. In circulars, reports, and in referring verbally to the Order, * * * * * or five stars were used. In the historical sketch of the Order, by Carroll D. Wright, he states: "Mr. Stephens brought into the ritual of the new Order many of the features of speculative Masonry, especially in the forms and ceremonies observed." In a sketch of the life of Stephens, published in 1894, it said: "Stephens drew up the secret work and constitution of the Order of the Knights of Labor. This was done in the external form of the secret societies of Freemasons, but upon the philosophic principles of socialism." Some of the accounts mention William H. Phillips and David Wescott among the original members, making nine instead of seven. The first to be admitted among them were William Fennimore and Henry L. Sinexon. The motto adopted was the one, now well known, "That is the most perfect government in which an injury to one is the concern of all." An equilateral triangle within a circle was selected as the principal emblem, the meaning of which is confided to members only. Whether it conveys anything more than is taught in Freemasonry is not likely to be known except to Freemasons who are Knights of Labor. The design as a whole, the triangle within the circle, and "A. K. the 9th," the whole inscribed in a pentagon in a circle within a hexagon within another circle, resting upon an inverted five-pointed star, suggests excursions by the founders of the Order into the symbolism employed in some of the higher degrees of Scottish Rite Freemasonry. At the outset, physicians were not eligible as members, because professional confidence might force the society's secrets into unfriendly ears, but this rule was repealed in 1881. Professional politicians were likewise excluded, but they are eligible now. Lawyers, liquor sellers, and professional gamblers were and still are denied the privilege of membership. The secrecy thrown about the Order at the beginning was so profound that its growth was slow, the total membership six months after it was founded being only forty-three, all garment cutters. It was not until October 20, 1870, that a member was elected from any other trade, after which progress was more rapid.

When a member found a man who was considered worthy of admission, he questioned him as to his opinions concerning the elevation of labor, and if his sentiments were found in accord with the objects of the Order, his name was brought before a meeting of the organization and a committee was appointed to investigate his qualifications. The member who proposed the candidate was not allowed to act on the committee. When the committee reported, the candidate was balloted for, and if rejected no further mention was made of the matter to any one. The candidate was kept in ignorance of what had transpired, and the members, even those who had voted against his admission, would treat him with the same consideration in the workshop as before. If the candidate was elected, the friend who proposed him would on some pretext invite him to a meeting, a party or ball, or a gathering of some kind, and manage to secure his presence at the regular meeting place of the assembly on the night of initiation, and when the candidate for the first time learned that he was to join a society, he was at the same time led to believe that his friend had also been invited there for the same purpose, so that in case of failure to initiate, the elected one would not even then know that his friend was connected with the society. This method of securing members was kept up for several years, and is now practised by many of the assemblies. The reason for this was because public associations had, after centuries of struggle, proved failures. It was also claimed that if the Order worked openly, so that its members might be known to the public, it would expose them to the scrutiny, and in time to the wrath, of their employers, so it was deemed best to work in such a way as to avoid comment and scrutiny. The troubles which were at that time attracting attention toward the coal-fields,* from which Philadelphia received its principal supply of fuel, also influenced the members of the new Order, because through open and public association the miners of the coal-fields had allowed desperate men to gain admission to their societies. The veil of secrecy was necessary, therefore, to shield members from persecution.

Mr. Stephens and his co-laborers sought to uphold the dignity of labor. Every lawful and honorable means was to be resorted to, to procure and retain employment for one another, and it mattered not to what country, color, or creed the member belonged, if misfortune befell him he was to receive the aid and comfort of his fellow members. Strikes were discountenanced, but when it became justly necessary to make use of that weapon it was intended to aid such members as might suffer loss; in short, it was the intention to extend a helping hand to every branch of trade which made a part of the vast industrial forces of the country. The members were not taught that idleness was to be respected in any one, and the newly initiated soon realized that those who surrounded him were not there to spend their time in idle amusement. It was not until July, 1872, that Assembly No. 2 was organized, but in 1873 over eighty assemblies of various trades and occupations had been formed. In 1873 the Order spread rapidly in Philadelphia, no less than twenty local assemblies being formed with representatives of as many lines of trade. It spread to New York a year later, where local Assembly No. 28 was organized by the goldbeaters. By 1875 fifty-two local assemblies had been formed in Philadelphia, with 252 scattered throughout the mining regions of Pennsylvania, in West Virginia, Indiana, and Illinois. The first District Assembly was formally established at Philadelphia, December 25, 1873, but the Order had no expressed declaration of principles or preamble beyond those referred to until January, 1878, when delegates from the scattered assemblies met in general convention at Reading, Pa., and organized the General Assembly, or national governing body, to which District Assemblies, formed of representatives of local assemblies, were subordinate. Mr. Stephens, the founder of the Order, was the first Master Workman of local Assembly No. 1; first District Master Workman of District Assembly No. 1, and first Grand Master Workman of the General Assembly.

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* See Molly Maguires.

At the Reading Convention seventeen trades were represented from seven States, and among the delegates was Terence V. Powderly, afterwards Grand Master Workman of the Order. Up to this period, for nine years, the strictest secrecy had been maintained respecting the Order, its name, membership, and purposes, which, as claimed, tended to restrict its growth. This seems, in part, well founded, for despite exaggerated reports at the time, the total membership was probably not in excess of 10,000. It was not until 1883 that so many as 50,000 were enrolled. During 1877–78, two factions appeared, one headed by Stephens, desirous of maintaining the extremely secret character of the Order, with its solemn oaths or obligations taken on the Bible, and the other made up of the Roman Catholic members and the influence of that Church against secret societies in general, and, at that time, the Knights of Labor. At a special session of the General Assembly, June, 1878, resolutions to make public the name of the Order, omit from the ritual scriptural quotations, and modify the initiatory ceremonies "so as to remove the opposition coming from the Church," were submitted to the vote of the local and District Assemblies, and through the influence of these some of the changes referred to were made, so that the prejudice against the Knights of Labor on account of Catholic opposition gradually disappeared. The Order then took on new strength, until, in 1879, there were twenty-three District Assemblies and about 1,300 local assemblies in the United States.

The action of the Order in nominally removing the veil of secrecy from much that had been hidden was a great blow to Stephens. He fought the change, and succeeded in delaying it for a time. In January, 1879, he was reëlected Grand Master Workman, but unable to overcome the pressure in favor of the new plan, he resigned his office, and was succeeded in September, 1879, by T. V. Powderly. Mr. Stephens remained an active member of his local assembly until his death, due to heart failure, in 1882. His memory is revered by all Knights of Labor, and at the convention of the Order at Richmond, in 1886, $10,000 was appropriated for the erection of a home for his family. Official reports of the growth of the Order placed the total membership at 52,000 in 1883, 71,000 in 1884, 111,000 in 1885, and 711,000 in 1886, a remarkable increase. In 1881 women were made eligible to membership, and many have availed themselves of the privilege. There had been 14,000 local assemblies chartered by January 1, 1897, 18 State Assemblies, 21 national or local trade District Assemblies, 260 District Assemblies, and one National Assembly, that in New Zealand. The Order may well be described as international in scope, as assemblies have also been established in Great Britain and France, where there were reported to be 100,000 members in 1896; Belgium, Australia, South Africa, and Hawaii. It favors the initiative and referendum in the enactment of laws; the establishment of bureaus of labor statistics; making "gambling in the necessaries of life" a felony; the abrogation of laws that do not bear equally on capital and labor; the adoption of laws providing for the health and safety of those engaged in mining, manufacturing, and building industries; and indemnification for injury received through lack of necessary safeguards; compelling corporations to pay their employés weekly in lawful money; the enactment of laws providing for arbitration between employers and employés; the prohibition of the employment of children under fifteen years of age; compulsory education, and the furnishing of free text books at the expense of the State; a graduated tax on incomes and inheritances; the prohibition of the hiring of convict labor; the establishment of a national monetary system, in which a circulating medium in necessary quantity shall issue directly to the people, without the intervention of banks; a law that the national issue shall be full legal tender in payment of all debts, public and private; that the government shall not guarantee or recognize any private banks, or create any banking corporations; that interest-bearing bonds, bills of credit, or notes shall never be issued by the government, but that, when need arises, the emergency shall be met by issue of legal-tender, non-interest-bearing money; the prohibition of the importation of foreign labor under contract; the establishment of postal savings banks, and compelling all other banks to give approved security in twice the amount of all deposits received by them; government control of the transportation of passengers, intelligence, and freight; the establishment of coöperative institutions wherever possible to supersede the wage system and equal rights for both sexes.

Foreign jurisdictions have the right to so amend the preamble of the Order "as to them may seem most likely to secure the just demands of labor in their respective countries," subject to the approval of the General Assembly or the General Executive Board. No regard is paid by the Knights to sex, color, creed, or nationality in its requirements for membership, beyond the fact that a candidate must be eighteen years of age. Dues are regulated by local assemblies. An entrance fee and a monthly rate are charged, besides a *per capita* assessment of two cents per month for the General Assembly. Local assemblies can proclaim a boycott of men or of goods in their own districts. A strike may be ordered by a local assembly, but to draw support from the Order outside the region of the local assembly, the strike must be legalized by the District Assembly, and in case further aid is necessary, a general assessment may be ordered by the General Assembly.

There have been several schisms in the Order, none of which has survived or exercised any appreciable influence on the parent society. In 1883 trouble in the organization at Baltimore led to the formation of the Improved Order of Advanced Knights of Labor, which lasted long enough to formulate a ritual. Soon after, a split at Binghamton resulted in another Order, called Independent Knights of Labor, which died in the spring of 1884. In 1887 a Provisional Order was started by members of the International Workingmen's Association, and that was followed by the Brotherhood of United Labor. But the most formidable secession was that at Columbus, O., in February, 1895, which resulted in the formation of the Independent Order of the Knights of Labor by William B. Wilson of Pennsylvania, a miner; Charles R. Martin, who was a candidate for Secretary of State in Ohio, on the Populist ticket in 1894, and others, with an alleged membership of 20,000 glass workers, brass workers and coal miners. As an excuse for this action the founders of the Independent Order charged arbitrary management by the officers of the General Assembly, Knights of Labor and mismanagement of the finances. One difference between the constitution of the old and the new Knights was that, whereas the Committee on Credentials is appointed by the general officers sixty days before the annual convention in the old Order, in the new this committee was to be elected by the delegates at the convention. The new Order also made a change in the method of voting, adopting the American Federation of Labor plan, by which each 1,000 members of any organized trade are entitled to one delegate. After a colorless existence of two years this organization was absorbed by the Knights of Labor.

The American Federation of Labor is a non-secret confederation of trades unions, of which Grand Master Workman Sovereign of the Knights of Labor declared in 1896 that it had proved too loose in its organized capacity and too weak in its test of membership to resist the onslaughts of capital. For a while the Independent Order of the Knights of Labor appeared likely to disrupt the older organization, but it did not, and gradually disappeared from public view. Mr. Powderly was succeeded as Grand Master Workman in 1893 by James R. Sovereign, who identified the Knights with the fight for the free coinage of silver in the presidential campaign of 1896. He also signalized his accession to office by advocating an entirely new secret work for the Order, "with stronger obligations," a degree known as the "Minute Men," and, as far as possible, "a return to our former system of working in absolute secrecy." In this he sought to reverse the policy which ushered in and maintained Mr. Powderly in office for fourteen years, and signalized a tendency to return to the position of the founder of the Order. These points lend color to the charge that the members of the New York city secret society, The Triangle, have greater influence among the Knights than they had a few years ago. The Triangle is the name of an extremely secret organization of New York city socialists, members of the Knights. The latter, as may be inferred, represent the Stephens side of, the dissension in the Order in 1878–1879 which resulted in Powderly's election after the founder of the Order had resigned as Grand Master Workman. That they favor a closely guarded secret organization goes without saying. They stand for the triumph of socialism and are prominent in the Socialistic Labor Party in New York city. (See The Triangle.) The Order of Knights of Labor's largest total membership is stated by General Secretary-Treasurer John W. Hayes to have been 729,677, in July, 1886. In June, 1894, the total was 235,000, and early in 1897 it was about 175,000.

Order of Railway Conductors of America.—A secret trades union founded by James Packard and William Wier of Amboy, Ill., and E. A. Sadd of Chicago, in 1868. It pays total disability and death benefits. Beneficiary membership is obligatory, and the Order has paid more than $2,000,000 to relatives of deceased members. More than 20,000 conductors on railways in the United States, Mexico, and the Canadian Dominion belong to this Order, which in its ceremonials and ritual suggests Masonic influence. Local bodies pay sick benefits, and the Order at large is assessed to meet death benefits, which range from $1,000 to $5,000. The Ladies' Auxiliary of the Order of Railway Conductors is separately organized. The organization of the Conductors' Order was naturally suggested by the Brotherhood of Locomotive Engineers formed five years before, in 1863. The only serious check to the growth of the Order was in 1894 and 1895, which has since been overcome. Its chief emblem is characteristic of the employment of the members, and to the student of secret societies is sufficiently suggestive. (See Brotherhood of Locomotive Engineers and the American Railway Union.) In July, 1897, a coalition was formed between the conductors, engineers, firemen, trainmen, and telegraphers, for the protection of joint interests.

Order of Railway Telegraphers.—Formed by twelve railway telegraph operators at Cedar Rapids, Iowa, in 1886, nominally with weekly sick and disability benefit features. It became a secret trades union. In earlier days its power to enforce its demands or position was relatively greater than of late years, owing to the enormous increase in the number of available operators throughout the country. In a number of struggles with railway and telegraph companies the Order was successful, but the comparative ease with which non-union operators may be secured had much to do with the decline of the Order. In 1895 its membership did not exceed 2,500, although it had been more than four times that total. It was organized three years after the Brotherhood of Railway Trainmen appeared, and may be classed among the various railway brotherhoods and orders with which it has coöperated. The American Railway Union claimed to have secured many railway telegraphers in its efforts to federate railway employés in one imposing secret organization, but no statistics are given of the number enrolled.

The telegraphers' Order took on a new lease of life early in 1896 and has grown rapidly ever since, numbering about 12,000 at the time of the Peoria convention in 1897. An auxiliary body was organized at the Peoria convention to be known as the Order of Commercial Telegraphers, the object of which is to unite in one body telegraphers of the Western Union and the Postal Telegraph companies. The new Order is to be managed by the Order of Railway Telegraphers until 3,000 members have been secured, when the former is to take charge of its own affairs. A peculiarity of the new Order is that it is to have no subordinate lodges. A ladies' auxiliary of the Order of Railway Telegraphers was also an outcome of the Peoria meeting, which will seek to parallel the work done for other railway orders by women relatives of members of the same.

In July, 1897, the telegraphers entered into an alliance with the railway engineers, firemen, conductors, and similar orders.

Order of the Grand Orient.—Recently constructed from existing rites to teach the true fraternity and equality of all men, elevate them socially, and "to germinate thought and gather reason for symbolism." Records at hand state that it is conferred "in nearly all large cities."

Order of the Mystic Brotherhood.—A secret, oath-bound body of Kansas voters, who declare that the prohibition laws of that State do not prohibit, and demand that the liquor clause in the State Constitution be re-submitted to the people. It is an outgrowth of the old Anti-prohibition League, formed in 1882, "to secure the election of a re-submission governor; was organized in 1894, and seeks to secure the election of the necessary number of State legislators to re-submit the prohibitory statutes. Its leaders claimed 80,000 members in 1896. In form it is a regular secret society with an initiatory ceremony, signs, symbols, obligations, etc., and among its leaders are found prominent members of the Republican, Democratic, and Populist parties.

Order of Patrons of Husbandry.—The National Grange or governing body of this Order was founded December 4, 1867, by O. H. Kelley, a Freemason, and William Saunders of the Agricultural Bureau at Washington, John R. Thompson, John Trimble, F. M. McDowell, William M. Ireland, and Rev. A. B. Grosch of that Bureau and of the Treasury and Post Office Departments, and Caroline A. Hall of Boston, a niece of Mr. Kelley, exclusively for men and women representatives of the agricultural population. It opposes the "single tax" theory; seeks to bring producers and consumers into direct and friendly relations; to eliminate, so far as possible, the middleman; to encourage and increase cheap transportation; opposes excessive rates of interest and exorbitant profits; favors agricultural and industrial colleges and all the arts that adorn the home, and prohibits the discussion of sectarian and partisan questions at meetings. While purely a farmers' institution, it is an agricultural brotherhood which "recognizes no North, no South, no East, no West." Professional men, artisans, laborers, merchants, and manufacturers are excluded, "because they have not sufficient direct interest in tilling the soil, or may have some interest in conflict with our purposes," yet it hails "the general desire for fraternal harmony, equitable compromise, and earnest coöperation." Among specified objects are "to buy less and produce more;" "to diversify our crops and crop no more than we can cultivate;" "to condense the weight of our exports, selling less in the bushel and more on hoof and in fleece," "less in lint and more in warp and woof;" "to discountenance the credit" and "every other system tending to bankruptcy," and "to avoid litigation" by "arbitration in the Grange." In an account of the twenty-fifth anniversary of the organization of the "first Grange in the world," that established at Fredonia, Chautauqua County, N. Y., April 20 and 21, 1868, appears the following explanation of the inspiration of the secret work of the Order:

> The Order of Free and Accepted Masons is the surviving result of organization among artisan laborers, entered into first at the building of Solomon's Temple and the pyramids centuries ago. Agricultural labor has been unorganized through all the ages and in consequence has been kept under foot at the mercy of the trades and professions, dishonored and despised, as the slaveholder despises the slave, from the very fact that he will permit himself to remain a slave. . . . The Order of Patrons of Husbandry . . . was the first attempt to introduce the benefits of thorough organization among agricultural laborers along the same lines that have made the Masonic Order so widespread and powerful for many centuries of the world's history.

After the close of the Civil War, after Grant had said of the Confederate soldiers, "Let these men keep their horses; they will need them to put in their crops," President Johnson, through the Commissioner of Agriculture, sent a representative South among the farmers and planters to see what could be done to place that section agriculturally on its feet. The man selected for this mission was O. H. Kelley, of Boston birth and American ancestry, who went to Minnesota to farm in 1849. He went South in 1866, and during the several months spent there became impressed with the importance of organization among the farmers, something "above and beyond sectional and party lines," or, as he put it, something that would unite by the "strong ties of agriculture." From this official trip came the suggestion of the Grange, which has done much for a higher education, enlarging social life, and enhancing material prosperity in the agricultural community. On his return to Washington, Mr. Kelley unfolded his plan to William Saunders, who was at the head of the government experiment gardens and grounds, and to others named, by whom it was warmly welcomed. It was Miss Hall, among the founders, who proposed the admission of women and that they be entitled to the same rights and privileges as the men, thus making the Patrons of Husbandry "the first organization of its kind to admit women to full membership." Among the founders, Messrs. McDowell, for twenty years treasurer of the National Grange; Thompson, author of much of the ceremonial and degree work, and Ireland and Grosch are dead. After the establishment of the first Grange at Fredonia, N. Y., in 1868, the work of building up the Order was slow. The first State Grange was formed in Minnesota a year later, and two years afterward the State Grange of Iowa was organized. Only 10 dispensations for granges were granted in 1868, 36 in the second year, and 134 in the third, but at the end of 1872 there were 1,005 granges. During 1873, 1874, and 1875, when the effects of the panic were felt, the movement was at its height and the farming community fairly flocked into the Order. In the first quarter of 1874 there were 6,000 new granges established, and on two particular days 330 applications for dispensations were received. More than 13,000 granges were organized in 1873. Some of the Southern granges fell away during the "Granger" excitement of from 1873 to 1877, became local in character, and with changes in work and ritual became known as the Agricultural

Wheel. In 1880 the Farmers' Alliance was born, a secret political organization of farmers and planters, which swallowed the Agricultural Wheel and drew heavily upon more restless spirits among the Patrons of Husbandry. It was a child of the Grange, being the natural overflow of impatience and impetuousness which had been dammed up among the husbandmen who had enlisted in an army of peace and education. Notwithstanding these diversions the Patrons of Husbandry continued to grow, at one time extending to thirty-five States, the Dominion of Canada, England, France, Germany, and Australia. Its grand total membership in this country in 1896 was 162,000, and there were no Granges abroad, except in the Dominion of Canada. Since its organization more than 27,000 Granges have been instituted and more than 1,200,000 members initiated. When its membership was largest, the Order attempted several methods of materially aiding its members, among them coöperative projects, the owning of elevators and steamboats, and the establishment of mammoth buying and selling agencies, all of which proved conspicuous failures. But successful efforts have been made at coöperation in fire insurance and in buying supplies in quantities from first hands, particularly by State Granges in Texas, New York, New Jersey, and New England. The Order, like Scottish Rite Freemasonry, is governed from the top, the National Grange, as stated, having been the first body organized. The use of the word "Granger," as synonymous with "countryman" (see Standard Dictionary), is the outgrowth of indiscriminate reference to farmers as grangers by the newspaper press between 1873 and 1880. At that period "the farmer was," as the "Nation" said, "the spoiled child of politics," and the most conspicuous farmers' organization was the Order of Patrons of Husbandry, the governing body of which was called the National Grange. State organizations were controlled by State Granges, while subordinate bodies, corresponding to lodges, were called granges, and members thereof, grangers. It is a matter of easy recollection that for years following the war enormous sums of money were spent and empires of prairie land given away in extending, developing, and paralleling railway systems to meet the wants of the rapidly increasing population in Western and Northwestern States; that railway building was pushed beyond immediate requirements, and that the panic of 1873 and succeeding years of trade depression found railroad companies as well as the farming population seriously in debt, with declining demand, greatly reduced prices, and relatively smaller reductions in transportation rates. Comparatively high rates for carrying farm products to market, or what appeared to the farmer to be such, together with the ownership of the roads being at the East, where the shares of most of them were favorites with speculators, lent color to the then rapidly growing opinion that the interest of the railway company was opposed to that of the agriculturist. Out of this state of affairs arose what was called the "granger movement," in which the Patrons of Husbandry as such did not take part, and for which the Order is not to be held responsible or given credit. The declaration of principles by the National Grange repeatedly announced that the organization was not an enemy of the railroads, and where, in a few instances, individual granges took part in political movements looking to the coercion of railway companies, establishing rates of transportation, etc., they were disciplined for it and their action disavowed by the Order. This was the period in which the "granger movement"* resulted in "granger legislation" and granger cases which attracted the attention of the entire country and sent the average politician scurrying to the beck and call of a farmer constituency. Pierson relates that:

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* For an outline of the "granger movement" and its results see papers by Charles W. Pierson in the Popular Science Monthly for December, 1887, and January, 1888.

> In those days lawyers, doctors, and merchants discovered in themselves a marvelous interest in agricultural pursuits and joined the grange. As a granger remarked, they were interested in agriculture as the hawk is interested in the sparrow. Two granges were organized in New York city; one, the "Manhattan," on Broadway, with a membership of forty-five wholesale dealers, sewing-machine manufacturers, etc., representing a capital of as many millions; the other, the "Knickerbocker," one of whose first official acts was to present the National Grange with a handsome copy of the Scriptures—a gift causing some embarrassment. A similar one was organized in Boston, which made great trouble before it could be expelled, and one was founded in Jersey City, with a general of the army as its master, a stone mason as secretary, and the owner of a grain elevator as its chaplain.

The growth of "the Grange" in 1873, 1874, and 1875, as already indicated, was unprecedented, extending to every State in the Union except Rhode Island. Although it numbered about 880,000 members, yet as an organization it kept out of politics. Many of its members, as representatives of the thousands of farmers' clubs which dotted the West, were, no doubt, active in the fight against the railroads and newspapers, seeing only one great national organization of farmers, naturally insisted on calling the uprising a "granger movement;" the anti-railway laws, "granger legislation," and legal appeals on questions of constitutionality of some of the laws, "granger cases." From this state of affairs it was but a step for the casual chronicler to classify all Western farmers as "grangers," and the word, with that meaning, has thus secured a place in the language from which it is not likely to be dislodged.

The ritual of the Order is of an elaborate and impressive character. Four degrees are conferred in subordinate granges. In the first the man and woman novitiates typify, respectively, Labor and Maid; in the second, Cultivator and Shepherdess; in the third, Harvester and Gleaner, and in the fourth, Husbandman and Matron. District or County Granges are established in the fifth, or Pomona degree, which have charge of the education and business interests of the Order. They are composed of Masters and Past Masters of subordinate granges; their wives, who are Matrons, and other fourth degree members who may be recommended by subordinate granges. State Granges confer the fifth, or Pomona degree—that of Faith—and consist of Masters and Past Masters of subordinate granges; their wives, who are Matrons, and fourth degree members who shall be elected representatives. State Granges may also confer the sixth, or Flora degree—that of Hope—on members who have attained the degree of Pomona. The National Grange works in the sixth degree, and is composed of Masters and Past Masters of State Granges and their wives who have taken the Pomona degree and the members of the Executive Committee of the National Grange. The seventh degree, Ceres—or that of Charity—is conferred in the National Grange, and carries with it honorary membership in that body. This degree "has charge of the secret work of the Order," and is the court of impeachment of officers of the National Grange. "The ancients worshipped Ceres, the goddess of agriculture," says the Grange manual, "but we, in a more enlightened age, give her the honored position, . . . to show our respect for women." The seventh, or highest degree, represents the Ceres of today, the mother surrounded by her family on a modern farm in contrast with the ancient goddess. The mysteries performed in the ancient temple erected in honor of Ceres are confronted in this degree with the work and civilizing influences of modern farming implements, railroads, telegraphs, telephones, factories, churches, grange halls, and schoolhouses. Typifying the products of the farm, Pomona, Flora, and Ceres find prominent places in the ritual. The principal emblem, the sheaf of wheat, is described as "many grains to each ear and all the ears united in one sheaf by a common band;"

this, typical of the Order itself, requires no explanation. The seal of the society is a heptagon containing the names of the seven founders, a wreath of myrtle, and a monogram made of the letters K and O, said to be "familiar to all" who have received the degree of Ceres. The color of the fourth degree is blue; of the fifth, Pomona, green; of the sixth, Flora, pink, and of the seventh, Ceres, corn-color. Among the regalia and emblems of the Order are found the pouch and sash and the spade, pruning hook and shepherd's crook. In an address a few years ago at Rochester, Vt., the Grand Lecturer of the Order declared that twelve years previously farmers, as a rule, had comparatively little knowledge of the great economic questions involving immigration, transportation, finance, and the tariff, and that it had been by discussion and study of the problems that the Order had been able to act with wisdom in their settlement; and, he added, it is through the direct influence of the Grange that the farmer has been invading legislative halls to grapple with questions of pure food, good roads, education, coöperation, and corporate franchise.

Patrons of Industry.—Organized by the Rev. F. W. Vertican, D. W. Campbell, F. H. Krause, and others, at Port Huron, Mich., in the spring of 1885, as a secret, social, and educational organization for men and women. It draws its membership largely from the agricultural community, and though dormant in many States, is alive in Michigan and in Canada, with a total membership of about 50,000. At one time it had quite a vogue, but, having fallen into the hands of office-seekers and others, its usefulness was restricted. It is largely interested to-day in discussing economic questions and practically in experimenting with coöperation, in which respect it parallels in some ways the active work of the Patrons of Husbandry, with which, however, it has no connection. The headquarters of the organization remain where it was founded. In 1896 it favored international bimetallism, protection against imported farm produce and stock, encouragement of the sugar industry, more stringent laws against hog butter and all adulterations, and retaliation against nations that unjustly discriminate against American meats and other produce.

Provisional Order, Knights of Labor.—One among five secessions from the Order of the Knights of Labor. It is stated that surviving members of "the International" were prominent in instigating this schism. It was organized in 1887, but soon disappeared. (See Order of Knights of Labor.)

Sovereigns of Industry.—Extinct. (See Patrons of Industry.)

Switchmen's Mutual Aid Association.—A secret society among switchmen at the more important railway centres, organized in 1886, three years after the founding of the Brotherhood of Railway Trainmen. It paid death as well as sick and disability benefits, and was quite successful until July, 1894, when it was discovered that the chief fiduciary officer of the society was short in his accounts to a large amount. The immediate effect of this was to disband the Association. Three months later it was revived as the Switchmen's Union of North America formed at Kansas City. (See the latter.)

Switchmen's Union of North America.—Successor to the Switchmen's Mutual Aid Association, which was organized in 1886, and went to pieces in July, 1894. The latter was a secret, mutual assessment, beneficiary trades union. The immediate cause of its dissolution is said to have been a shortage in the accounts of the Grand Secretary and Treasurer. Three months later the Switchmen's Union of North America was organized by D. D. Sweeny of Jersey City, who became Grand Master; John Dougherty, Kansas City, who was made Grand Secretary and Treasurer; M. R. Conlin, Kansas City, and others. It pays no death benefits. Lodges have the option of arranging to pay sick and disability benefits or not, as they choose. Founders of the Switchmen's Union were members of the Knights of Pythias, Ancient Order of United Workmen, and the Order of United Friends, but there is no resemblance between it and any of the latter. The total membership is about 5,000. No particular point is made as to ritual or ceremonies, the object of the organization being to encourage benevolence, hope, and protection and to furnish a means of coöperation and mutual assistance. The Switchmen first organized in secret assembly in 1886, three years after the formation of the Brotherhood of Railway Trainmen. (See Brotherhood of Locomotive Engineers, the American Railway Union, and the Switchmen's Mutual Aid Association.)

The Brotherhood.—The title applied by members of the non-secret International Typographical Union to the secret organization, or "brotherhood," composed exclusively of members of the Typographical Union. The Brotherhood is a fraternity of compositors, a secret trades union modelled after the fraternity of Freemasons, designed to relieve brethren in sickness and distress, and provide work for those in need of it. Particulars concerning it are difficult to obtain, as its very existence is kept more or less secret by members. The fact that members are drawn from the International Typographical Union has, from time to time, excited the jealousy or opposition of the latter, owing to a fear that the secret society might seek to control its offices and shape its policy. A few years ago it was reported that the Brotherhood was dead, but it was evidently only dormant, for at a meeting of the International Typographical Union at Colorado Springs, Colo., in 1896, a New York city delegate declared that "he had positive proof" that there was in existence in the Union a secret body known as the "Wanetas," which was "the old Brotherhood revived." This announcement was deemed of so much importance that a resolution was adopted requiring every delegate "and ex-delegate" present to take "an iron-clad oath" that "from that time forth" he would not belong to any body which sought to control the legislation of the Union, and that he would use all his power to break up any such league. All the delegates and ex-delegates present took that oath and then enacted the requirement into a law applying to members of the Union. The Brotherhood, or the "Wanetas," is, like the Triangle Club, composed of Knights of Labor, in that it is a secret society within another organization; but it differs in that its members are or have been found in all parts of the country, that it draws its members from a non-secret society, and that it is not known to be established to dictate the policy of another society. On the contrary, it is presumed to be a purely charitable and beneficiary organization, members of which have secret methods of making themselves known to each other. The National Typographical Union dates back to 1850, but permanent organization was effected at Cincinnati in 1852. The name was changed to International Typographical Union at Albany, N. Y., in 1869, Unions having been established in the Canadian Dominion and the Hawaiian Islands. The Brotherhood of Locomotive Engineers, the Order of Railway Conductors, the Ancient Order of United Workmen, the Knights of Pythias, "the International," and the Knights of Labor were all founded during or within a few years following the Civil War, and it was this, doubtless, which suggested to Union printers the desirability of a secret brotherhood of chosen members of their craft. The rise of scores of mutual benefit secret societies and the opposition of the majority of Union compositors have united to check the growth and activity of the Brotherhood in late years.

"The International."—The popular name given the International Workingmen's Association, a secret and ultimately socialistic society of workingmen, which had branches throughout Europe and in the United States.

It is practically extinct. (See International Workingmen's Association.)

The Triangle.—Sometimes called Triangle Club, a society of an exceptionally secret character, made up of English-speaking members of the Socialistic Labor party in New York city, who are also members of the Order of Knights of Labor and of the Central Labor Federation in New York. The Club is probably more than fifteen years old, but facts concerning it are difficult to obtain, owing to the absolute secrecy with which members surround it. It is not even known that any of the names given, properly applies to the society, as members refuse to discuss such an organization with non-members, much less its name. The anti-socialistic section of the Knights of Labor characterize it as "'a small cabal of socialists having for its object the subordination of labor organizations generally to the principles of socialism as set forth by the Socialistic Labor party. Its policy is that outlined by Karl Marx, modified by the destructive tendencies of the Mazzini school of socialism or anarchism." A prominent official of the Order of Knights of Labor writes that "the Club has no connection whatever with the Order, and is not recognized by it in any way." The same official, in a recent General Assembly of the Knights of Labor at Rochester, N. Y., was quoted as follows: "Since we met a year ago your general officers have had to contend against attacks of the most villainous character" . . . for "refusing to allow a small clique of men who are familiarly known as the New York Triangle Club . . . to get control of the machinery of the Knights of Labor for the dissemination of their doctrines." But his most significant remark was that "among those who assisted this 'cabal' in their work of attempted destruction we find some of the best and truest friends of our Order." The most conspicuous member of the Triangle is Daniel De Leon, editor of "The People," New York, a West Indian of French extraction, a man of thorough education and culture, who felt compelled to resign the position of lecturer on international law at Columbia College because of his views on socialism. He is said to be a radical among socialists and is credited with using the Triangle Club and labor union machinery to swing the Knights of Labor and other organizations over to the Socialistic Labor party. Grand Master Workman Sovereign of the Knights of Labor is more socialistic in his views than his predecessor in office, and that fact may or may not be behind the intimation that it is to the Triangle's influence among the Knights of Labor that the latter organization has shown a tendency to revert to its position when Stephens was Grand Master Workman. This would mean a partial reversal of the publicity and anti-socialism which marked the administration of Powderly. One of De Leon's most conspicuous Triangle associates is Lucien Saniel, who was the Socialistic Labor candidate for mayor of New York a few years ago. (See Order of Knights of Labor.)

The Universal Republic, or the United States of the Earth.—A veritable altruria, projected by Iowa enthusiasts in 1896. It proposed to establish a universal brotherhood, where love, truth, and purity should prevail to the utter exclusion of ignorance, want, and crime.

The Wanetas.—One of the names by which the secret society of compositors, members of the International Typographical Union, is known. (See The Brotherhood.)

XI

TOTAL ABSTINENCE FRATERNITIES

Cadets of Temperance. — Juvenile branch of the beneficiary, total abstinence secret society, the Sons of Temperance. (See the latter.)

Daughters of Temperance.—Women's auxiliary to the beneficiary, total abstinence secret society, the Sons of Temperance. (See the latter.)

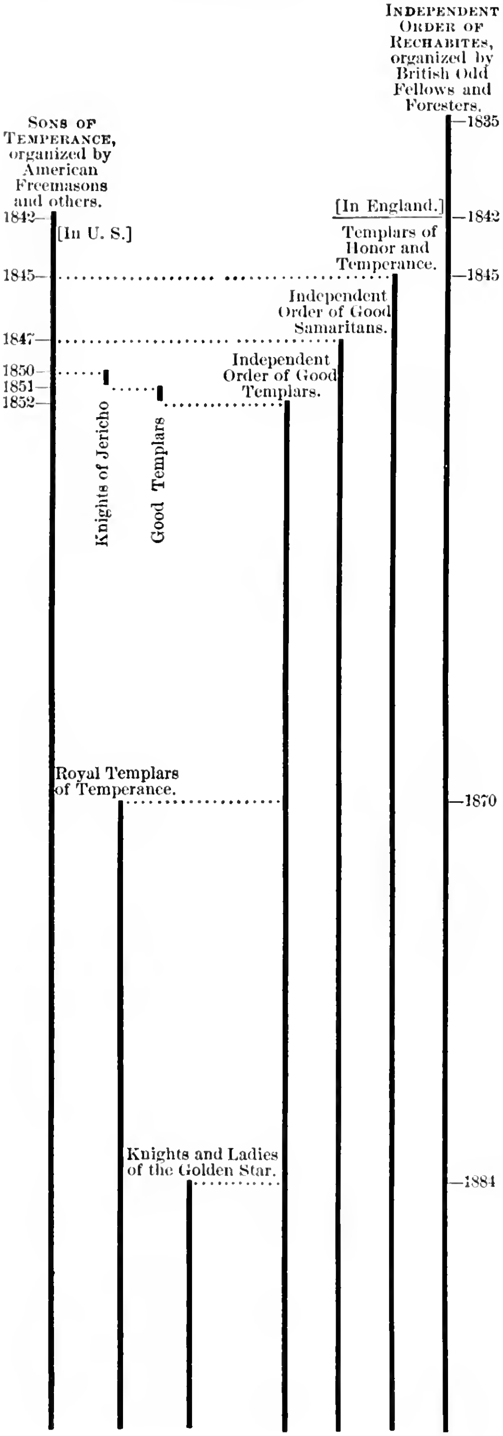
Encamped Knights of Rechab of North America.—An American branch of the English Independent Order of Rechabites, Salford Unity, not known to be now in active existence. (See Independent Order of Rechabites.)

Good Templars.—Organized at Utica, N. Y., in 1851, as a total abstinence, secret society, to which men and women were eligible, by the action of L. E. Coon, Rev. J. E. N. Backus, and William B. Hudson, reorganization committee from the Knights of Jericho, a similar society admitting men only. The Good Templars was, in fact, the Knights of Jericho, changed and renamed. The latter was organized at Utica by Daniel Cady, of Lansingburg, N. Y., in 1850, and passed its candidates through three degrees which they were not supposed ever to forget. Cady was a prominent member of the Sons of Temperance, membership in which at that time was confined to men. The Good Templars started with one degree, the Red Cross, dressed up undoubtedly from some of the spurious degree rituals by that name which have done duty in various secret societies during the past hundred years. But this did not meet the needs of the time, and the new ritual by Rev. D. W. Bristol, assisted by M. R. Barnard and C. S. Miles, in which were presented the degree of the Heart, teaching duty to self, the degree of Charity, and the degree of Royal Virtue, teaching duty to God, is still referred to with admiration and respect. Within a year, in 1852, there was a split in the ranks, and the Independent Order of Good Templars made its appearance. This condition of affairs continued for several months, when a Grand Lodge of the Independent Order of Good Templars for the State of New York having been formed, both factions came together there. (See Independent Order of Good Templars.)

Independent Order of Good Samaritans and Daughters of Samaria.—Organized by the Grand Lodge of the former Grand United Order of Good Samaritans at New York city, September 14, 1847, a temperance, benevolent, and beneficial society for colored men and women. The Independent Order of Good Samaritans (white) was organized by Isaac Covert, M.D., C. B. Hulsart, R. D. Heartt, and a few others at New York city, March 9, 1847, a true descendant of the Sons of Temperance, to aid in the work of rescuing people from the temptation to use strong drink. On September 14, 1847, a Grand Lodge was formed at New York city by representatives of three lodges at New York, one at Bridgeport, Conn., and one at Newark, N. J. On December 9, 1847, the first lodge of Daughters of Samaria was organized, also at New York, an auxiliary order for women. At the first meeting of the Grand Lodge, September 14, 1847, a charter was granted to I. W. B. Smith and others to institute a lodge of colored members. The Independent Order of Good Samaritans and Daughters of Samaria, therefore, dates its birth from a period six months later than the organization of the former Grand United Order. It exists to this day and claims to have initiated

400,000 members. It is educational as well as benevolent in its objects and has beneficiary features, including the payment of death, sick, disability, old age, and annuity benefits. Its lodges are found in nearly all States of the Union and in England. Its emblem is the triangle, enclosing the dove and olive branch, with the words Love, Purity, and Truth on its three sides, and symbolizes perfection, equality, and the Trinity. The headquarters of the Order are at Washington, D. C.

FAMILY TREE OF TOTAL ABSTINENCE SOCIETIES.



Independent Order of Good Templars.*—A secret society which stands for total abstinence and no license. It had its conception in the minds of a few printer boys in the city of Utica, N. Y., during the winter of 1850–51. It sprang directly from the Knights of Jericho, an outgrowth of the Cadets of Temperance, a boys' temperance organization under the patronage of the Sons of Temperance. Utica Section, No. 85, Cadets of Temperance, was composed entirely of boys and young men between the ages of twelve and eighteen, and at one time was presided over by Thomas L. James, now president of the Lincoln National Bank, New York, former Postmaster-General of the United States. About 1849 some of the older boys thought they would like to have a society of their own; that they could exert a greater influence for temperance in an organization where little fellows were not admitted. Early in 1850 Daniel Cady of Lansingburg, N. Y., founder of the Cadets of Temperance, came to Utica and instituted the Knights of Jericho, a new order, from which sprang the Good Templars, Central City Temple, No. 1, of Utica, being largely composed of the older members of the Cadets of Temperance. The Knights of Jericho, like the Sons of Temperance at that time, did not admit women. It had three "very mysterious and frightful degrees," and as "it was thought" the admission of women would increase the power of the order for good, an "organizing committee" was appointed by Central City Temple, with power, consisting of Leverett E. Coon, James E. N. Backus, and William B. Hudson, who visited Oriskany Falls Temple, No. 2, eighteen miles south of Utica, to see if some change could not be agreed upon. Coon and Hudson died years ago, leaving the only surviving member of the "organizing committee," 1897, the Rev. J. E. N. Backus, who has been called the "father of the Order of Good Templars." As a result of the visit to Oriskany Falls, a resolution was adopted changing the name of the Knights of Jericho to Good Templars. The first Good Templar paper, "The Crystal Font," was soon issued from the office of Thomas L. James, who at that time was publishing a Whig paper at Hamilton, N. Y. Men and women of influence soon began to join the order, and Rev. D. W. Bristol, D.D., then presiding elder in the Utica District, set himself at work to prepare a new ritual. The number of lodges having increased to thirteen, it was thought advisable to call a convention of representatives from the various lodges to mature plans for future work. This convention was held at Utica in 1851, where a warm discussion took place between the Rev. Wesley Bailey, editor of the Utica "Teetotaller," and L. E. Coon, which resulted in a disagreement and bitter feeling. Coon went to the village of Fayetteville, seven miles from Syracuse, and organized Excelsior Lodge, No. 1, of the Independent Order of Good Templars. Two other similar lodges were organized in Onondaga County, so that, for a few months, there were two divisions of the Order. On August 17, 1852, a Grand Lodge of the Independent Order of Good Templars of the State of New York was organized at Syracuse, with which both branches were apparently satisfied. In the meantime several new lodges of Good Templars had sprung up in Oneida, Tompkins, Otsego, Chenango, and Delaware counties. Coon, soon after, left the Order, and with the organization of the Grand Lodge the feud died out and all Templar lodges went to work harmoniously. From this small beginning the growth of the Order has been truly wonderful. With remarkable rapidity the Independent Order of Good Templars spread into every State and territory of the United States, and into the provinces of Canada. For seventeen years it was confined to North America, but in 1868 it appeared in England, and a few years later in Scotland, Ireland, and Wales. It continued to spread until it was found in France, Switzerland, in Asia, Africa, Australia, New Zealand, Tasmania and other Pacific Islands, and in nearly every civilized nation on the globe. With 600,000 members, it is to-day probably the strongest organized foe to the legalized liquor traffic. In the United States the membership of the Order is about 350,000, of which 55,000 are juveniles.

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* Drafted by Rev. J. E. N. Backus.

The Right Worthy Grand Lodge of North America was organized in May, 1855, at Cleveland, O., by representatives of the Grand Lodges of New York, Pennsylvania, Ohio, Indiana, Kentucky, Michigan, Illinois, Missouri, Iowa, and Canada. The following is a list of those who have presided over the Supreme or Right Worthy Grand Lodge of North America during the past forty years: Rev. James M. Moore, Kentucky, 1855–56; S. Merwin Smith, Pennsylvania, 1856–57; Orlo W. Strong, Illinois, 1857–58; Hon. S. B. Chase, Pennsylvania, 1858–63; Hon. S. D. Hastings, Wisconsin, 1863–68; J. H. Orne, Massachusetts, 1868–71; Rev. John Russell, Michigan, 1871–73; Hon. S. D. Hastings, Wisconsin, 1873–74; Colonel J. J. Hickman, Kentucky, 1874–76; Colonel Theodore D. Kanouse, Wisconsin, 1876–78; Colonel J. J. Hickman, Kentucky, 1878–1881; George B. Katzenstein, California, 1881–84; John B. Finch, Illinois, 1884–87; William W. Turnbull, Scotland, 1887–92;

Dr. Oronhyatekha, Canada, 1892–93, and Dr. D. H. Mann, New York.

At the session of the Right Worthy Grand Lodge held at Louisville, Ky., in 1876, there was a difference of opinion as to the admission of negroes into the Order, and representatives from Great Britain, Nova Scotia, and Newfoundland, with two from Indiana and one each from Ohio and Iowa, withdrew, met in another room, and organized what they claimed was the Right Worthy Grand Lodge of the World. The schism, however, was confined mainly to the continent of Europe, although a few lodges in Canada, the United States, Asia, Africa, and Australasia joined in the movement. The following were the presiding officers of this body, with their terms of service: Rev. James Yeames, England, 1876–77; Rev. William Ross, Scotland, 1877–79; Rev. G. Gladstone, Scotland, 1879–80; Joseph Malins, England, 1880–85, and Rev. W. G. Lane, Nova Scotia, 1885–87. The two organizations worked separately for ten years, when, at the Saratoga session of Right Worthy Grand Lodge of North America, in 1887, they united and have worked harmoniously ever since.

A system of temperance training and study was projected by the International Supreme Lodge in 1888, to cover a period of three years, on the basis of forty-five minutes' reading daily for nine months of the year. Its object is to acquaint members with the principles underlying the temperance reform movement so as to enable them to discuss it from historical, scientific, and religious points of view. The emblem of the International Supreme Lodge contains a globe representing the earth, inscribed with the words, "our field," which is within a circle divided into zones in which are the words, "International Supreme Lodge," and "Faith, Hope, and Charity." Pendent from the centre is a standard containing a cross, and above are the All-seeing Eye and a heart and anchor. The office of the executive of the International Supreme Lodge is in Brooklyn, N. Y., and the addresses of the officers of the International organization range from Brooklyn to Birmingham, England; Dumfries, Scotland; Sacramento, Cal.; Toronto, Ont.; Beaufort, Africa; Wrexham, Wales; Calcutta, India; and back to Jacksonville, Fla. This is the only international American secret society which supplements the usual mode of government through local, State, and national lodges, councils, or the like, with an International Lodge.

Independent Order of Rechabites.—An American offshoot from the English Independent Order of Rechabites, founded at Salford, in 1835; introduced into the United States in 1842. It is among the pioneer sick benefit, total abstinence, secret societies, but has a small membership. (See Independent Order of Rechabites, Salford Unity.)

Independent Order of Rechabites in North America.—Introduced into the United States from England, at New York, in 1842. The American work was written by Father John Quick of New York. The headquarters in this country are at the office of the High Secretary in Washington, D. C. The parent fraternity was established at Salford, in 1835, as a temperance society. From humble beginnings this oldest prohibition order has extended throughout England, Scotland, Ireland, Wales, and the smaller British Islands, and is working successfully in North America in New York, Pennsylvania, Maryland, Ohio, Virginia, North Carolina, Georgia, Wisconsin, Michigan, and British Columbia; in the Australian Colonies, in Victoria, New South Wales, South Australia, Queensland, Western Australia, Tasmania, and New Zealand; while in Africa it exists in Natal, Cape Colony, Namaqualand, Orange Free State, and the Gold Coast. Branches have also been established in the Bahamas, Jamaica, Tolajo, Trinidad, Bermuda, Denmark, and Malta. In the United States the usual rate of sick benefit is four dollars weekly.

The funeral benefit is $100.. Primary Tents are composed of white male persons between the ages of sixteen and fifty-five years, who believe in the existence and omnipotence of God, and are willing to sign a pledge of total abstinence. Persons over age may become honorary members. Female Tents are composed of white women twelve years of age and upwards, and there are junior branches for boys from twelve to sixteen years, and Juvenile Tents for children of both sexes between the ages of five and sixteen years. Each branch has a special service and each branch is represented in the higher body. The initiation is solemn and impressive, and leaves upon the mind of the initiate lessons not likely to be forgotten. The first degree, or Knight of Temperance, fully exemplifies that principle and is a key to the remainder. The second degree, or Knight of Fortitude, illustrates the virtues of fortitude and prudence in a manner to impress those principles upon the mind and conscience, while the sublime lessons of the third, or Covenanted Knight of Justice degree, is a fitting completion of a wonderously beautiful and perfect whole. Total membership in the United States is abont 4,000 and throughout the world about 220,000, of which 5,000 are honorary members, 140,000 adults and 75,000 juveniles. (See Independent Order of Rechabites, Salford Unity.)

Independent Order of Rechabites, Salford Unity.—The forerunner, if not the parent, of practically all modern beneficiary, temperance, or total abstinence secret societies; founded at Salford, England, in 1835. The compiler of a series of articles from the Leed's "Express," in a short history of the chief affiliated friendly societies, published at Leeds about fifteen years ago, states:

> If any order in the world has a claim to call itself an Ancient Order it is that of the Rechabites. As we learn from the Scriptures, a command was laid over 2,700 years ago upon the sons of Jonadab, the son of Rechab, that they should drink no wine, neither they nor their sons forever; and the injunction has been obeyed to this day. At various periods in modern history have travelers come upon the lineal descendants of these Rechabites of old, in Spain, in the districts visited by Dr. Wolff, and in the neighborhood of the Dead Sea, still adhering faithfully to their total abstinence principles. Other orders may claim the questionable honor of being founded by extremely mythical personages, but the Independent Order of Rechabites, if it cannot prove an uninterrupted kind of apostolic succession from Rechab, can show that it has at least a continuity of purpose and a similarity of aim that effectually connect it with the Rechabites of old. The promise of the Prophet Jeremiah that for their faithfulness in adhering to the command of their forefathers they should not want a man of the house of Rechab to stand before the Lord forever has been literally fulfilled. There is no break in the chain, and for nearly 3,000 years a living testimony of total abstinence has been upheld on the earth. The English Rechabites are not lineally descended from these ancient Eastern teetotalers. The present Order sprang from the desire of a few total abstainers living in Salford in 1835 to found a benefit society on teetotal principles. Such a thing had never been heard of before. The affiliations and societies that were then in existence had leaned for support on the landlords, much to the advantage of the latter. Clubs in public houses were the rule, and those who differed from the upholders of the drinking that necessarily went on were denounced as selfish curmudgeons and enemies to social enjoyment.

It was on August 25, 1835, therefore, that the first teetotal benefit secret society was founded at Salford, and called Tent Ebenezer, No. 1, the title of "tents" being given, instead of lodges, to still further associate the society with the ancient Rechabites, for the commands of Jonadab were not only to abstain from wine, but "all your days ye shall dwell in tents."

The early career of the new Order was not all smooth sailing, and by 1854, nineteen years after it was founded, it had only 7,000 members. It was registered in England as a friendly society shortly after, since which time it has prospered. In 1869 it numbered 13,884 members, of which 5,013 were in other countries, and by 1879 its total membership was 33,000, of which 10,000 members were in Australia, the

Canadian Dominion, Newfoundland, the West Indies, South Africa, and "elsewhere abroad." The Order is made up of male adult tents, female adult tents, and juvenile tents, most of the English tents being self-governing and having care of their own funds for the payment of sick and other benefits. Every member of the Order signs a pledge to "abstain from all intoxicating liquors except in religious ordinances, or when prescribed by a legally qualified medical practitioner during sickness which renders one incapable of following any employment, . . . also that he (or she) will not give or offer them to another, nor engage in the traffic of them, but in all possible ways will discountenance the use, manufacture, and sale of them, and to the utmost of my power I will endeavor to spread the principles of abstinence from all intoxicating liquors." The Order is governed in England by a Movable Committee, which form is plainly borrowed from English Odd Fellowship. This committee meets at different towns once in two years. Executive power is vested in a board of directors elected by the Movable Committee, which meets quarterly to transact business. The sub-divisions into districts and tents follow closely after the general form of government of leading Orders of Odd Fellows and Foresters. The range of benefits given by the Rechabites is about the same as in other orders, but the method of subscribing for them is different. Members subscribed for from one to six shares in the sick, and from one to four each in the funeral benefits. One share in the sick fund called for 1*d.* a week, and paid 2*s.* 6*d.* a week during the illness of the holder, and one share in the funeral fund was valued at £5, and cost 5*d.* per quarter. This system has been modified by the adoption of the more equitable system of contributions graduated according to age, similar to the system now in use in most other beneficiary societies. The Rechabites have made a point of what they claim to be a lower death rate over a period of years and a smaller total number of days' illness of members than may be found in like organizations in a given number of years, their object being to prove that abstainers as a body are healthier than non-abstainers. In order to show this they contrast the records of the average annual number of days' and hours' illness of each member of the Independent Order of Rechabites in the Bradford District during the years 1870 to 1877 inclusive, amounting to four days and two hours, with a corresponding exhibit from the records of the Manchester Unity of Odd Fellows in Bradford District, in the same years, the latter amounting to thirteen days and ten hours. A like comparison as to the annual death rate in the two orders showed that only one in every 141 of the Bradford District Rechabites died, while among the Odd Fellows in that District the rate was one in forty-four. But as the average age of the Manchester Unity was given at forty years, and that of the Rechabites at thirty years, and as there were no means of determining what proportion of the Bradford Odd Fellows were abstainers, partial abstainers, or greatly addicted to drink, the compilations and comparisons leave much to be desired. The Rechabites, like other sick benefit orders, has its ritual and ceremonies, which a "zealous neophyte" has described as follows: "Its simplicity yet impressiveness was to me really beautiful; in fact, when compared with the modes of initiation adopted in other orders that I have for some years been familiar with, viz.: the Foresters, Odd Fellows, etc., it certainly stands unrivalled." English accounts of the Order content themselves with the statement that it has been extended to America, where there are two flourishing Orders, the National Order of Independent Rechabites and the Encamped Knights of Rechab of North America. No records are obtained of the latter in the United States, but the Independent Order, which was introduced into this country in 1842, has not flourished greatly, its total membership not exceeding 4,000. The headquarters of the American branch of the Order are at Washington, D. C. The Order has an organization in nine States. The total membership of the various Orders of Rechabites in all countries is about 220,000.

Knights of Jericho.—A total abstinence secret society, founded at Utica, N. Y., by Daniel Cady of Lansingburg, N. Y., in 1850, who organized the juvenile branch of the Sons of Temperance, known as the Cadets of Temperance. Within a year the Knights of Jericho was reorganized as the Good Templars, and a year later a dissatisfied brother organized a rival society with the title Independent Order of Good Templars, which united with the Good Templars in 1852 under the name Independent Order of Good Templars. The latter is the largest and most successful secret society in the world the members of which are pledged to total abstinence. (See Independent Order of Good Templars.)

Marshall Temperance Fraternity.—One of the earlier names of the Templars of Honor and Temperance. (See the latter; also Sons of Temperance.)

Marshall Temple of Honor, No. 1, Sons of Temperance.—A title of the Templars of Honor and Temperance, while temporarily subordinate to the Sons of Temperance. (See Templars of Honor, etc.; also Sons of Temperance.)

Royal Templars of Temperance, The.—Organized in 1870 at Buffalo, N. Y., as the result of an effort to close the saloons on Sunday. Its founder, Cyrus K. Porter, had for many years been actively identified with the Freemasons, Odd Fellows, and Sons of Temperance, and so acquired the experience necessary to frame a ritual for an organization which should be educational and uplifting in its character. An active interest was taken in the movement, which subsequently became a secret fraternal benefit society, with a benefit fund, from which, on satisfactory evidence of the death or total disability of a beneficiary member, a sum not exceeding $5,000 should be paid to the family, orphans, dependents, or persons having an insurable interest in his life. The Supreme Council, or law-making body of the order, was organized at Buffalo, February 16, 1870. During its earlier years the order endeavored to unite all to labor morally, socially, and religiously for the promotion of the cause of temperance, and in this regard maintained a local organization and confined its efforts to purely local work. At a meeting of the Supreme Council, January 15, 1877, a revised constitution, including the benefit system, was adopted, and the society reorganized. From the date of its reorganization its growth was marked, and has kept pace with the ever-widening influence of the fraternal system. The formation of the order, while undoubtedly inspired by, was not the result of any disruption of other temperance orders. It came into the fraternal world with a special work to perform, and claims to be "the only strictly total abstinence order that has successfully combined its temperance principles with its beneficiary work." During twenty years the stream of benefits, which appeared small at its beginning, has steadily increased, until over $5,000,000 has been disbursed in the United States and Canada. Its membership is composed of both men and women, who enjoy equal rights and privileges. Its government is vested in a Supreme Council, which meets biennially, composed of the incorporators of the order and officers and representatives from Grand Councils. Grand Councils are formed in any State or territory where a sufficient number of Select Councils have been organized, and when so formed have jurisdiction in its State or territory, except in the beneficiary department. Select Councils are the subordinate or working bodies of the members. An influential branch exists in the Dominion of Canada, which has a separate beneficiary jurisdiction. A union has been formed with the Swedish American branch of the Templars of Temperance, and the beneficiary department is managed as one in the United States. An emergency or reserve fund is a feature in both the United States and Canada. The strength of the order in the United States and Canada, and in the Scandinavian branch, exceeds 20,000 members in the beneficiary department and about 30,000 social members. The number of Grand Councils in the United States is seven, and in Canada five. The order does business in twenty-seven States, aims to furnish insurance at actual cost, and "has no deaths from intemperance." Its plans have been improved by experience, and as its record inspires confidence its prospects are bright for continued success.

Sons of Honor.—One of the various titles by which the Templars of Honor and Temperance was known prior to the organization of the National Temple. (See Templars of Honor, etc.; also Sons of Temperance.)

Sons of Jonadab.—A prominent New England total abstinence, secret society, founded at Boston more than half a century ago. It flourished as late as twenty years ago, but is now dormant. It was manifestly an imitation of the English secret, total abstinence society, the Independent Order of Rechabites, which was introduced into this country in 1842. A Son of Jonadab who broke his pledge could not be reinstated. (See United Daughters of Rechab.)

Sons of Temperance.—The Sons of Temperance is the oldest among several American temperance or total abstinence secret societies. It was formed in 1842 at New York city by sixteen gentlemen, prominently Daniel Sands and John W. and Isaac J. Oliver, at a time when a great temperance reform movement was under way, to attract and give permanence to what might otherwise prove only a spasmodic repentance. The Washingtonian movement, as it was called, had swept the country and was composed nearly altogether of converts from the use of intoxicating liquors who were bound to live up to their professions of reformation by a simple pledge only. The founders of the Sons of Temperance felt the necessity of an organization of a fraternal character combined with beneficiary features, and it was started, therefore, purely as a philanthropic project, "to reform drunkards and to prevent others from becoming drunkards." Many of the local divisions, corresponding to lodges, pay sick and funeral benefits, and there is a relief society established exclusively for members of the order, which includes the life insurance feature of so many fraternal organizations. The order is open alike to men and women, as are its offers of insurance and relief. Sick and funeral benefits are paid by local divisions from quarterly dues. It has been eminently progressive, having gone forth from the United States, throughout the North American continent, to the Bahamas, Liberia, Australia, New Zealand, England, Ireland, Scotland, and Wales. This fraternity is composed of subordinate, Grand, and National Divisions, there being four of the latter, one each in North America and the United Kingdom, and two in Australia. About one-half of its total membership of 64,000 is in the United States. It is the parent of the Independent Order of Good Templars, a similar organization, which does not pay pecuniary benefits, and which has far outstripped it in the race for membership.

The Sons of Temperance was introduced into England at Liverpool in 1846 by a Mr. Thomas, an Englishman "who had been to America and initiated there. By 1855 a National Division was formed in England which is independent, although all the National Divisions recognize each other's members as visitors when furnished with proper credentials. The Sons of Temperance took the lead in England in demonstrating the propriety and practicability of both men and women mingling in secret society lodges. At first there was quite an outcry against it in the United States. "Suppose this example was followed by Odd Fellows, Shepherds, Foresters, Druids, and the rest," wrote one, "what would become of their secrets then?" Evidently he was not well informed as to what had been accomplished by the Daughters of Rebekah, the Companions of the Forest, the Daughters of Liberty, and many other secret societies of men and women in the United States attached to secret societies for men only. In the end, English members of the Sons of Temperance evidently saw the usefulness of organized Daughters of Temperance, which is connected with, but is not governed by, the Sons of Temperance, and provided a general rule that each branch of the order may admit women visitors after they have been obligated in conformity with the visitors' ritual. Ultimately the Daughters of Temperance crossed the Atlantic, and while acknowledging no subjection to the English Sons, "work amicably with them." In England the beneficiary features of the organization are emphasized, as is natural in the face of the example of so many successful English affiliated friendly societies. The initiatory ceremonial is elaborate, particularly as compared with that of many of the minor and some of the more important British secret beneficiary societies, and its regalia, decorations, and titles are striking. The Cadets of Temperance is designed for boys, but is controlled by the Grand Division. The English brethren adopted the cadet feature also, which youths may join. On arriving at sixteen years of age the latter are drafted into divisions. A pledge of total abstinence from the use, manufacture, or sale of all intoxicating liquors is, of course, a pre-requisite to joining either the Sons, Daughters, or Cadets. Expulsion is the penalty of repeated violation of the pledge, for there are several opportunities permitted for repentance and maintenance of membership in good standing.

Whether the Sons of Temperance, founded at New York city in 1842, was in whole or in part the outgrowth of a desire to parallel the success of the Independent Order of Rechabites, formed at Salford, England, in 1835, is not plain. Yet the fact that the Independent Order of Rechabites was introduced into America in 1842, the year in which the founders of the Sons of Temperance met to formulate their plans, suggests that the English Independent Order of Rechabites is entitled to rank as the inspiration of the Sons of Temperance, which, four years later, in 1846, went over to England and thence half round the world, to renew the triumphs it had won in America.

Out of the 64,000 Sons of Temperance in the world about 30,000 are in the United States. The office of the Most Worthy Scribe, as the secretary of the organization is called, is at South Hampton, N. H. More than 3,000,000 names have been on the rolls of the Sons of Temperance since its organization in 1842.

Templars of Honor and Temperance.—A fraternal, mutual assessment, beneficiary, total abstinence society; the oldest and most direct descendant of the Sons of Temperance, which is the oldest similar society of American origin. The latter was founded at New York city in 1842, and two years later, at the annual session of the national, or governing division, in New York, a proposition was made to draft three degrees based on the society's legend, "Love, Purity, and Fidelity." But the anti-secret society sentiment then prevailing in various State Divisions, the outgrowth of the anti-Masonic agitation of 1827–40, was strong enough to defeat the project. The Sons of Temperance itself was a secret society, but adhered to extreme simplicity in its ceremonials. As the members of Marshall Division, No. 11, Sons of Temperance, New

York city, strongly favored the introduction of degrees into the order, together with signs, as a safeguard against imposition, that body took steps on June 2, 1845, "without any definite object as to ulterior results," * to organize a strictly total abstinence association having in view an impressive and practical ceremony more lasting in its teachings than the forms gone through with by the Sons of Temperance. A plan was also incorporated for extending relief to sick and distressed members, but with all these changes there was no expectation that the outcome would be a split from the parent society. The newly formed organization was practically a society within a society, and called itself the Marshall Temperance Fraternity after the division in which it had its birth. In November, 1845, the name of the body was changed to Marshall Temple, No. 1, Sons of Honor, a title manifestly suggested by that of the parent society.

Efforts were made in that month to bring the Sons of Honor into the Sons of Temperance, as an adjunct to the latter, all members of the new society being Sons' of Temperance, and its name was again changed to Marshall Temple of Honor, No. 1, Sons of Temperance. This was at a meeting held December 15, 1845, the birthday of the order. Among the first officers, A. D. Wilson, R. T. Trall, and John Murphy are regarded as the founders. It was then arranged that none but Sons of Temperance should be made Sons of Honor, and Marshall Temple of Honor, No. 1, should grant charters for subordinate Temples of the new order within an order until there should be five such, when a Grand, or State, Temple would be formed. But before the Grand Temple of Honor of the State of New York was organized at American Hall, Grand Street and Broadway, New York city, on February 21, 1846, Marshall Temple had fourteen subordinate Temples, twelve at New York and one each at Philadelphia and Baltimore. The Grand Temple of New York was to act as the head of the order until the National Division, Sons of Temperance was ready to formally incorporate the new order within itself. The work of establishing subordinate temples of Sons of Honor progressed rapidly, but as the National Division of the Sons of Temperance, in June, 1846, declared it "inexpedient to form a connection between the National Division and the Temples of Honor," the National Temple of the Templars of Honor and Temperance of the United States was organized in Columbian Hall, No. 263 Grand Street, New York city, November 6, 1846, by representatives of the Grand Temples of New York, Pennsylvania, Maryland, Massachusetts, and Ohio, thus marking the permanent separation of the two societies. The National Temple of Honor promptly declared itself a total abstinence, secret fraternity and adopted a ceremonial of three degrees, entitled, respectively, Love, Purity, and Fidelity, and a ritual and regalia, together with "a traveling pass and key." The degrees have since been increased to six by the addition of the degrees of Tried, Approved, and Select Templar, the last named representing the summit and perfection of this variety of templarism. Before the Civil War the order spread to the South and West, where it had a large membership, but it never completely rallied from the loss of membership due to the war. It numbered about 7,000 men and women at the close of 1896, residents of Maine, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Ohio, Illinois, Wisconsin, Michigan, Louisiana, Texas, Utah, Wyoming, New Brunswick, England, and Sweden. The beneficiary department has not proved a marked success, and membership in it is not obligatory. The social department is composed mainly of women, but brethren are eligible to membership. It is managed

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* Early History of Templars of Honor, etc., Cincinnati, 1855.

and controlled by women under the guidance of the Inner Temple of the Grand Temple, and contained, at the close of 1896, about 1,100 women members.

Junior Templars of Honor and Temperance meet in sections. Boys of from twelve to fifteen years of age are eligible to join, and at eighteen years of age may enter the Temple of Honor, for which the preliminary training is designed to prepare them. The Templars of Honor ritual is based on historical accounts of Templar knighthood, with fraternal teachings drawn from the stories of David and Jonathan and Damon and Pythias.

It is more than a matter of conjecture whether the ritual and degrees of the Templars of Honor were suggested, in part, at least, by printed and other outgivings of the fierce anti-secret society agitation which had hardly quieted down when this society of teetotal Templars made its appearance. The names of the three supplementary degrees of the Templars of Honor suggest Masonic inspiration, and the formation of Councils of Templars by those attaining the highest or Select Templar degree parallels the relationship of the Chapter to the lodge in Freemasonry under the American system or rite. Quite significant, as bearing on this, is the chief emblem of the order, a temple, and within it the nine-pointed star, composed of three interlaced equilateral triangles.

The government of the order rests in the Supreme Council, which has jurisdiction over Grand Temples and Grand Councils, the latter being composed of representatives of subordinate temples and subordinate councils. Only members of the sixth or Select Templar degree are eligible to membership in subordinate councils. The order is not only unsectarian, but unpolitical, and seeks, in addition to pledging its members not to use or traffic in intoxicating liquors, to enforce "prohibition by the strong arm of the law, maintained and upheld by public sentiment." (See Sons of Temperance.)

United Order of the Golden Cross.—A mutual assessment beneficiary society of men and women total abstainers from the use of alcoholic drinks as a beverage, founded by Dr. J. H. Morgan in New England in 1876, one of the older of this variety of organizations. It is governed by a Supreme body composed of its officers and representatives of Grand bodies, which have jurisdiction over subordinate Commanderies. Its strength lies in the New England States, but Grand Commanderies also exist in New York, District of Columbia, Tennessee, Kentucky, and Indiana. Its organizers were Freemasons who sought, by a system of graded assessments, to form an economical and safe method of insuring the lives of members for $500, $1,000, or 2,000. The Order also cares for members when in sickness and distress. Its success is attested by its annual death-rate of only about 9 in 1,000, and its grand total of nearly $4,000,000 paid to beneficiaries since the date of organization. Acceptable white men and women between sixteen and fifty-five years of age are eligible to membership, and it claims to be among the first societies, if not the first society, of the kind to admit women to its ranks on the same terms as men. In 1893 there were 20,257 members, and in 1897, 28,000. The emblem of the Order is a Greek cross with the initials of the words United Order, Golden Cross in the arms thereof, and a five-pointed star in the centre, crossed by a monogram formed of two letters S. The headquarters of the society are at Lewiston, Me.

United Daughters of Rechab.—S. C. Gould, in his resumé of Arcane Fraternities in the United States, 1896, says that the society was established at Boston, March 15, 1845, and "their pledge is based on the command of Jonadab, the son of Rechab, to his posterity." Their motto was, "Mercy and Truth are met together." This was a branch of the Sons of Jonadab. Both were total abstinence societies, and both are dead.

XII

REVOLUTIONARY BROTHERHOODS

Brotherhood of United Irishmen.—One of the earlier titles of the Clan-na-Gael. (See the latter.)

Clan-na-Gael.—What may be considered as the first camp of this Irish revolutionary secret society was formed at New York city in 1869 by the union of three hundred seceding Fenians and a small band of local Irish conspirators known as the Knights of the Inner Circle. The objects of the Clan-na-Gael were to bring all Irishmen at home and abroad into one vast organization and to secure the freedom of Ireland by armed insurrection. The original title was the Brotherhood of United Irishmen, but later it was frequently called the United Brotherhood by means of the letters "V. C.," the Clan cipher using letters immediately following those given. The new organization drew to it the more active element in the Fenian Brotherhood, and began the work of establishing camps, as local bodies were termed, all over the United States. By 1873 it claimed to have practically absorbed similar societies in this country, which indicated a decline in interest, as the Clan's total membership was only about 11,000 in 1876. It is governed, so far as ordinary business affairs are concerned, by an Executive Committee. Its revolutionary projects and the funds for their execution are in the exclusive charge of the Revolutionary Directory, who have worked in sympathy with the Irish Republican Brotherhood, the foreign branch of the Fenian Brotherhood, thus pointing to the dormancy of the latter. Le Caron, in his "Twenty-five Years in the Secret Service," not only states that the Clan-na-Gael was organized with a "Masonic form of ritual, grips, passwords, signs, and terrorizing penalties," but declares that Masonic signs, etc., were adopted by the Clan without modification. The Clan-na-Gael has characterized some of Le Caron's pretended revelations as lies, and has ignored others. If Le Caron was a Freemason he would not have made those statements, and what he wrote is valueless if he was not a Freemason. One characteristic of the Clan is its custom of taking innocent and, in a sense, misleading titles for its camps, such as the "Columbia Literary Association." Its active revolutionary work consists in raising funds, by subscription and otherwise, for the use of the Revolutionary Directory. As it has no army to invade the British Empire it has been charged and credited with attempting to place explosives in the coal bunkers of English shipping; with trying to blow up the House of Parliament and other public buildings; with planning to assassinate the Queen; with the construction of a submarine torpedo boat intended to successfully combat a fleet of British war vessels, and with other and similar plots calculated to bring distress to British subjects and the British government. These enterprises have been conducted by means of the "skirmishing fund," collected from members or other "friends of Ireland" by those appointed for the purpose. During the years 1876–88 the Clan had a large membership and was prosperous, hundreds of thousands of dollars passing into and out of its skirmishing fund annually through the hands of the Revolutionary Directory. In 1881 Alexander Sullivan was chosen Supreme Chief of the Clan-na-Gael, which excited the jealousy or animosity, or both, of Dr. P. H. Cronin, who was also a prominent leader.

Both men were residents of Chicago, and, in a way, rivals for preferment in the Clan. John Devoy sided with Cronin and O'Meagher Condon with Sullivan. The fight was bitter, Cronin, in effect, charging Sullivan with mismanagement of the society's funds and with desiring to hold the highest executive position in order to cover the fact. The outcome was a demand for an investigation, followed in 1884 by the expulsion of Cronin and his friends, who immediately reorganized and continued the Clan-na-Gael. The Sullivanites called their half of the old organization the Triangle, after the practice of using the △ on official documents of the Clan. The factions continued an acrimonious and stormy existence for two or three years, when friends of the leaders endeavored to bring them together and reunite the two wings at a congress called for 1888. They were successful, but the Croninites insisted that those in charge of the funds of the society four years before be tried for misappropriation, and succeeded in carrying the point, when, much to the astonishment of even some of his friends, Dr. Cronin was placed on the committee to try Alexander Sullivan and others for unfaithfulness while in charge of the funds of the Clan. Cronin was expected to be an important witness at that trial, and hence the surprise at his being made a prosecutor and judge. This placed a club in Cronin's hands, which may or may not explain his sudden death not long after. His body was found in a sewer basin and suspicion was naturally directed to some of his enemies among the Clan-na-Gael, several of whom were indicted. The outcome of this notorious case was the acquittal of Sullivan, but three others received life sentences.

The society has not been quite as conspicuous in late years, either by reason of its public appearance or through the announcement of plans to free Ireland by carrying death and destruction into the British empire. The names of some of those identified with the Clan have been prominent in party politics in the United States in recent presidential years.

Various Hibernian, Chrysanthemum, and other so-called Literary associations, really camps of the Clan-na-Gael, continue to dot the country, but, so far as learned, they have indulged in nothing more serious during the past few years than picnics and literary entertainments, except to celebrate March 4, the birthday of Robert Emmet, the Irish patriot. The Clan announces itself to be "the vanguard and embodiment of Irish nationality, the motive power which animates and regulates the Irish struggle, and has nobly kept the national flag and national principles to the front in dark and evil days."

It also characterizes itself as "benevolent, literary, and historic, cultivating the language, literature, art, science, and music of ancient Ireland, while giving all possible aid to the mother country in its aspirations and efforts to establish the principles of Dathe Brine, Wolfe Tone, and Emmet, or assist in doing for Erin what William Tell and George Washington did for their countries." In the United States the Clan-na-Gael says it is "first in peace, first in war, and first in every effort to perpetuate and maintain the spirit of the Declaration of Independence, to foster and maintain the historic friendly relations existing between Ireland and America since the days of Washington and Franklin, who looked upon Ireland as a sister republican state in spirit."

During 1895 and 1896 it was announced in a number of newspapers, notably by the New York "Sun," that the Clan-na-Gael was forming a large and well-drilled military organization within itself, known as the Irish Volunteers, which promised to become a menace to Great Britain. The president of the Clan in New York was quoted by the paper named as saying "that the Clan-na-Gael was supporting the military movement, and that the object was to organize a force for the United States in case of war."

Fenian Brotherhood. — Founded in 1857, by Colonel John O'Mahoney, Michael Doheny, and others, at New York, to secure the political independence of Ireland. O'Mahoney and Doheny were Irish refugees who escaped to France in 1848 and came to the United States. The name Fenian is a modification of the Irish form, Fiana, which Irish tradition applies to some of the tribes constituting the militia of the King of Erin. The Fenians (Feinne or Fiana) in the early history of Ireland and Scotland are represented as an established militia "to defend the country against foreign or domestic enemies, to support the right and succession of their kings, and to be ready, upon the shortest notice, for any surprise or emergency of state." With the rise of monasticism, says Johnson's Universal Cyclopædia, "the ancient order disappeared," but has "remained to the Gaelic imagination what Arthur and his Knights were to the Cymric." The Fenian Brotherhood of 1857 was made up of circles presided over by centres. The chief executive was called the head-centre. It spread rapidly throughout the United States to Ireland, and among Irishmen in the United Kingdom, practically absorbing then existing political societies having the independence of Ireland in view. In Great Britain it was known as the Irish Republican Brotherhood. Between 1863 and 1872, when it was quite active and secured large membership, it was governed by the head-centre and a senate. At its Chicago convention in 1863 there were 240,000 members reported, and its object was declared to be to separate Ireland from England and to establish an Irish Republic. Several unsuccessful attempts were made at insurrection in Ireland, and at the close of the war one noteworthy invasion of Canada from Buffalo. The invading Fenian force 1866 was small considering the size of the general organization, but it penetrated into the Queen's Dominions to Ridgeway, Ontario, where it repulsed a detachment of Canadian troops. The invaders were soon driven back into the United States, where they were seized by the authorities, and allowed to go to their homes, on parole. At the time of this invasion of Canada there was a Fenian "navy" also, consisting of one tugboat carrying one gun. It steamed up and down Niagara River between Buffalo and Fort Erie, carrying the Irish flag proudly aloft and occasionally firing in the direction of Fort Erie. A second attempted invasion of Canada was even less successful. The Brotherhood then began raising funds for further efforts to liberate Ireland, and from these efforts are supposed to have resulted the Fenian riots in Great Britain in 1867. The first Council of the Brotherhood in the United States was held at No. 22 Duane Street, New York, but in 1864 its headquarters were on Centre Street, whence they were soon removed to Duane Street again. It was after its Cincinnati convention in 1865 that the organization began to grow rapidly and accumulate funds. Within another year the national headquarters were moved to Union Square, where the accommodations were ample, appointments pretentious, and officials exclusive and difficult to interview, even by members of the Brotherhood; for few except leaders were permitted to pass the green-uniformed halberdiers who guarded the doors to the inner offices. The result was disputes, discontent, dissension, loss of interest and members. With the rise of the Clan-na-Gael in 1869–73, the Fenian Brotherhood became less and less prominent. It is related that O'Donovan Rossa gathered together the fragments of the organization late in the seventies, and retired with them to his office on Chambers Street. His efforts to secure funds to buy dynamite and arms to liberate Ireland are within easy recollection. It was not many years after, that the Fenian Brotherhood as an organization practically ceased to exist.

Industrial Army. — An organization among the laboring classes, advocating revolution as a remedy for economic and social ills. It appeared in 1896. Little is known as to its numerical strength. (See Iron Brotherhood.)

Irish Republican Brotherhood.—The name by which the Fenian Brotherhood, and afterwards the Clan-na-Gael, was known in the United Kingdom and Ireland. (See, Fenian Brotherhood, and the Clan-na-Gael.)

Iron Brotherhood.—A secret "revolutionary society," claiming to be a law unto itself, an outgrowth of the business depression and social unrest developed during the years 1894–96. A similar organization which appeared at the close of 1896 is called the Industrial Army, which General Master Workman Sovereign of the Knights of Labor declared in a letter to a labor organ, in February, 1897, was, with the Iron Brotherhood, ready to provoke insurrection at home as a release from economic burdens, idleness, and starvation. He also quotes in part as follows, from a circular distributed by one of these societies:

> In the closing of the nineteenth century we see a class despotism establishing itself upon the ruins of the Republic. An oligarchy is now in power, and already the hideous phantom of imperialism overshadows us, as embodied in the autocratic claims of the Federal Court and the acts of unbridled military despotism characteristic of the Federal Government of to-day. What is to be done? We have appealed in vain to the ballot. Every trial of strength in the political arena has resulted in victory for the unscrupulous money power. There is nothing surprising in this. The ballot is a weapon best wielded by the hand of cunning and craft. History records no nation that freed itself by voting. No; let us be frank. The hour has come for men to lay aside the mask and look each other in the face. Fellow reformer, would you be free? Would you see the régime of corporate power and class despotism at an end? Would you see the shackles stricken forever from the limbs of humanity and behold emancipation, the rebirth of the nation which Jefferson revered, that Paine wrote and wrought to establish? Do you believe that this can come through the ballot? No, you do not. Have not the reformers spent their lives, their fortunes, and their energies in the cause of political reform through the ballot box, and what has been the result? Have they not seen the cunning and unscrupulous always victorious, emerging from every campaign master of the spoils? Have you any hopes that this will be changed in the future? The past is one long protest against the ballot as an instrument of reformation.

The Iron Brotherhood secured many adherents in the far West, notably in Colorado. A Colorado newspaper, in June, 1897, published an account of the growth of the Brotherhood in that State, in which it was said that members who were all armed had sworn to carry out the purposes of the commander-in-chief, and not to "tolerate" Chinese, Italians, or Jews.

Ku Klux Klan.—A former secret society of "regulators," organized at Pulaski, Giles County, Tenn., in June, 1866, originally designed for the diversion of young men of the town, to relieve the dulness of a period immediately following the close of the Civil War, when the reaction from the excitement of army life made it practically impossible to engage in business or professional pursuits. The most detailed account of the origin, growth, and disbandment of the Klan, one which gives genuine evidence that the authors knew much of the internal workings of the society, and which has been regarded as a partial apology for the many outrages with which the name of the society has been linked, was published in the "Century Magazine" in July, 1884. The origin of the title of the organization is interesting. At the second meeting of the founders one suggested calling it "Kukloi," from "the Greek word kuklos, meaning a band or circle," when somebody else cried out, "Call it Ku Klux," when the word "Klan" immediately suggested itself, and was added to complete the alliteration. The writers of the article in the magazine named suggest that there was a weird potency in the very name Ku Klux Klan which impressed not only the general public, but exercised an influence over members themselves which was responsible for the excessively solemn and mysterious, even sepulchral character of the ritual, ceremonies, and appearances of the society. Accordingly, the presiding officer became the Grand Cyclops; the vice-president, a Grand Magi; the marshal, a Grand Turk; and outer and inner guards of the Den, as the place of meeting was called, Lictors. Members were sworn to profound secrecy respecting the Klan and everything pertaining to it. They were not permitted to tell who belonged to it or to solicit people to join. They wore white masks with holes through which to see and breathe; tall, fantastic cardboard headpieces and grotesque or hideous gowns. The ceremony of initiation was borrowed from some of the features of the introduction of candidates of the long defunct Sons of Malta and other like societies, and was calculated to, and did provoke, much amusement for most of those, if not all, who were present. The Den was established in the L of a partially ruined dwelling at the outskirts of the town, about which were storm-torn, limbless trunks of trees. The founders were among the representative business and professional young men of the town. The nature of the society soon attracted attention, and applications to join were numerous. When a desire to unite with the Klan was expressed in the presence of a member, he would take the applicant aside when unobserved, and say that he thought he knew how to get in, and suggest that they meet at some particular time and place and join together. It was not until after the boisterous and grisly sounds of mirth and mystification had ceased in the Den—sounds which soon led the colored people and gentler townsfolk to avoid the locality after dark—that the newly initiated member discovered, if even then, that he had been introduced through a member, rather than by an applicant like himself. During July and August the Ku Klux Klan was the talk of Pulaski and the surrounding region. Its growth was rapid, and young men from the country found their way to the town and ultimately into the recesses of the Den. Applications to establish Dens at distant points began to pour in as membership in the Klan increased, and during the fall and winter of 1866 many were granted. It was not long before "strangers" who joined the Klan began establishing Dens at their homes, even without permission, but by "tacit agreement" the Grand Cyclops of the Pulaski Den was "virtually the ruler of the Order."

To this time it is declared that ludicrous initiations, the baffling of public curiosity, and amusement for members were the only objects of the Klan, and in each of these directions it was singularly successful. Beginning in April, 1867, there was a gradual transformation which, within the year, developed a band of "regulators." This is explained in the sketch referred to as due to the effect of the order on the minds of its members, on the public, and to "the anomalous and peculiar condition of affairs in the South at that time." The members had conjured up a veritable Frankenstein. They had played with an engine of power and mystery, though organized on entirely innocent lines, and found themselves overcome by a belief that something must lie behind it all—that there was, after all, a serious purpose, a work for the Klan to do.

Many white people, not members, had been frequently overcome with awe or terror at the sepulchral and often horrible sights and noises for which the order after dark was responsible. The ignorant and superstitious were even more impressed by what they imagined it all meant, and the negroes in particular were so terror-stricken by all that was conveyed by the term Ku Klux that in many localities where there were Dens they refused to go out of doors after nightfall. Given these conditions and the peculiar social, business, and political influences that reigned throughout the South; the era of forcible "reconstruction;" inroads of what were termed "carpet-baggers;" the dominance of border Federals who had "played traitor to both sides," the enfranchisement of the blacks and consequent placing of majority rule, in many instances, in the hands of an ignorant and, at the time, antagonistic race, and it is alleged to be sufficient to account for the natural evolution of the Klan into a "protective organization." There was great disorder throughout portions of the South at that period, and it was not all on one side. There was an armed negro and white population antagonistic to those who represented the recent Confederacy, and outbreaks were frequent. It was then that the reorganized Ku Klux Klan made its appearance, the one which the North has identified with "midnight murder" and "political infamy." It is admitted that at this period the Klan threw some of its conservatism to the winds, and recruited its membership ofttimes with rash, imprudent, and bad men. The Klan could not have disbanded then had it tried. In order to gird up its loins more effectually it held a convention at Nashville early in 1867, at which the territory covered by it was termed "the Invisible Empire"—pointing to Knight of the Golden Circle influences—the Empire being divided into realms, dominions and provinces, corresponding to States, Congressional districts and counties. Autocratic powers were lodged with the Grand Wizard, or supreme officer. His cabinet consisted of ten Genii. The Grand Dragon governed a State, or realm, aided by eight Hydras; a Grand Titan and his six Furies presided over a dominion; a Grand Giant and four Goblins over a province, and the Grand Cyclops, in charge of a Den, was aided by two Night Hawks. At this convention the Klan declared: "We recognize our relation to the United States government, the supremacy of the Constitution, the constitutional laws thereof, and the union of the States thereunder." The authors of the "Century" article infer from the quotation that "every man who was a Ku Klux really took an oath to support the Constitution of the United States." The writer is unable to extract that meaning from the quotation. It is further stated that the Nashville convention set forth its objects: to protect the weak, innocent, defenceless; relieve the injured and oppressed; succor the suffering, especially widows and orphans of Confederate soldiers; to protect and defend the Constitution of the United States and all laws passed in conformity thereto, and to assist in the execution of all constitutional laws, and protect the people from unlawful seizure, and from trial except by their peers and in conformity to the laws of the land.

After this the Klan appeared in public oftener, but preserved the extreme secrecy and mystery which had characterized it. Its membership had grown to large dimensions and its power proportionately. Bad men crept into the order, and thousands who were not bad, but who were rash, lacked judgment, and could not be controlled. The result in 1867 and 1868 was that many deeds of violence and bloodshed marked attempts described as efforts to preserve peace and order. Many outrages explained as due to the Ku Klux were committed by those who tried to shield themselves in that way. Even the negroes played at Ku Klux. Gradually a feeling of extreme hostility toward the Klan showed itself. They were attacked and fired on, as claimed, without provocation, which naturally caused counter hostilities. (See Union League of America.) Late in 1868 the Grand Dragon of the realm of Tennessee, "Dreadful Era, Black Epoch, Dreadful Hour," issued a general order, denouncing the misjudgment of the Klan by the public, declaring it a society for the maintenance of law and order. But matters grew worse, and Governor Brownlow called the Tennessee Legislature together in September of 1868, when it passed an anti-Ku Klux statute, designed to suppress the society, imposing heavy fines and imprisonment for mere membership in the order, offering a reward of relief from liability for members who would turn informers, and declaring association or connection with the Klan "infamous." "In some sections of the State a reign of terror followed the passage of this act," and the governor's last action before going to the United States Senate was to order troops into certain counties to suppress the disorder. This was on February 20, 1869, and was shortly followed by the formal and official dissolution of the Order by the Grand Wizard of the Invisible Empire, "who was invested with the power to determine questions of paramount importance to the order." Members were directed to burn their paraphernalia and regalia, and to unite with all good people "in maintaining and upholding the civil laws and in putting down lawlessness." The article from which many of the foregoing points have been taken says of the report of the joint select committee of Congress on the condition of affairs in the late insurrectionary States, Report No. 22, Part I, 42d Congress, 2d Session, February 19, 1872, that "it contains a mass of very disreputable history which belongs to a later date, and is attributed to the Klan, but not justly so. These persons were acting in the name of the Klan and under its disguises, but not by its authority." Truly, as declared by D. L. Wilson, who with J. C. Lester is responsible for the article to which reference has been made, the birth of the Klan "was an accident; its growth was a comedy, its death a tragedy. . . . There never was before, or since, a period of our history when such an order could have lived. May there never be again."

Knights of the Golden Circle.—Described in the "Century Dictionary of Names" as "a former secret order in the United States in sympathy with the Secessionists." The time and place of its organization, as might naturally be supposed, are lost in the obscurity into which almost all pertaining to the early history of the order has fallen. The "Order of the Lone Star," believed to have had its origin in 1852, at a period when the Know Nothing party was at the height of its power, is supposed to have played a part in founding the Knights of the Golden Circle. Henry Baldwin, custodian of American History, New Haven, Conn., relates that data in his possession are authority for the statement that the circumference of the Golden Circle reached from the Mason and Dixon line on the north to the Isthmus of Panama on the south, and that within this circle was contained the field of the organization.

Before the Civil War there existed in almost every large town in the Southern States a social club, and when it became evident to the mind of Secessionists that it was possible for Southern States to secede, an effort was made to unite these clubs into one body as a secret society. A man "from Cincinnati" is said to have travelled through the Southern States in furtherance of this purpose. During the war there were arrests made in the West,* and southern sympathizers, is in itself good evidence that its purposes were hostile to the government. Among the well-known persons who were popularly supposed to belong to the order were Clement L. Vallandigham, Jesse D. Bright, and General Sterling Price. The late Daniel W. Voorhees was also said to have been a member of it.

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* In Charles M. Harvey's "A Forgotten Conspirator," published in the St. Louis "Globe-Democrat," November 7, 1897, there occurs the following: "A secret organization has been found, said Governor Oliver P. Morton of Indiana in a message to that State's legislature in June, 1865, which, by its lectures and its rituals, inculcates doctrines subversive of the government, and which, carried to their consequences, would evidently result in the destruction of the nation. The members of the organization were united by solemn oaths which, if observed, bound them to execute the orders of their grand commanders without delay or question, however treasonable or criminal their character. . . . Some of the chief conspirators have been arrested and tried by the government and others have fled. Their schemes have been exposed and baffled." Of course the secret organization which Indiana's governor spoke of was the Knights of the Golden Circle. This order had many designations. It was called the American Knights, the Knights of the Mighty Host, the Mutual Protection Society, the Circle of Honor, the Sons of Liberty, and various other names. Some of the men who were arrested on the charge of belonging to it, and who acknowledged their membership in it in some one or other of its appellations, denied that its purposes were treasonable, or that it was designed to give aid and comfort to the Confederacy. The fact, though, that all, or nearly all, the men who were known to belong to it were also known to be copperheads, or

a military trial revealed the names of several organizations, or several names of the same body, among which was the Corps de Belgique. Prior to the war the several bodies from which the Knights were formed, or into which they were divided, formed the storm centre of the filibuster movement in Central America and Cuba between 1850 and 1857. During the Rebellion the Knights were especially active in Texas, and its membership spread through the border States, both slave and free. On June 16, 1863, a meeting was held in Springfield, Ill., when it was resolved to take the draft as a pretext for revolution, "and it was arranged that New York should take the initiative." The Morgan raid into Indiana and Ohio "was a part of the plan."

In July, 1861, the Louisville "Journal" gave what purported to be an exposé of the Knights of the Golden Circle, which declared that the "organization was instituted by John C. Calhoun, William L. Porcher, and others as far back as 1835, and had for its object the dissolution of the Union and the establishment of a southern empire." The question naturally arises whether the reorganization of the Ku Klux Klan in 1867–68, with its "invisible empire," did not find inspiration from former Knights of the Golden Circle. It was also charged that it was solely by means of the secret and powerful machine of the Knights of the Golden Circle that the Southern States were plunged into rebellion; that nearly every man of influence at the South (and many a pretended Union man at the North) was a member of that organization, and "sworn under penalty of assassination to labor, in season and out, by fair means and foul, at all times and on all occasions, for the accomplishment of its object." It was also included that "whether the Union is reconstructed or not, the Southern States must foster any scheme having for its object the Americanization and the southernization of Mexico." It was likewise published that a staunch member of the Circle was made to "swear that he will never dishonor the wife of a brother member known to be such . . . and to declare that he will, to the utmost of his ability, oppose the admission of any confirmed drunkard, professional gambler, rowdy, convict, felon, abolitionist, negro, Indian, minor, or foreigner to membership in any department of the Circle." The order was anti-Catholic, and demanded that "all nunneries, monasteries, or convents should be publicly opened," and that any minister holding any place under government "must be a Protestant." The order was declared to be fully organized in the North, where it appeared under various names. The end of the Civil War, and with it the possibility of secession, ended the career of this remarkable organization.

Knights of the Inner Circle.—A small band of Irish revolutionists, formed at New York about 1867, which in 1869 united with about three hundred seceding members of the Fenian Brotherhood to form the Brotherhood of United Irishmen, which was afterwards known as the United Brotherhood and then as the Clan-na-Gael. (See the latter.)

National League of the Armenian Race in America.—Organized at Boston, January 8, 1895, to aid by secret society methods in rescuing Armenia from the rule of Turkey. The central board chose from among trusted men of the race "twelve patriots, whose identity will be known to them alone, so that there will be no possible way by which the Turkish government may discover them, and thus defeat the plans being formed to wrest Armenia from the rule of the Porte."

Armenians at large were to remain ignorant of the identity of the men chosen, and the oaths of the latter bound them for life not to reveal the fact that they were selected for the mission. Similar leagues were to be formed throughout the United States wherever there were Armenian colonies.

Order of Mules.—Organized just after the close of the Civil War, a secret society of farmers in Kentucky and West Virginia, to put a stop to lawlessness, horse stealing, and general thievery. It was at first known as the Mutual Protective Society, but ultimately became known by its present title owing to its adoption of a picture of an attenuated mule as its emblem. Its policy is to coöperate to secure the detection and conviction of wrong-doers rather than to inflict punishment upon criminals. The Grand Lodge of the Order, which holds annual sessions, reports a total membership of about 3,000.

Order of Reubens.—A revolutionary secret society, formed in 1838, at cities and towns from Detroit east, on the north and south shores of Lakes Erie and Ontario, notably through central New York, to aid a projected Canadian revolution, and a plan for the acquisition of British North America as a part of the territory of the United States. It formed, as may be inferred, one of the features of what is known as the Patriot War, which was planned in what was then called Upper and Lower Canada, by Joseph Louis Papineau, a wealthy and influential resident of Quebec, and William Lyon Mackenzie, a newspaper man and political speaker of Ontario.

It is said that the latter travelled through Michigan, Ohio, New York, and Vermont, from Detroit to Burlington, to secure the coöperation of Americans in the anticipated Canadian uprising. In the Auburn, N.Y., correspondence of the Syracuse "Herald," July 17, 1897, it was stated by one of the survivors of the invasion that Mackenzie, when at Auburn, organized a secret society lodge of nearly 700 members. Similar lodges were formed elsewere on both sides of the border. The society which "went under the name of 'Reubens'" had eight grips and passwords, and its members were obligated to "aid the movement for independence with men, money, arms, and ammunition," to be forthcoming "at the first sight of hostilities." The invasion was made in November and resulted in an inglorious defeat, the claim being that the Canadians did not reinforce the Americans as promised.

Union League of America.—Declared by D. L. Wilson and J. C. Lester, authors of the "Origin, etc., of the Ku Klux Klan," in the "Century" magazine for July, 1884, to consist, at the South, "of the disorderly elements of the negro population, . . . led by white men of the basest and meanest type," . . . who "met frequently . . . armed to the teeth," and "literally 'breathed out threatening and slaughter' . . . against persons, families, and property of men whose sole crime was that they had been in the Confederate army, and in not a few instances these threats were executed. It was partly to resist this organization that the Ku Klux were transformed into a protective organization." (See Ku Klux Klan.) The editor of the "Century Magazine" adds in a footnote: "What is meant here is the Union League of America, a political organization having connections both North and South, and entirely distinct from the Union League club of New York and from the club of the same name in Philadelphia. Viewed by the results of the Ku Klux conflict and the reports of the time, what is here said of the dangerous character of the Union League at the South, except as it acted in self-defence, must be taken, we think, with a grain of allowance." The Union League of America did not long survive the conditions on which it appeared to feed.

United Brotherhood.—One of the names by which the Clan-na-Gael was formerly known. (See Clan-na-Gael.)

XIII

MISCELLANEOUS SOCIETIES

"Button Gang."—Nickname for the Mutual Protection League of New Mexico. (See the latter.)

Camorra, The.—Originally a Neapolitan political secret society, similar to the Carbonari of Italy and the Mafia of Sicily, which were prominent early in the present century as an organized opposition to the Triple Alliance. The Mafia and the Camorra have preserved an existence to this day, but, having fallen into the hands of vicious leaders, have degenerated into bands of criminals bound together by oaths to protect and defend each other in the commission of crime, and to slay those who may prove unfaithful to their obligations. (See Mafia.) Less is heard of the Camorra in the United States than of outbreaks from time to time by reputed members of the Mafia. The wave of immigration from Europe in the preceding and during the present decade is responsible for the existence of associations of members of both these societies in the United States.

Independent Order of Old Men.—Credited to the conceit or imagination of founders who resided at Burnet, Texas. Nothing has been obtained relating to its features.

Knights of Damon.—Recent; referred to in Southern newspapers, but untraced.

"Knights of Labor."—A secret political organization in New Mexico, having no connection with the industrial secret society of that name; also called White Caps, though differing from the lawless bands of alleged conservators of morals which masquerade at the South, East, and central West under that title. It was described in a communication to the New York "Sun," dated Santa Fé, N. M., November 4, 1896, as containing the worst element of the Democratic party and "ignorant Mexican Indians," to resist the encroachments of the Republicans, "who formed Mutual Protection Leagues." Evidently the latter, known as the "Button Gang," was made up of equally bad people, as "murder" was a "recognized political method" by these societies, a mere "campaign trick," as "assassins have been rewarded with office for their services." The officers are or were "backed by Americans," and "a history of the murders committed by these bands of assassins would fill a large volume." These societies are said to have been in existence in this form for seven or eight years.

Mafia, The.—A Sicilian secret society of criminals, who bind themselves together to prey upon society and protect each other. There is a tradition that the "deadly Mafia," as it is called, is the outgrowth of a patriotic secret society formed at Palermo, Sicily, in 1782, to drive out the French, who then ruled there. The word Mafia had no meaning of its own, but was composed of the initials of the words, "*Morte alla Francia Italia anelea*," or, "Death to the French is the cry of Italy." The purpose of the parent Mafia was to resist oppression, and as it grew strong and rich, it is stated that it used its influence in behalf of the poor and oppressed. In after years it fell into the hands of the unprincipled and vicious, and even in Sicily to-day the name of the society, as here, is a synonym for crime. The organization in Sicily still exercises an influence to control elections, courts of justice, and coerce employers of labor into giving preference to its members. The society was brought to the

United States by Italian immigrants, where it has found lodgment at New York, New Orleans, Philadelphia, Chicago, in the Pennsylvania coal regions, and elsewhere. Its record, so far as known, is one of highway robbery, atrocious assault, and murder. A suspicion that a member has betrayed the society or a brother results in his being followed until an opportunity is afforded to kill him. The society was accused of killing the Chief of Police of New Orleans in 1890, and eleven of its members, who had been arrested and acquitted of the charge, were taken from jail by a mob and lynched. At the protest of the Italian government, the United States government agreed to indemnify the relatives of the murdered men. A few years ago the Mafia in the Pennsylvania anthracite coal regions actually duplicated some of the viler records at robbery, arson, and murder of which the Molly Maguires were guilty ten or twelve years before. They were arrested and punished by the same method of detection that was employed to break up the Mollies. The location of the society in New York is not far from police headquarters. While the police have not admitted official knowledge of this, there is little reason to doubt their familiarity with the fact. It is given out that when a new member is to be initiated into the Mafia he is placed in a group of members, and with all lights extinguished, at a given signal, an order to "charge" is given, lights are turned up, and the candidate finds a terrifying array of glittering blades held close to his face and body—stilettoes with their points pressed against him—and hears a voice saying, "Death to all traitors!" The candidate sinks upon his knees, and places the point of a stiletto upon his bared breast over the heart, and swears that he would plunge the blade into his heart rather than betray his brothers in the Mafia. He is reminded that his brothers are ready to be avenged if he proves unfaithful.

Molly Maguires, The.—This so-called "order" existed in the anthracite coal regions of Pennsylvania from 1854 to 1876, and from 1862 onward was responsible for a practical reign of terror, owing to the lawlessness, assaults, train wrecking, arsons, and murders committed by its members. It was a regular secret society, composed "entirely of Irishmen and the sons of Irishmen professing the Roman Catholic faith,* having signs, passwords, and other means of recognition. The "Mollies" were members of the Laborers and Miners' Union of the period, and were sufficiently numerous to practically dominate the latter, which, at times, gave rise to the not altogether well-founded opinion that the Union was in sympathy with the lawless portion of society. Worse than this, while all members of the charitable and benevolent incorporated secret society, the Ancient Order of Hibernians, in the coal regions, were not members of the Molly Maguires, "every Molly was a Hibernian," and the two organizations, so far as the coal regions were concerned, for that reason were regarded as identical. The origin of the Molly Maguires is, naturally, obscure. The original of that name appeared in Ireland in 1843 as an auxiliary to the Ribbonmen, to continue forcible resistance to Irish landlords. The name was said to be that of an old woman at whose house the first meetings were held, but other writers claim it was applied to the members of the Irish organization because of their original practice of disguising themselves with women's clothes, masks, blackened faces, etc. The Irish Mollies, disguised, would pounce upon and maltreat officers of the law, servants, and others when engaged in the performance of their duties. If there were any, even remote, connection between the Irish Ribbonmen and Molly Maguires in the United States, it must have been through the Ancient

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* The Mollie Maguires: the Origin, Growth and Character of the Organization; by F. P. De Wees. Philadelphia: J. B. Lippincott & Co., 1877.

Order of Hibernians, which had an extensive membership in Ireland, England, and this country. But on this point there is no direct proof. The Ancient Order of Hibernians, at the time it was possessed by the Mollies, in Pennsylvania, nominally professed the purest and most worthy motives, and numbered throughout the United States many good and some distinguished citizens. But it proved a convenient cloak for the Molly thugs and assassins, and notwithstanding there were reports that some Catholic priests in the coal regions sympathized with the Molly Maguires, it, if true, must be attributed to either the fears or perversion of such representatives of a Christian church. On October 3, 1874, seven priests of the Roman Catholic Church of Schuylkill, Columbia, and Northumberland Counties, Pennsylvania, published a denunciation of Ribbonmen "and kindred societies" as having been condemned by the Holy See; and of the Ancient Order of Hibernians, which their "experience compelled" them to believe had "all the vices" of the Irish societies referred to, because "works forbidden by the commandment 'thou shalt not kill' are traceable to the Ancient Order of Hibernians." Rev. D. J. McDermott of Pottsville, Pa., 1877, one of the signers of the document just outlined, published a letter May 1, 1876, giving it as his opinion that the Ancient Order of Hibernians is a "diabolical secret society," and that "it is everywhere the same society in spirit and government." It is only fair to add that the latter conclusion was not well founded. The breaking up of the Ribbonmen, organized in Ireland earlier in the century, by the execution of two members in 1852 for conspiracy to murder, caused many to flee from the country; and these are declared to have formed in 1854 the secret society known in the Pennsylvania coal regions as "Buckshots." They ultimately became the Molly Maguires. The Mollies made themselves felt not only by the so-called capitalistic class, but by many an honest laboring man. The bludgeon, a hammer, the pistol, and shotgun were indiscriminately employed to revenge a fancied or real antagonism.* A partial record of the outrages of the Molly Maguires in the Schuylkill and Shamokin coal regions has been made public, and an analysis of it shows that in addition to six murderous assaults and twenty-seven robberies in each of the years 1866 and 1867, there were, from 1863 to 1867, inclusive, at least fifty deliberate murders for which the organization was held responsible. Among minor outrages, an illustration is afforded by the record for 1875, of one attempted murder in addition to an assassination; eight cases of theft and robbery; six so-called "coffin and pistol notices" to leave; fourteen instances of arson; twenty-eight cases of assault, intimidation, etc., a number of them being the work of mobs, and thirty-five instances of damage to property aside from incendiarism, most of it being to railway stations, track and rolling stock. These cold-blooded incendiaries and assassins gloried in the power to escape punishment through alibis and other testimony furnished by "brother" Mollies, thereby reflecting on many worthy Irish people who emigrated to escape oppression abroad. They were at once an anomaly and a disgrace to the character of their countrymen and the land which gave them birth. The immunity which the criminal in the coal regions enjoyed, aside from that given him by those associated with him in the organizations referred to, was due very largely to the fact that the majority of the Irish population, particularly that portion which had been born and brought up abroad, had inherited the Irish detestation of an "informer." Even in instances where a witness could not approve an act, so great was the influence of inherited contempt for and disapproval of the "informer" that eastern Pennsylvania was often the scene of disgraceful outrages, of which many were as cognizant as the perpetrators, but who would not tell of or consent to appear and testify concerning them. At the height of their power, 1865–1875, the Mollies gained many subordinate and some important municipal, county, and State offices from both leading political parties, and boasted, with some show of plausibility, their power to secure pardon for such of their members as might find it necessary to demand clemency.

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* The frequency of attacks on Englishmen resulted in an organization of the latter to resist the outrages of the Mollies, which in 1871 was formed into the fraternal and beneficiary secret society, the Order of Sons of St. George. (See the latter.)

Their encroachments on the rights of property became so intolerable in 1870-1873 that Mr. Franklin B. Gowen, president of the Philadelphia and Reading Coal and Iron Company, as prime mover, engaged the Pinkerton Detective Agency to discover and expose the leaders among the Molly Maguires and Hibernians in the coal regions. The story of the experiences of Detective James McParlan, an Ulster Roman Catholic, during three years of membership as a Molly, and in the Ancient Order of Hibernians, forms so startling a tale of adventure as to prove anew that truth is stranger than fiction. In 1876, aided largely by confessions from Mollies who had been arrested and the remarkable testimony of Detective McParlan, a long list of ringleaders and others were convicted of various crimes and severe sentences were imposed. This broke up the organization, many members fleeing the State and some the country.

The following is an extract from an article on "The Molly Maguires," in the "American Federationist," the organ of the American Federation of Labor, April, 1897:

> I was intimately acquainted with John Sharkey, the man who murdered the mine boss Williams, and no man in the range of my knowledge had more of my esteem up to that time than John Sharkey. His home was respectable, and his wife an estimable, intelligent, worthy woman. But Sharkey was the man on whom the lot fell to kill the mine boss, and the fearful oath of the order bound every man to do the stern duty devolving upon him as the order might command. More than one hundred and fifty murders in three years in the Lackawanna, Schuylkill, and Wyoming coal fields, and a strike that paralyzed the coal and iron business of the whole State of Pennsylvania for one entire summer, was a part of the mission of the dreaded order of the Molly Maguires.

So, while the thug of India and the bandit of Italy remain as evidences of how calmly and justifiably in their own minds some men can continue to kill others to prevent themselves being annoyed, the Molly Maguire in the United States and Ireland, even as the buccaneer of the Spanish main of yellow-covered novel remembrance, is literally dead to the world. It is proper to add that the Ancient Order of Hibernians, so much of the history of which in this country has been unfortunately linked with the Molly Maguires, survives to-day, purified, reorganized, and prosperous.

Mutual Protection League.—A former political secret society formed of some of the worst elements in the Republican party in New Mexico; also known as the "Button Gang." (See "Knights of Labor.")

Order of Sovereign Patriotic Knights.—Efforts to trace this organization or to discover whether it has even a nominal existence have been unsuccessful.

Tramp Fraternities.—These are composed of groupings of the portion of the population which includes (1) enforced or voluntary wanderers, (2) adventurers who will not work, and (3) beggars and petty thieves. Their characteristics, groupings, and secret signs were interestingly discussed by Rev. A. N. Somers in the Boston "Globe" a few years ago, when he pointed out that there are three different sets of signs used by as many distinct classes of tramps since 1875. The latter, of course, are unorganized, being the outcome of a process of natural selection, the higher grade or clan including not only honest, but educated men, who from psychological and other causes have become tramps. Signs of these fraternities are characters and designs placed on houses, gates, fences, doors, or walls to guide the next tramp who may pass that way. Most of these signs refer to the ease or otherwise with which people residing there may be approached for food or clothing; whether they are kind-hearted or not, and kindred data. The signs of one tramp fraternity are seldom or never intelligible to a member of another. The more aristocratic of these fraternities shows in its signs the educational opportunities some of its members have enjoyed. Thus, the Greek letter Rho at a street corner or fork in the road indicates by its curve the direction to go to secure food, clothing, etc.; a square, marked near or on a house, means "good for a square meal;" an oval, or oval with both its diameters, "religious," or "very religious people;" a triangle pointing upwards, "safe people;" pointing downwards, "they have been approached too often;" the letter Y, "it will not pay to ask for anything;" a square with an x in the centre, "they will send you to jail," and a circle with an x in the centre, "an officer lives here." Signs used by the second and third classifications of fraternities of tramps are very crude, and some may be easily read by the curious.

"White Caps."—Another name for a so-called "Knights of Labor," a secret political society composed, as alleged, of some of the most vicious elements of the "Democratic party" in New Mexico. (See "Knights of Labor.")

Whitecaps, The.—Detached and unorganized oath-bound bands of "regulators" or "vigilance" societies at many places in Southern, Central, Western, and even in Middle and New England States which have appeared within the past fifteen years. At the North and East efforts of Whitecappers have generally been confined to regulating the morals and habits of their neighbors under penalty of being whipped, tarred and feathered, or worse. At the South, and in what were called the border States, like phenomena have been more frequent. Some of these gangs send warning messages, crudely written, with skull and bones and dagger, etc., signed "White Caps," which, if not heeded, are followed by visits to offending citizens, when the callers, generally in fantastic costumes, "white caps" and masks, whip or otherwise assault, and sometimes murder their victims. One of the more frequent missions of White Caps at the South is to kill or drive away witnesses against illicit whiskey distillers. In some of the mountain counties of Georgia and other States these organizations have been so strong as to defy the courts and maintain a reign of terror for years.

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